

THE OLIVE BRANCH,

OR,

Herald of Peace and Truth to all Saints.

VOL. I. KIRTLAND, O., AUGUST, 1848. NO. 1.

Proclamation.

To the saints scattered abroad, in all Lands; to those that are afar off, and those that are nigh, the Church of Christ in Kirtland sendeth greeting. Grace, mercy, and peace, from God the Father and Jesus Christ our Lord, both yours and ours.

BELoved BRETHREN, who have obtained like precious faith with us through the knowledge of our Lord Jesus Christ; Being called with an holy calling, and made partakers with us of the spirit of adoption, whereby we are enabled to say Abba Father, It seemeth good unto us to write unto you, that all saints may know (according to the revelations given unto us) the relation the church of Jesus Christ of Latter Day Saints now sustain before God the Eternal Father, and the relation in which we as saints stand, in relation to it, and to each other. And this duty devolves upon us with more imperative force, in that we have before us the writings of ancient prophets fulfilled, and present revelations given, whereby we can determine with certainty the character of the whole church, (embracing all its parts,) in the presence of the Almighty, we first proceed to show from the Book of Doctrine and Covenants, (first edition,) received by the whole Church in General Assembly convened, August 17th, 1835, as the rule of their faith and practice, that not one condition required of the church by the Lord, as a consideration in the Covenant, by which he had promised them the then designated land of Zion, had by them as a church been fulfilled. See Sections 12, page 8; 13: 8, 9, 10; 20: 8; 23: 1; 82: 3, 4, 5; 98: 1; 101: 1, 2, 3; 102: 2. The above quotations show most clearly that the church is not only without any legal claim to that land as their inheritance, but are under condemnation and a curse, as not having organized themselves under the law of Christ, even the celestial law, for the benefit of the poor. See more particularly Sections 23 and 102 on that subject.

The truth being sustained that we as a church have not kept the law given unto us, we next proceed to show that the constituted authorities of the church have fallen into darkness, having also departed from the right way. For the benefit of those who have not the law of the church, we transcribe from the 'Doctrine and Covenants' the evidence of this our position, from the revelation given through the prophet, concerning himself, Section 30, pages 1—5. "The works and designs, and the purposes of God, cannot be frustrated, neither can they come to nought, for God doth not walk in crooked paths, neither doth He turn to the right hand, nor to the left; neither doth He vary from that which He hath said: therefore his paths are straight and His course is one eternal round. Remember, remember, that it is not the work of God that is frustrated, but the work of men: for although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will, and carnal

desires, he must fall, and incur the vengeance of a just God upon him, Behold, you have been entrusted with these things, but how strict were your commandments; and remember, also, the promises which were made unto you, if you did not transgress them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men; for behold, you should not have feared man more than God; although men set at nought the counsels of God, and despise his words, yet you should have remained faithful, and He would have extended his arm, and supported you against all the fiery darts of the adversary, and He would have been with you in every time of trouble. Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware, thou wilt fall; but remember God is merciful: therefore repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work. Except thou do this, thou shalt be delivered up, and become as other men, and have no more gift. When thou deliverest up that which God had given thee sight and power to translate, thou deliverest up that which was sacred into the hands of a wicked man, who has set at nought the counsels of God, and has broken the most sacred promises, which were made before God, and has depended upon his own judgment, and has boasted in his own wisdom; and this is the reason that thou hast lost thy privileges for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning."

Again, Section 11, page 4, last clause: "I have sent forth the fulness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him; and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me; and if not, another will I plant in his stead."

We next call the attention of the reader to a revelation given in Nauvoo, Jan. 19th, 1841. 'Doctrine and Covenants,' page 400, the Lord is represented as addressing the people thus: "If ye labor with all your might, I will consecrate that spot, that it shall be made holy; and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead them, Behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blessed, because they pollute my holy grounds, and mine holy ordinances, and charters, and my holy words, which I give unto them. And it shall come to pass, that if you build a house unto my name, and do not the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises that ye expect at my hands, saith the Lord: for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord."

This revelation is of God, or of men: if of God, the condition on the part of the church was not fulfilled, or the promise of God was of no effect; but if of man, then the cursing, wrath, indignation, and judgments that have fallen on the heads of that devoted people, must be the consequence or effect of some other cause, than the commandments in the above revelation.

From our own personal knowledge, we bear the testimony, that so far from rebelling, or refusing to hearken to the voice of those that were appointed to lead them, that the encomiums of the master builders were passed upon them in the public congregation almost every Sabbath day. Probably no people, in any age, under the like forbidding circumstances, have erected an edifice to the name of any God, with more diligence, patience, and perseverance, than the people of Nauvoo have done, as a body. No, not even the Jews in their return from their captivity in Babylon, in rebuilding the temple, with their instruments for building in the one hand, and the weap-

ons of war or defence in the other, could have been more zealous. Yet, notwithstanding their obedience to counsel, they have been moved out of their place, smitten, driven, afflicted, and scattered; while a majority of the church still believe, the rulers are guiding the people by the inspiration of the Almighty. This sentiment is predicated on the faith that the prophet Joseph did receive and retain until the day of his death, keys of priesthood, (or in other words, keys of knowledge and power,) by which he could ask, and receive direct revelations from God to direct the church to salvation.

Come then, fellow saints, who believe the above sentiment, and let us reason together. Let us examine those keys of priesthood which the authorities in the valley of the Great Salt Lake profess to hold, by which they can unlock the treasury of the Heavens, and draw out the treasures of wisdom and power; by which they shall be able to deliver the saints in the day of peril and war; and by which they shall be able to foresee the evil, and have wisdom to avert it.

We extract from a revelation, 'Doctrine and Covenants,' second edition, page 407. "And again, Verily I say unto you, let my servant William [Law] be appointed, ordained, and anointed as a counsellor unto my servant Joseph, in the room of my servant Hiram, that my servant Hiram may take the offices of Priesthood and Patriarch, which was appointed unto him by his father, by blessing, and also by right, that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people; that whoever he blesses shall be blessed, and whoever he curses shall be cursed: that whatsoever he shall bind on earth shall be bound in heaven, and whatsoever he shall loose on earth shall be loosed in heaven; and from this time forth, I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph; that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery; that my servant Hiram may bear record of the things which I shall show unto him; that his name may be had in honorable remembrance from generation to generation, forever and ever." We believe that it has never been pretended by the rulers of the church in the wilderness, that they possessed more power with God or man than did the prophet and patriarch; and if this be so, though the mantle of Joseph is fallen upon them, that is, the same power, how can they be safe guardians to the church? Let the history of those two anointed ones, the prophet and patriarch, be an ensample unto us. Not Moses and Aaron, or David, or Solomon, lived more entirely in the affections of their people, than did these two lamented men, and if the prayers of thousands of pious saints could have saved them, they had not died. But alas! their keys of priesthood ceased to give them power to enter within the veil; they could not penetrate to understand the council of the heavens; they could not look into the future and read their fate; they knew not until they had passed the threshold of death's door. In that day of distress, when Nauvoo was in peril, when dark clouds and gloominess brooded over that devoted and ill-fated city, it is said that after having disbanded the legion, the two brothers passed the Mississippi, as if to flee from their enemies. Joseph is unable to determine their future course for safety. Hiram thinks that they can deliver themselves up to the officer, pass the court in safety, and then retire from the country. Importuned by some of the twelve to return, for the salvation of the threatened city, they yield themselves into the hands of their enemies, under the solemn pledge of the governor's protection. But in this act, they are but as sheep going to the slaughter. The governor's pledge is but as a thread of tow when it toucheth the fire. Mob violence rules, and the prophet and patriarch fall victims to its savage cruelty. Here let humanity weep, and barbarity itself stand confounded at

the tragical scene: two brothers, beloved and admired by thousands, enjoying the highest degree of present and future prospects of domestic happiness, in the bloom of life, cut off in a moment by the ruthless hands of an infuriated mob. Then while their friends might almost challenge the goodness and power of the Almighty for not exerting their principles for their salvation, their enemies, having perpetrated the damning deed that made their wives widows, and their children fatherless, and clothed a whole city in mourning, spreading lamentation not only in this, but in foreign lands, might well say it is enough. And yet, O tell it not in Gath, publish it not among the uncircumcised in heart, proclaim it not among the Gentiles, that in this place, (Kirtland,) a small people have arisen, taking the innocent name of the Church of Christ, professing to build themselves up in great sanctity, and giving evidence of their profession by denying the whole church of Jesus Christ of Latter Day Saints, as the church of God, and every member thereof as saints of God, perpetually through their organ, the Leader, not only denouncing the living, but reproaching the illustrious dead—yes, that very man whom they acknowledge has been the favored agent to bring forth by the power of the Highest, a work, through which has been communicated to them all the light they have received. We will illustrate the character of this professedly pious leader, by a supposed similar case, in a professedly pious Jew; and this we do, not so much for the benefit of the former, (for we think his reform hopeless,) as for the salvation and instruction of the saints, that by the history of those things that are noted in the scriptures of truth, they may know how to estimate the character of the church or kingdom of God as spoken of by Daniel the prophet, that should be set up in the last days. Daniel says that kingdom should not be destroyed, that the kingdom should not be left to other people; and the prophets have given abundant testimony that Israel shall yet be restored to their own land, and that David should be raised up and be a prince over them. A supposed case. A pious Jew is reading the record of his father's history, and in soliloquy reasons thus: Abraham is my father, yet he dissembled, and taught his wife to do likewise, before Pharaoh king of Egypt, and Abimelech king of Gerar, in which places he sojourned, by calling each other brother and sister, begets a son by an Egyptian handmaid of his wife, and after having so done, permits her mistress to evil entreat her and drive her from home, and after the birth of Isaac, he sends his own son Ishmael, of his body begotten, and his mother Hagar to wander from home, in the wilderness of Beersheba; and afterwards, in a fit of insanity or temptation, makes preparations to sacrifice his son Isaac to his God: even him through whom the promise was made, that in Isaac shall thy seed be called, and Isaac also denies his wife before the king of Gerar, feigning himself to be her brother. Jacob, his son, less pious still, makes the necessity of his elder brother Esau, to whom pertained the birthright, his opportunity to obtain his father's first blessing, by purchasing his brother's title to it, by giving him a morsel of meat, then obtains the blessing of the first-born, under the hand of his blind father, by fraud and lying, and to escape the vengeance of his brother flies his country, goes to Haran, marries two daughters of his uncle Laban, and of them and their two handmaids, begets the twelve patriarchs. But the sons of Jacob, the twelve patriarchs, were no better than their fathers. Hear the story. The incestuous Reuben, the first-born, defiles his father's bed; and his second and third sons, Simeon and Levi, were a thousand times more treacherous and cruel than the doctor's camp of warring latter day saints, referred to in the "Organ of his Church, or Ensign of Liberty." The crime of the latter is, the attempt to recover the just and legal possessions, from which they had been exiled by a ruthless mob. The highest and only alledged crime for which the city of Shalem was laid waste was, that Shechem, the son of Hammar, had dealt with Dinah, the daughter of Jacob, as with an harlot. The father and son commune with Jacob in the matter; the father informs him of the passion of his son for his daughter, that he would endow her to be his wife; the son pleads also for himself, prays that he may find grace in the eyes of Jacob and his sons, promises them whatever dowry they should ask, but

entreats them to give him the damsel to wife. But the sons of Jacob answer them deceitfully, and lay a snare for their feet, by which they are unwarily caught. The two sons of Jacob, Simeon and Levi, slay all the males in the city of Shalem with the sword, making all their wives widows, and their children fatherless. And the sons of Jacob came upon the slain and spoiled the city, and took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, and all their wealth, and all their little ones and all their wives took they captive, and spoiled even all that was in the house.

Nor did the treachery of the sons of Jacob end here. Judah, the fourth son and patriarch, commits incest with his daughter-in-law, supposing her to be a harlot, which, had she been so, would have been a crime equal in magnitude to that of Shechem, in the case of his sister, and on account of which the whole city of Shalem was destroyed, yet he does not acknowledge himself a transgressor, but in his great piety and zeal, hearing that his daughter Tamar had played the harlot, his lips of kindness say, Bring her forth and let her be burnt. But when she showed himself to be the transgressor, he in a moment becomes very forgiving, and says she is more righteous than himself. He probably should have said less wicked than himself. But the cruelty of the patriarchs or sons of Jacob is not yet satisfied. They coolly promeditate the murder of their brother Joseph, and only so far modify their system of cruelty, as to change their purpose of murder for that of selling him a slave to a company of Ishmaelites; and then dissembling to their father, would fain make him believe his son was destroyed. But the pious Jew continues the history of his fathers; reads of Moses killing the Egyptian, and flying his country, to escape the punishment of his crime, views his people in their journeyings in the wilderness, almost perpetually sinning, till God swore in his wrath they should not enter into the rest of Canaan; and their children, after obtaining that land, often do evil in the sight of the Lord, and are delivered into the hands of their enemies, until Samson is raised up, who an angel had said should begin to deliver Israel. But it seems that during his government of twenty years, he in no case delivered Israel from servitude to the Philistines. But regardless of the law of Moses in taking a wife, he is continually going after strange women, seeks and takes a wife in Timnath, of the Philistines, makes a marriage feast, puts forth a riddle, makes a bet with the Philistines on its interpretation; overcome by the tears and entreaties of his wife, to whom he reveals the secret, he loses the wager, and to pay the loss, murders thirty of the Philistines and takes their spoil to pay the debt or cost of his gambling frolic. Not yet cured of the desire after strange women, he goes down to Gaza unto a harlot, then falls in love with another woman in the valley of Sorek, by whose entreaties his integrity is again overcome; he becomes weak like any other man, is made prisoner by the Philistines, loses his eyes, grinds in the prison house, becomes the sport of the uncircumcised, and dies, with the Philistines, by his own hand. But passing over the history of the cruel act of Samuel in hewing Agag in pieces before the Lord, and none of the Amalekites whom Saul was commanded to slay had any thing to do in the sin of their fathers, in warring with Israel, in their coming out of Egypt, for the war of Saul with that people was more than four hundred years after; passing the wickedness of Saul in slaying the Lord's priests, and attempting to kill David and Jonathan his own son, David is next presented in history as a man after God's own heart, save in the matter of Uriah. But in this, the history of the world perhaps furnishes not the knowledge of a crime of equal enormity, except it be that of killing the Prince of Life. The sin of David in that matter stands in order thus: he humbles Uriah in the dishonor of his family, by the crime of adultery, then sends for his faithful soldier Uriah home, thereby by getting him to his own home he might cover his iniquity, and being unable to get him to go down to his house while sober, (reflecting that his fellow soldiers were enduring privation and the toils of the camp,) the king gets him drunk, that he, forgetting the toils of the camp, might enjoy domestic happiness with his family. But drunk or sober, his in-

tegrity to his king and his country is inflexible, and what is his reward? David writes, and gets the confiding Uriah to carry his own death-warrant to Joab. Here then, he sheds not innocent blood merely, not the blood of an ordinary friend or servant, but the blood of a most innocent and virtuous soldier and patriot, who while he was valiantly fighting for his country and king, is by that king dishonored and treacherously slain. Here we cease to particularize the almost countless sins and abominations of Israel as portrayed by the prophets, until the Jews fill up the measure of their iniquity by crucifying the Lord of glory, and for which, and the killing the prophets before, their house is made desolate.

Thus the pious christian Jew, reasoning on the dark picture, drawn in the history of his people, together with the professed christian world in general, comes to the conclusion that the Lord will not have mercy upon Jacob, and gather Israel from all the places whither they have been scattered in the cloudy and dark day; that he will not again plant them in their own land, and feed them upon the mountains of Israel, and raise up David to be a prince and king over them forever. And this they do, in contradiction to a great portion of as plain prophecies, as can be given in our language. See two chapters of the many; Ezekiel 34th & 37th. Not unlike this position in relation to the covenant people Israel is the one taken by Dr. William E. McLellen, the present leader of his professed church of Christ in this place. The Doctor acknowledges the genuineness of the work of the last days in the coming forth of the book of Mormon, and the establishment of the church or kingdom of God, on the sixth day of April, 1830, joined the church in 1831, continued in it until 1836, laboring in it in the ministry two years after, according to his present testimony, it had ceased to be the church of Christ. In his religious course, he next unites with the Methodists, then with a church called the church of Christ, the Bride, the Lamb's wife. Next, in a General Conference, called by Sidney Rigdon, he organizes with a branch of the church, which was called the church of Christ, at Pittsburg, April 6th, 1845, organized by J. J. Strang. But behold! on the tenth day of February, 1847, he, with half a dozen others, profess to obtain by revelation a pattern to build the church anew. His present position now is, according to his own writing, that at the time of getting the Revelation, they were not themselves members of the Church of Christ; and as they are the first members of the Church of Christ by baptism, and as they say none can be of them but by baptism, the argument is incontrovertible, that immediately before their re-baptism, there was no Church of God, or one individual saint in all the world, unless the Doctor can make it appear that saints must be re-baptized to join the Church of Christ, and without which they cannot enjoy salvation. But as the Doctor's race has been so short and dishonorable, we fondly hope that the church will not again be troubled by such another rising up and denying the whole authority of the church, because many of its rulers have turned away from the truth, when there is not one prophecy in all the scriptures, that when the Lord would commence his work in the last days, it would ever go down, till the kingdom, and dominion, and the greatness of the kingdom, under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.—[To be concluded in our next.]

THE EDITOR'S REMARKS

The Editor having anticipated that this paper would have contained 24 pages, had prepared the matter accordingly: and as that is not the case, we must omit in this number a part of the address to the saints, that we may give the translations of Esdras, containing his view of the kingdom of God in the last days, and the commandments of the Lord to his scattered people.

In our next, we shall conclude the proclamation, and continue to give extracts of the prophecy of Esdras, and show their perfect and literal fulfillment in relation to the church and the world. We shall most cheerfully correspond with all our friends on this important work by letter. But as the burden of editing and publishing rests at present on a very few in-

dividuals, they will kindly preserve us from the tax of the Post Office Department. Our Advent friends are invited to correspond with us, in interchanging our views and arguments, in relation to the coming of Christ and the literal gathering of Israel. All communications directed to the Editor, A. Cowles, or the publisher, H. Aldrich.

All subscribers will forward their names, as we cannot forward our papers to any others without paying the postage.

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The Word of the Lord to his People:

On the first day of the third month, the angel of the Most High appeared unto me and said: Arise, Esdras, and I will show thee the kingdom of God that shall be established in the last days. And I arose; and he showed me the land of Bethsula, and the people that dwelt therein were numerous, and they were proud and haughty, and their transgressions were many. And the angel said unto me, In the days of this people, the Most High shall call one that is in their midst, to go forth and establish the kingdom of God and preach the gospel unto all nations of the earth, and he shall do as he is commanded, and shall prosper for a time, and proclaim the gospel unto many: when he shall fall into darkness, and by him the people of God shall be turned from the right way, and many years shall not pass away before he shall perish by the hands of his enemies. And the people that he has gathered shall be divided and scattered; they shall not have peace, neither will the Lord lead them, but they shall be in darkness, having transgressed the law and broken all the commandments of God. Then many of them shall be led forth into the wilderness, but not according to the will of God. Therefore they shall not have prosperity; but shall be deceived by those that lead them, and shall be led in a way which they know not: many shall be their tribulations, and their distress very grievous. They shall seek for peace and find none; they shall contend with their enemies, but shall not prevail: they shall be divided and contend with each other, and many shall be slain; they shall seek for a place of rest, but shall not find it. For Satan shall have full power over them, because of their many transgressions; they shall perish by famine, by wild beasts, by pestilence, by the hands of their enemies; and by each other; and the remainder shall become vagabonds and outcasts, who shall wander, as did Cain, in continual fear; for every people shall be their enemies, and they shall not have power to defend themselves, for their judgments and their punishments are just. Then the angel showed me those of the saints who followed not after the abominations of their rulers, and they were scattered abroad in the land of the wicked, and had no shepherd; neither knew they what to do to be saved; and many of them fell into darkness, and Satan had full power over them, so that they returned no more to the right way, but became worse than they were before they knew the truth. But the pure in heart

remained faithful, and I saw that in the third year after the time (or year) that their first leader was slain,* that a few gathered themselves together and established the kingdom anew upon the same foundation. And the angel said unto me, from that time the people of God shall prosper, and their enemies shall have no more power over them, and they shall increase in numbers; for all the pure in heart shall be gathered unto them, and at the time appointed, some shall go forth to the land of their inheritance and establish the kingdom of righteousness, over which the wicked and ungodly shall not be able to prevail: they shall strive against the Saints, but the deceiver shall be confounded, and they that have set themselves up shall be overthrown, for the Lord God of heaven and earth hath spoken it. Amen.

Thus saith the Lord, "Hearken and hear, O, all ye that are called by my name, ye that have known the truth, that have once turned from the ways of Satan and have walked in the right way. Why have ye turned aside from the light, and now stumble in darkness? Why have ye ceased to call upon your God and to worship Him, as you are commanded? Ye have forgotten to observe my laws, and despised my precepts. Ye, who were called to proclaim the words of truth unto the nations, have fallen and become worse than they unto whom ye were sent. Repent, therefore, lest the day and the hour of my judgments overtake you and you are not prepared, for unless you cease to do evil and assemble yourselves together and establish my laws in the land that is given unto my saints, ye shall in no wise escape, for my hand is upon the nations, and they shall fall, their power shall be confounded, their cities overthrown, their fields shall be desolate, and their rivers dried up, and upon all the nations of the wicked and ungodly shall my judgments be poured out, for their wickedness has increased without measure, and their punishment shall be very terrible. And how shall ye escape, unless ye obey my commandments and separate yourselves from the unrighteous, and assemble in the land that I have appointed for my saints, where they who go there shall have peace, plenty and prosperity. Therefore, fear not men, neither be dismayed because of their numbers, for I, your God, will be with you, and in all works of righteousness, you shall be prospered. For unto you who are called by my name, is given the everlasting gospel to proclaim unto all the people of the earth. Therefore obey, and your reward shall be very glorious; but if you are unfaithful, and do not this work, your punishment is sure, and your end shall be very terrible. And that you may be gathered a righteous nation, (without sin,) I have appointed the land

* It appears from this statement, that this establishment of the Church anew will take place before the 27th of June, 1848, or within three years after the year commencing June 27th, 1844.

of peace where the righteous shall flourish and the wicked have no abiding place. And they who go there shall be my people, and I will be their God: they shall have my laws and none other; the unjust laws and oppressions of men shall not be known there; neither shall deceit and fraud have place amongst them. From this place they shall preach the gospel throughout the whole earth, and gather up the pure in heart from among men, and the righteous from amongst the nations; therefore, harden not your hearts in unbelief, and reject not my words; for if ye do, then shall ye be cut off by the judgments that are to be poured out upon all mine enemies, and know ye that nothing shall fail that I have spoken, but all shall be fulfilled that has been prophesied by all my prophets from the beginning, that in the days in which ye live the wicked shall perish, and the righteous be gathered and built up unto me a holy nation unto whom the word of life shall be revealed and in whose midst there shall be peace, plenty, and length of days. Choose ye, therefore, the way in which to go, for the time is nigh, even now, when the saints must begin to separate themselves from the ungodly, and the righteous from the wicked. Stand no longer idle, O ye my people, for the work is great and the reward very glorious. In those days, when the saints shall go forth to possess their inheritance, the nations of the earth shall be many, some very strong and some very weak, and they that have power, shall oppress the weak, and destroy many, they shall not regard justice, neither love righteousness; their ways shall be full of iniquity, and the just and the upright shall be very few: therefore, the days shall be evil; men shall seek for riches and strive to increase their wealth: there shall be wars and contentions. Nation shall war against nation: and there shall be divisions and strife amongst all people. Many shall be the unrighteous deeds of the inhabitants of Bethsula: they shall not obey the law, neither regard their rulers, but despise both; then every man shall do according to his own will, inasmuch as he hath power: their rulers shall be unrighteous and wicked men, walking in their own ways, not lovers of peace, but of war: therefore, the people shall not prosper, but shall be afflicted, and that which they most fear shall come upon them; they shall war with the nations, but shall not be prospered: they shall war with each, and shall not find peace: their enemies shall be many, and their friends very few, and for all their evil works they shall have their reward, and for all their transgressions they shall be recompensed; inasmuch as they have oppressed the weak, they shall be oppressed, and as they have destroyed and trodden under foot the poor, even so shall they be trodden under foot and torn in pieces by their enemies.

Then shall the kingdom of righteousness be established in the land of California, where none of the abominations of other nations shall be found, for the perfect law shall be executed there,

and the transgressor shall not go unpunished, neither the guilty be suffered to escape; justice shall be in all their courts, and righteousness in all their councils; deceit and fraud shall be banished from their midst, but truth and equity shall be in all their ways: there shall the poor and the oppressed find a refuge and the weary a resting place: they shall possess their own inheritance, and enjoy the work of their own hands, and none shall be permitted to take it from them. Therefore rejoice, O all ye saints! ye that love truth and abhor deceit, ye that desire righteousness and despise iniquity, all ye that have heard and believed the words of everlasting truth, although ye are scattered among your enemies, despised and trodden under foot; for the day of deliverance is near. Arise, and do the work unto which ye are appointed; gather yourselves together, establish anew the kingdom of your God, proclaim the gospel unto the people in power, and the Lord your God will go with you, and your way shall be prepared before you, and you shall enter into the land of peace and righteousness, and shall build up an everlasting kingdom, which no nation shall have power to overthrow, and against which no hand shall prosper. Let not your faith grow weak, and be not slow to perform the work of righteousness; fear no power but the Lord your God, obey his word, and you shall prosper forever: the wicked and ungodly shall strive to overthrow the saints, but shall fail; the saints shall not have war with their enemies. When the work shall begin to prosper, and the people of God begin to assemble together, Satan shall stir up his servants to fight against them, and they shall strive to overcome the saints and destroy them; they shall endeavor to hedge up the way that they may not go the land of their inheritance; but they shall not prevail. The ungodly shall be stirred up by the power of Satan, and shall strive with all their might to destroy the saints; they shall follow them with the sword, but shall not overtake them. They shall strive to possess the land of peace, but their place shall be in the desert, and their habitation in the wilderness. They shall assemble themselves together, saying, let us go down and possess the land of our enemies and establish our city in the land of the west; yet the imagination of their hearts shall be to do evil continually; they will put their trust in the sword and not in the God of heaven. For this cause they shall be smitten, their power shall become weak, their wisdom shall be vanity; all their attempts to possess the land of the righteous shall fail; they shall all be astonished because of their tribulation, for the hand of the destroyer shall be upon them; they shall be consumed like stubble by the devouring flame, and like chaff before the whirlwind so shall they be scattered. Repent, therefore, all ye who walk in the ways of the ungodly, for unless you do, speedy destruction shall overtake you, for the Most High is a God of justice, who delighteth in truth, before whom

the deceiver is condemned, and those that work evil in the secret chambers shall be despised and brought to nought. Though they say they do not evil, and seek to hide themselves, yet all their iniquities shall be revealed, and all their secret works shall be made known.

At the same time that the righteous go forth to the land of peace, the most powerful nations of the earth shall desire to obtain it, and shall contend with each other, yet they shall not be suffered to prevent the Saints gathering there; and after ten years from the time they establish the kingdom, they shall be considered one of the nations of the earth. The nation that is established there shall not make war upon their enemies, they shall not build strong holds, neither shall they have ships of war; in justice and in peace shall this nation be built up. Therefore fear not, but do as ye are commanded; go forth at the appointed time, trusting in God, and your success is sure; all that oppose the work of righteousness shall fail, and all that strive against you shall perish.

Be bold, and fear not mortal power,
Though dangers threaten every hour,
And forms of death around thee rise,
To keep thee from the promised prize.

Still to thy work and calling true,
Though foes are strong, and friends are few,
Thy God will lead thee safely through,
And you the Land of Peace shall view.

Shall view and dwell thereon, and be
A righteous nation strong and free,
Where peace shall be the saints' delight,
And justice triumph over might.

Thus saith the Lord to all ye that are called Saints. Hear ye, and understand, and obey, for my word is not in vain, neither do I speak for nought. I have appointed the land of California for the refuge of my people: therefore, go ye to that country and establish the kingdom of righteousness, where ye may live under my laws and obey my precepts. My strength is great, and my power is above all nations of the earth, and they can not prevail over the Saints, neither shall they be able to overthrow the righteous: they that do wickedly shall be cast down, and they that work unrighteousness shall be cut off; but they that love truth, peace, and righteousness shall be prospered, they shall not fall by the hands of their enemies, though they be many and very powerful; they shall not be consumed by famine, though all other nations are afflicted thereby; they shall not be overthrown by earthquakes, though all other countries are visited by them; their rivers shall not overflow their land, yet this shall happen to all other people: their works shall be works of righteousness, and they shall therefore be prospered: they that have long been

oppressed and driven by their enemies, shall there find peace; there shall the upright from all nations assemble; they that have long dwelt in darkness shall rejoice in the light; the poor shall be exalted, and the proud and the haughty shall have no place amongst them: then shall the Saints have power over their enemies, yet they shall not fight against them with weapons of war; but my power shall be their defence, and Satan and his servants shall not prevail against it: they shall prosper, although all the nations strive to overthrow them; their enemies shall be many, yet they shall not be permitted to destroy them. In that land which is appointed, shall my saints have peace; they shall have rest from the power of their enemies; their enemies shall war with each other and shall destroy each other; all that they seek to do unto my people shall be done unto them: they shall not prosper in any thing that they undertake against my people; pestilence shall consume their armies, and their ships shall be broken in the sea and be found no more. And in all the land that is given unto the righteous, there shall be no war, neither shall there be pestilence, famine, or tempests, but peace, health, plenty, and continual prosperity shall be there. My kingdom shall be an everlasting kingdom, in which no unrighteousness shall be found forever; therefore be not slow to do the work, for many and very great are the blessings laid up in store for those that remain faithful until it is accomplished. But those that are unfaithful, that are slow to obey, and not diligent in my work, shall not find peace, neither shall they be prospered; darkness and gloom shall surround them, dismay shall fill their hearts, and all that they seek to do shall fail, for only in obeying my laws and keeping my precepts can they prosper: they shall perish and fall that say they keep my commandments, yet keep them not; they that call themselves Saints, and yet do wickedly, they that enter into the secret chambers, that walk in forbidden ways, wherein I the Lord have commanded them not to go, they that oppress the poor, and build costly temples wherein they worship the Prince of Darkness, but not the Lord of Heaven, wherein they follow the imaginations of their own hearts, and practice all manner of wickedness in secret, saying, surely our ways are hid, they cannot be discovered: thus saith the Lord your God; though your ways are in the dark, yet they shall be brought to light; though your works are in secret, yet shall they be made known, all the inhabitants of the world shall know your transgressions, your abominations and works of darkness, yea, these shall all be revealed and made manifest in due season: that in which you put your trust shall be destroyed; your friends shall fail in time of need, your enemies shall have power over you, and the destroyer shall prevail against you: the enemy of all righteousness shall have full power over all ye that call yourselves Saints and yet do all these wicked and ungodly works.

In fear and tribulation shall ye live, and in sorrow shall ye go down to the grave in a strange land: therefore repent and turn from the evil ways in which ye are led, go not after the abominations of those who led astray the people that were gathered in my name. Repent while it is yet to-day, for the hour of visitation cometh, when, if ye are found amongst the ungodly, wo be unto you, for ye shall in no wise escape; for if ye will not obey my commandments and separate yourselves from the wicked and ungodly, you shall receive with them the reward of unrighteousness; even fire and sword, and desolation, earthquakes, tempests, floods, and all manner of destruction. But inasmuch as ye obey my commandments, and gather yourselves in the land of peace, ye shall escape these things. In that land ye shall build unto me a holy temple, which shall never pass into the hands of your enemies, for in keeping my commandments there is peace and safety; and ye who desire to prosper, who desire to have rest from the power of your enemies, all ye who wish to live in peace and enjoy the work of your own hands, cease to do evil, and learn to work righteousness, strive not to obtain riches, for they can not save you, seek not to destroy your enemies, for in so doing you will destroy yourselves, but do as I have commanded all my saints. Be at peace amongst yourselves, and with all men; do good to your enemies, and pray for those that hate you. Execute justice unto all, and in so doing you shall find peace and rest from all your foes, and become a strong nation that shall never be overthrown. Let not your faith be weak, but call upon the Lord your God, and I will give you strength, so that Satan and all his servants shall not be able to prevail against you, and all the blessings that I have promised unto my saints shall in those days be given unto them.

Those of the Saints that remain steadfast in the truth after the idle city is overthrow shall be scattered throughout the land of the wicked, not knowing where to assemble or into what country they should go; therefore they for a time shall wander in darkness, yet they that are faithful shall call upon God, and He will deliver them from the power of the wicked; all they that trust in Him shall in the end find peace and rest from all evils which with those that obey not are afflicted. Thus saith the Lord: In those days one will I cause to be appointed to go forth and build up the kingdom of righteousness, and he shall call together all those that desire to keep my commandments, all those that love peace and truth, that remain faithful and steadfast, that turn not aside from the right way; all that love righteousness and abhor iniquity, and that will execute justice; all that are pure in heart and that walk uprightly in my sight. He shall warn the ungodly that they may be saved if they repent and obey my commandments; yet if they will not obey them, wo be unto them, for their destruction shall be terrible; they shall be scattered as the

tree that is smitten by the lightning of heaven; they shall fall as a star from the midst of the firmament into the bottomless pit; they shall be found no more, and the memory of them and their deeds shall be very bitter unto all men.

Many that are warned shall obey, and they shall receive a reward that is very glorious, and they whom Satan has power over because of their transgressions shall not receive the words of truth, but shall go on in darkness, remaining among the wicked, not seeking for the light; their reward will be gloominess, sorrow, and vexation of spirit; they shall remain strangers and wanderers in the land from which I commanded my saints to depart. Therefore, all ye that desire to keep my commandments, obey my words and gather yourselves together; establish anew the kingdom and then go forth to the land that is given unto you for an everlasting inheritance.

(TO BE CONTINUED.)

To Correspondents.

As this herald or messenger to the saints and to the nations is designed to be a standard of truth for the benefit of the church and the world, from this its commencement henceforth, till the righteousness of Zion and Jerusalem go forth as brightness, and their salvation as a lamp that burneth, or in other words, till the law goes forth from Zion, and the word of the Lord from Jerusalem, it seems expedient to us to offer a few thoughts to such as may feel an interest in communicating with us through the medium of our columns, that they may understand our purposes, and govern themselves accordingly.

As the scriptures are given for our instruction in righteousness that the man of God may become perfect, thoroughly furnished to all good works, that by an acquaintance with its principles, he may attain salvation, we remark that the bible contains three parts or principles of knowledge for the salvation of men. They are history, doctrine (or law,) and prophecy. The study of its history gives us a knowledge of cause and effect, of virtue and vice, and the rewards and punishments affixed by the Supreme Ruler as the consequence of obedience or disobedience to his laws. Thus the faith and obedience of our father Abraham, obtained for him the promise that his seed should be as numerous as the stars of heaven, and also the exalted character of the father of the faithful, and the friend of God.

On the other hand, the disobedience and damning sin of David, in the matter of Uriah, procured for him the loss of his first-born, by her whom he had made a widow, war in his own house, the dishonor of his concubines by his own son, in the sight of all Israel, in his rebellion against his father, the loss of his throne for a season, was prohibited the honor of laying the foundation of the house of God, and lost the privilege of his resurrection with the Savior: while other saints close with him, his soul still retained in Hades, until the next resurrection or the coming of the Son of God, as King of Kings, and Lord of Lords. We have presented the above extremes of virtue and vice, with the recompense of rewards and punishments meted out by the Almighty as the sanction or evidence of the justice and goodness of his laws.

This brings us secondly to a consideration of the doctrine or laws of the Lord, as contained in the scriptures, for the government of his people, by which he measures the characters of men and weighs their actions, apportioning the reward or punishment according to the merit or demerit of those acts. Thus a knowledge of the history and laws or doctrine of the scriptures furnishes us with a key to unlock the treasures of wisdom, or in other words, obtain knowledge of the future, by study in the school of the prophets. But

we shall give a more full explanation of this principle or rule of prophecy, in a future work, for the use of such a school. The third and last principle of salvation in the scriptures of truth, is the knowledge or understanding of the prophecies contained in that book. Prophecy, or the knowledge of, or revelation of future events, has procured the salvation of ancient saints, and certainly cannot be less necessary for our salvation, upon whom the ends of the world are come. By revelation and prophecy in former times, Noah was moved with fear, and builded an ark for the saving of his house, and Lot fled from Sodom, Israel as a nation was delivered from time to time, individuals saved from their enemies, the saints escape in the siege of Jerusalem, and in these last days Zion and Jerusalem are to become places for the deliverance of the saints, and the covenant people of the Lord.

And inasmuch as we have now arrived at a most momentous epoch in the history of our world, when thrones are being cast down, conflicting and deadly strife steeling the heart of man against his fellow man, crimsoning the instruments of death with the hearts' blood of their fellows, pouring forth the vital flood as water; nations distressed and perplexed, men's hearts failing them for fear, every intelligent mind, in his reflecting moments, contemplates the present scene as a prelude to a momentous revolution in our world, in which he views himself, not merely as an idle spectator, but as one whose weal or woe stands inseparably connected with the great event.

With design to benefit mankind, then, this work comes forth, that all who hear may come to the understanding of those principles of salvation, by which they shall be accounted worthy to escape all those evils that are coming on the earth, and to stand before the Son of man.

To all saints, it is the harbinger of peace, truth, and salvation, and to all the world, a warning and admonition. We solicit our correspondents, then, to select all matters they wish communicated to the public through these columns with the greatest care, that they arrive at a knowledge of all matter to be published, whether history, doctrine, or prophecy, that this messenger to the nations may be just and acceptable to God, and beneficial to man in guiding him in the way of salvation.

To our Patrons.

We say, that inasmuch as this work is designed to be perpetuated, and never cease until the kingdoms of this world become the kingdoms of our Lord, and submit to his government, that it is to be a messenger of peace and salvation to all saints, bringing to them the knowledge of history, doctrine and prophecy, in accordance with the Holy Scriptures, proving them true, and that the ancient prophets saw our day, and prophesied of us as they were moved to do by the Holy Ghost; and as it was in the days of Noah before the flood, he being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house; so likewise, this testimony is to go forth warning the nations of the earth of the speedy revolution of our world and the coming of the Lord to reign with his people on the earth, while to all the people it proffers salvation, by the gathering his saints to Zion, and his covenant people to Jerusalem, the place that the Lord hath appointed for the deliverance of his elect. This work will contain copious extracts from the books of Esdras, which he was commanded to write for the worthy and unworthy in the last days, that those that live in these days may live. See 2d book of Esdras, 14th chapter; illustrated in the proclamation. We shall also give occasional extracts of the translations from the hieroglyphics as engraven in the history of the travels and discoveries of Catherwood and Stephens in Central America. The prophecies that we have received of the translations of the books of Esdras have thus far proved invariably true. The records thus brought forth by a youth scarcely twenty-one years of age, cannot fail to elicit an interest in the minds of the wise and learned of this world, as well as the wise to whom it will be given to understand the signs of the times and to obtain salvation. Should any ask, why has the Lord chosen so weak an instrument to perform the work of restoring to the world, the hidden and secret things that the prophets have written aforetime, for our learning and the knowledge of kingdoms and governments long since lost to the world? We answer, because what he has decreed shall come to pass, and that which is pleasing to him, he will perform; because he has said (referring to these days) that the pride of man shall be brought down; and the haughtiness of man shall be laid low, and the Lord alone shall be exalted in that day, and that no flesh might glory in his presence, therefore is the wisdom of the wise man perished, and the understanding of the prudent is hid; and the Lord himself has proceeded to perform a marvellous work and a wonder and chosen foolish things or instruments to confound the wise, and weak things to confound the mighty, and things that are despised, yea, things that are not, in the estimation of the

great ones of the earth, to bring to naught those things that are highly esteemed among men; that when this comes to pass, he that glorieth may glory in the Lord, because it has pleased the Lord out of the mouths of babes and sucklings to ordain or bring forth strength and receive perfect praise. As says the Savior, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in thy sight." To this doxology we respond a hearty amen: For thine shall be the kingdom and its power and its glory forever and ever, Amen. And as Daniel said unto the king of Babylon, "the secret that the king hath demanded cannot the wise men, the astrologers, the magicians, the sooth-sayers shew unto the king." But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." So say we, the language (contained in the hieroglyphics procured by Stephens and Catherwood, and other antiquarians, of a race long since lost, a knowledge of whose origin, government, laws, politics and religion, all that hear, greatly desire to obtain,) cannot the wise and the prudent in all the learning of this world ever be able to decipher or interpret in our own tongue. But there is a God in heaven, the same unchangeable Jehovah, who remains without variableness, or the shadow of turning, who has decreed that all secret things shall be revealed; in whose presence the wisdom of the world is foolishness, and whose foolishness is wiser than men; he it is that hath promised to bring to pass all things of which he hath spoken by the mouth of all his holy prophets since the world began. He it is that hath been pleased to bestow that grace or favor upon an illiterate youth, by which he is enabled to sit down by the scribe, and give the English of those characters by Catherwood, from the hieroglyphics inserted in the history of his discoveries in Central America, with as much ease and assurance as an English scholar can read the English alphabet. It will be remembered by many, that in the year 1841 or 1842 that a gentleman in Kinderhook, Pike County, Illinois, obtained from a mound in that vicinity, six brass plates, on which were engraved ancient characters. Those plates were carried to Nauvoo, and a FAC SIMILE obtained from them by the engraving by Elder Reuben Hadlock. The translation of that record we have also with us. Thus, while the world cannot by their wisdom find out the things of God, tho' Lord, by or through a weak instrument, one whom the world will despise, will confound the wisdom of the wise, and show that the knowledge of the prudent is nothing worth; and they will be left to marvel to wonder and to perish, while they say, How knoweth the boy those things, having never learned?

Translations, &c.

For the sake of the curious, we insert the translation of those characters on the plates, between pages 332-3; second volume of Stephens & Catherwood's travels in Yucatan, Central America.

The characters over the first figure read thus: The King Ostima, who erected this temple, in honor of the God of walls and towers.

Figure second, over the head, reads thus: The nation of Paansa were governed for thirty years by the most Gracious King.

Over and in front of the face, it reads thus: He ruled over all the country of the Ottomacoes, His dominion extended from the sea to the mountains; and all the tribes of Votan were tributary unto Him, His laws were just, and all the nations of Talpahan were under them.

Prospectus.

The primary matter of this paper will be historical, doctrinal, and prophetic, drawn from the revelations already received and such as may hereafter be received by translation or otherwise, that may corroborate and illustrate the truth of the ancient scriptures. All our patrons and correspondents are invited to aid in rendering this work so interesting and useful that the wise may understand the signs of the times and escape the evils that are coming on the earth and to stand before the Son of man. This paper will be forwarded to subscribers at the ratio of twelve numbers for one dollar. It will be published monthly, or as often as the means for the printing can be obtained. The editorial work will be gratuitous, till a surplus besides the expense of printing is received. It will be continued at all events, life and health permitting, until twelve numbers are issued, so that no subscriber who pays in advance will sustain loss. We contemplate, however, that the saints will unite and sustain this periodical in prospect of the good it may do them, and that many of the Literati will give it a liberal support in order to obtain some knowledge of the history of a people whose language they cannot interpret.

THE OLIVE BRANCH,

G R.

Herald of Peace and Truth to all Saints.

VOL. I. KIRTLAND, O., AUGUST, 1848. NO. 2.

Proclamation.

To the Saints scattered abroad, in all lands; to those that are afar off, and those that are nigh, the Church of Christ in Kirtland sendeth, greeting Grace, mercy, and peace, from God the Father and Jesus Christ our Lord, both yours and ours.

[CONTINUED FROM PAGE 6.]

Before we return to investigate the present character of the Church, we say to our Christian readers, we have not simplified the unrighteous conduct of the Fathers, and made our ludicrous remarks upon them, for the purpose of exciting levity, or feeding a-romantic mind. But to show us, that were those men who were highly honored of God and man, in ancient times, (and whose history we read almost without censure,) now living with us, and should perpetrate the like atrocious acts, we should by our creeds consign them to interminable misery. Neither have we made those strictures on their characters to justify ourselves or them. But to beget in the mind of all saints, and all men, a spirit of universal charity and kindness, for all the creatures that God has made, we frankly acknowledge, with the Jewish christian, that all Israel have gone astray, but he should have remembered to have reckoned himself with them, as did Isaiah. We freely confess also, with the pious gentile christian, Dr. William E. M'Lellen, that we, the whole church of Jesus Christ, of Latter Day Saints, as a church, and people, have sinned, and come short of the glory of God. And we think the Dr. would have acted with great propriety, when referring to the iniquities of the Latter Day Saints, if instead of the word they, he had substituted the word we, and numbered himself, also, with the transgressors. We now say to the pious Jew, or Gentile, presumptuous and heaven daring must that man be, to assume the judgment seat, and dictate the order of God's government, in the dispensation of his judgments towards his people, the Jews, or the church of the saints, whether as a people, or as individuals; and if David is to be restored in the resurrection, to be a prince and king in Israel, having committed a most aggravating transgression, who may venture into the cabinet of the Almighty, and direct his judgment in bringing to pass the restitution and restoration of his erring people. Having now shown that it is the prerogative of the Almighty to choose his own manner and measure in correcting his children, whether it be by punishment in this life, or the punishment of the spirit in the world of spirits; or in other words, the giving up the transgressor to the buffetings of satan, for the destruction of the flesh, as in

the case of Joseph and Hiram, that their spirits may be saved in the day of the Lord Jesus, or remitting the punishment of the death of the body, as the Lord did in the case of David, by the mouth of Nathan his prophet; and after death, consign him to the pit, until the day of redemption; we now enquire what was the character of the church at the time of the death of the prophet and patriarch? From the quotation given in the former part of this address, it is evident that they the rulers, many of them had fallen into darkness; they had organized a quorum of authority, not known in the law of the church: this was a council of fifty; ordained kings and priests, constituting an authority that no tribunal in the church could control. The book of doctrine and covenants says, that no member of the church is exempt from a tribunal of the church, consisting of twelve high councillors, and twelve other high priests before the first presidency of the church. An organization then of the members of the church, into a quorum of authority, not amenable to the high council of the church, is a manifest violation of its laws, and changes the order of its highest authority, (see Doctrine and Covenants, sec., 3d, p. 37th.) It is also manifest that doctrines, and practices, have been introduced into the Church, utterly forbidden in the law, and first principles of the Church, which will be illustrated in future Nos. of this work. Suffice for the present address to say, that if the first foundation and doctrines were correct, that darkness has fallen upon the rulers of the church in the wilderness, and it is equally evident that, as the church having become deranged in its government and doctrine under the administration of its first leader, Joseph, those that have arisen since his death, and receiving his order and doctrine as correct, have organized the church according to that pattern, have erred, as in the case of Sidney Rigdon, and James J. Strang; for though these two leaders received the acknowledged law of the church as its doctrine and government, yet they introduced a royal or kingly authority, or government, of the members of the church, not known in the laws of the church, or in subordination to its highest authorities. Thus then have the saints been thrown into darkness, on the character of the church, and have truly been scattered as sheep not having a true shepherd to gather and lead them. There are no less than four different opinions actuating the movements of those that still adhere to the rulers in the wilderness.

1st. Some, who, notwithstanding all the evidence of the corruption of those leaders, do not believe that such abomination exist amongst them.

2d. Those that do believe, but still not knowing what other course to pursue, follow that authority, persuaded that God will make the crooked straight, and preserve the pure in heart.

3d. Those that know that such an order of things does exist, and go into it, verily thinking they are doing God service. The fourth are those that were of old ordained to that condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ; not only drinking of the cup of the wine of their fornication with greediness, but have pleasure in others that do likewise. The last mentioned are those only that are without the hope of salvation; those that have united with the branches of the Church, have for the most part refrained from going after the abominations of the rulers; of this many also that have ceased to walk with any branch of the Church, and still have retained the faith, but few have turned entirely from the right way; this then being the character of the Church as individuals, we next enquire, are we less saints because we are scattered as sheep not having a shepherd, if we have kept the faith, and have not denied the Lord? Christ came to the lost sheep of the house of Israel, he came to his own, no less his own because they were led by blind shepherds, and are the saints less the people of God, because they have differed in opinion in relation to Paul or Apollos, or Cephas, as the most proper instructor, if indeed we abide in the doctrine of Christ? Suffer us to say this

to all the saints, as Moses said to two of his contending countrymen, "Sirs, ye are brethren, why do ye wrong one to another?" and as the gospel of Christ from his own gracious lips, would have gathered all his sheep, even all the factions or parties, into one fold, so all ye saints of the most high, to you is this message of deliverance sent. As we have received the words of salvation, we communicate them unto you. In the 14th chapter of the second book of Esdras it is recorded, that the prophet, after having been shown in vision many things, even the coming of the Son of God, and the destruction of the wicked, prays that he may have the gift of the Holy Ghost, that he might write for the benefit of the inhabitants of the latter days, that those that should then live, might live; that the Lord hearkened to his prayer, and commanded him to prepare materials for writing, and employ five ready writers, and that he would light a candle of understanding in his heart, that should not be put out till the writing was finished; that they wrote 204 books, the marginal reading is 904, but the translation says 724, all those books, save the seventy last, were to be given to the worthy and unworthy; but the seventy last, were to be reserved for the wise and those of understanding. James Colin Brewster, having seen those books in vision, and being commanded of the Lord to translate them, commenced that work in the thirteenth year of his age, being born Oct. 20th, 1826, and commencing translating Dec. 27th, 1838. Ten and a part of the eleventh book is now written, extracts from which are compiled in four pamphlets, which he has published at an expense of near one hundred dollars. He has visited us in obedience to a commandment of the Lord in the fourth pamphlet, an extract of which is given in this No., and organized the Church on its first foundation, or first principles. He gave the translation of a chapter in one of the books of Esdras, as he said, in the public congregation; the manner was on this wise: seating himself, by the scribe, he gave a part of a sentence from time to time, as the writer could remember, which when finished was read to the people, and exhibited to us new matter and a correct subject, and though this may be marvellous to our readers, nevertheless it is even so; several of us have written some of the translation of Esdras from his lips, even whole pages, and we are constrained to confess that there is in the young man a supernatural power exhibited, that we believe all the wisdom of the world cannot successfully imitate or understand. We here subjoin the translation of a part of the eleventh book of Esdras, entitled "the word of the Lord to his people;" the poetry in the writings is given after the same manner. In our next we shall give prophecies of Esdras concerning Nauvoo and the Church, that our readers may see how exactly they have been fulfilled.

Exposition of the Writings of the Prophet Esdras.

Inasmuch as the writings of Esdras are to be the directory or discipline for the doctrine and government of the church and kingdom of God, that should be set up in the last days, and for which they were given, it becomes necessary that we give an explanation of them, that the wise may understand their origin and design, that they may better appreciate their value as a light to their feet and a lamp to their path, to direct them in the way of salvation. The doctrine of restitution of all things, spoken by the mouth of all the holy Prophets since the world began, who, the same apostle declares, have searched diligently what or what manner of time the spirit of Christ, which was in them, did signify when it testified beforehand the sufferings of Christ and the glory that should follow, 1 Pet. 1: 11. The final restoration of the earth to its former estate, when the morning stars sang together and all the hosts of Heaven shouted for joy, and man to the glory that he shall enjoy therein, through the sufferings of Christ by the power of the gospel, has been the

theme of all the former saints who have spoken, sang and written of the latter day as they were moved by the Holy Ghost. Thus Enoch, by prophetic vision, saw the future, even to the coming of the Lord, with ten thousand of his saints, to execute vengeance on the ungodly. Abraham has the assurance that through his promised seed (Christ) all the families of the earth should be blessed, and through the covenant of circumcision also that he with his literal seed (according to the flesh) should possess all the land of Canaan from the Nile or river of Egypt, to the great river Euphrates. Isaac also blessed Jacob and Esau concerning things to come. Jacob calls together his sons, the twelve Patriarchs, for the special purpose of hearing what should befall them in the last days. He opens his mouth, and in the spirit of prophecy, after delineating their present characters, proceeds to inform them how they would be represented by their posterity in the latter days. The blessing on the head of Joseph in his posterity through his two sons, Ephraim and Manassah, may suffice to show how clearly the old Patriarch saw the work of the last days, and therefore, though blind, yet with the spirit of prophecy upon him, knowing in what manner the two sons would be placed before him to receive his blessing, crosses his arms, thus putting his right hand upon the head of Ephraim, the younger, and then informing his son that he knew what he was doing, thus prophesied Manasseh shall become a people, and he also shall become great, but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. Now the blessing of the inheritance of the land of Canaan made to Abraham and his seed through Isaac and Jacob, being in common to his posterity, could not admit the fulfillment of the prophetic blessing pronounced by Jacob on the head of Ephraim, that his seed should become a multitude of nations in that land. But Jacob had wrestled with an angel and had prevailed to obtain power as a prince with God and with men, and therefore in blessing his son Joseph, he says, the blessing of thy father hath prevailed above the blessing of my progenitors to the utmost bound of the everlasting hills, they shall be upon the head of Joseph, and upon the crown of the head of him that was separated from his brethren. Moses, with the same prophetic power, in vision exclaims, Blessed of the Lord be his land for the precious fruits of the earth and for the precious things of the mountains and lasting hills, and for the good will of him that dwelt in the bush. He then describes his power and work thus: He shall push the people together to the ends of the earth; they are the ten thousands of Ephraim, they are the thousands of Manassah. David, beholding in vision the glory of Zion in the last days with rapture and delight, exclaims in the 48th Psalm, "Great is the Lord and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for salvation, the joy of the whole earth, is mount Zion, in the sides of the North, the city of the great King." Isaiah, in his 60th chapter, after describing her light, her glory and her beauty, the material and manner of its building, and the gathering of the saints to it for salvation and deliverance, as a cloud and as the doves to their windows at the approaching storm, thus speaks of her honor and the humiliation of those that had oppressed her: "The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the city of the Lord, the Zion of the Holy One of Israel."—Thus the prophets contemplated the glory and honor and praise that the city of Zion in the last days should enjoy, and though he prophesied equally plain with the other prophets concerning the restoration of Israel to their former estate, yet the beauty and excellency that should crown the church in the last days seems to have elicited the most prophecy from the inspiration by which he wrote. Ezekiel seems to have had his feelings more intensely fixed on the salvation and gathering of his own people to the land of their fathers after they had been scattered. See Ezekiel, from chap. 34 to the end

of the book: and Jeremiah, and all that followed after having foretold these things. Yet notwithstanding the fathers obtained the promise of the rest of God in the millennial reign of Christ, saw and described that day, acknowledged that they were strangers and pilgrims, not able to obtain that home or rest in their day of probation. Yet they lived, suffered and died, in hope of a better resurrection, in assurance of the promised rest. But the question may arise, What evidence have we that the former day saints saw the connecting links of the chain of events or of causes and effects of which chain they held the one end by faith, the other end fastened or anchored to the rest within the veil, whither the forerunner, Christ, for their salvation hath entered. Because it is inconsistent with the wisdom and goodness of a donor to make a covenant or promise of a benefit either conditional or unconditional, without giving evidence of his power and ability to accomplish it on his part. Otherwise the donee could not labor by faith to obtain it. The strongest conflicting exercises of the principles of faith and despair were exemplified in the trial of Abraham in offering his son, and through which faith he attained the character of the friend of God, and the father of all that should overcome by faith after him. But this trial of his obedience through faith is not required of him until the gospel was preached unto him, by which the doctrine of life and immortality was conveyed to his understanding, and engrafted in his faith. Hence he laid hold of the doctrine of the Resurrection, and accounted that if he offered his son a whole burnt offering, that of his ashes the Lord could re-organize and raise him from the dead, and thus fulfill his promise concerning his seed. Thus the Lord does not suffer his saints to be tempted or tried above that they are able to bear; but will with the temptation provide a way for their escape, that they may be able to endure them.—A prophet might predict the fulfillment of certain events on general principles, without the aid of the Holy Spirit, as in the case of Isaiah: "Say ye to the righteous, it shall be well with him, for he shall eat of the fruit of his doings; woe to the wicked, it shall be ill with him, for the reward of his hands shall be given him." But when a special event is predicted, which a general course of events will not necessarily bring to pass, it then requires in the prophets the gift of the Holy Ghost, by which power they foresee all the links in the chain of events, connecting the first cause with the last event spoken of; otherwise the prophet could not speak with intelligence in relation to his prophecy. When, therefore, the intelligence of the Holy Spirit is imparted, which has power to bring all things past to remembrance, and to show all things to come, the man of God at the altar of Bethel, by its agency, could break forth: "O, altar, altar; thus saith the Lord, behold a Child shall be born to the House of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." Now this prophecy was fulfilled through the agency of the posterity of the line of David, more than three hundred years after, and therefore the knowledge of the acts of the progenitors of King Josiah must have been made known to the man of God. In this we see that a prophet must partake of the principle of the foreknowledge, as well as the power of God, to prophecy understandingly of events that shall transpire through the agency of his creatures.

The second evidence we adduce to show that the prophets did foresee the means as well as the end of their prophecy, that is, the intermediate causes and effects that should bring to pass the fulfillment of their prediction, we present the prophecies of Daniel and John the Revelator. Daniel was not only enabled to enter into the knowledge of the thoughts that exercised the mind of the king of Babylon, of what should come to pass in latter times; but also to follow those thoughts in his dream, and not only to make known his dream, but also its signification. His visions also of the principal governments of the world, and their dissolution, till they become as the chaff of

the summer threshing floor, and the wind carried them all away, and the kingdom of God filled the whole earth; or in his own words, "I beheld till the thrones were cast down, and the ancient of days did sit," and one like unto the Son of Man came to him to whom was given a kingdom and dominion, that all nations should serve him. John, the Revelator, is not the less definite in his description of the events that shall usher in the millenium or rest of the people of God. And yet, though the prophets saw and spake of the times of restitution of the earth, and the kingdom of God that should possess it, and consequently saw our day; still we have the knowledge of but one prophet that has prayed for and obtained the privilege of writing for our instruction, and giving us all the principles or rules to direct the saints in the way by which they shall enjoy salvation when the thrones are cast down and the overflowing scourge shall pass over, and the distress of nations as portrayed by Isaiah 24th chap., shall come. The particulars pertaining to that circumstance is recorded in the 2nd book of Esdras, and 14 chap. Having been favored of the Lord to behold by dreams and visions the rise and fall of nations until the coming of the Son of Man, and being commanded to instruct his people, answered, "I will go as thou hast commanded me, and reprove the people which are present. But those that shall be born afterwards, who shall admonish them? But if I have found grace in thy sight, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live." The Lord hearkened to his prayer, and commanded him to prepare materials and call writers for the work, promising to give the Holy Ghost, or in other words, to light a candle of understanding in his heart, which should not be put out till the work was finished, that he should begin to write, having (as this translation is given) written 20 books, all but the seventy last were to come forth in the wickedness of the earth both to the worthy and unworthy. But the seventy last were to be reserved for the wise and those of understanding. Here let the reader notice verses 4th and 5th. The Lord showed to Moses marvellous things, some of which he was commanded to keep secret, so also the knowledge contained in the sealed plates connected with those, from which the book of Mormon was translated, is not to come forth to the wicked. These three testimonies show conclusively that a knowledge is to be revealed for the beauty, perfection and glory of Zion in the last days, that will be hid from the wicked and ungodly.

We close our remarks on this subject for the present, by observing that Esdras wrote or transcribed the revelations and prophecies of the prophets and holy men, as they by the Holy Ghost saw the latter day work, and spoke and sung of the glory that should be manifest at the revelation of Jesus Christ; when the enmity of man and beast shall cease, and there shall be nothing to hurt and destroy, and the kingdom shall be the Lord's. This will account for the numerous songs that are interspersed in the translation of Esdras, referring to ancient prophets as the authors, showing, that they were of like passions with us, and spoke and sung of the past, the present, and future, as we do, yet with this important difference, that they by the Holy Ghost spoke and sung of things as they really were and shall be, while much of our composition is based on ideal fables.

Highly Interesting.

We have received Communications from our Brother J. C. Brewster, highly important, (which we shall publish in our next.) They contain the account of his commission and commandment to write the words of Esdras, and a prophecy of Esdras of the manner of the overthrow and destruction of our Government and Nation.

The Word of the Lord to his People.

[Continued from page 14.]

For in those days the nations shall commit all manner of abominations; they shall oppress the poor, rob the weak, and destroy those that have no refuge; they shall not regard justice, neither shall they delight in peace; they shall despise that which is right, and love that which is wrong. Therefore they shall receive for all their crimes a recompense, and for all their iniquities a reward.

Sword, famine, and pestilence shall be visited upon them; earthquakes, tempests, and devouring fires shall be upon them, and in their midst their cities shall become a wilderness, and their fertile plains a desolation; they shall sow the seed and in time of harvest their fields shall be empty, and upon all people shall be grief and sorrow and disappointment, because of the judgments that are upon them. Then shall the righteous people stand upon the land of their inheritance in peace, and Satan have no more power over them. And shall be built up and preserved a righteous and a holy nation, over whom the powers of this world shall not have power to prevail at all, forever. And which shall continue to flourish and extend, until the knowledge of God and his righteousness shall cover the earth, even as the winds of heaven; and Satan, and sin, and sorrow, shall have no abiding place.

The word of the Lord to His servants who are commanded to do this work. Therefore, give heed unto my words, and be diligent to obey all my commandments, for the work unto which ye are appointed is very great, and faithful, and true must be those that accomplish it.

Ye that have known the way and have walked therein; that have understood the truth and have rejoiced therein; that have not turned aside after the abominations of the ungodly, but have remained steadfast in the midst of temptations; and have not transgressed the commandments that I have given my saints. Ye are those that shall assemble yourselves together and establish anew my kingdom, and proclaim my words unto all those that will give ear unto you. Many shall rise up against you, yet they shall all be confounded; many shall strive to overthrow you, yet they shall be overthrown; fear not evil doers, neither be afraid of the multitude of your enemies, for the end of their power draweth nigh, and the days when my people shall prosper have come.

And unto all my saints that have remained faithful in the midst of tribulations, adversity and temptation, shall be given power to proclaim my commandments, and wisdom to build up my kingdom, if they obey and commence the work unto which they are called and appointed.

Therefore, be faithful (all ye that remained steadfast in the truth,) in this work, even the building up of my kingdom; the day cometh when, if ye are not found keeping my commandments, and laboring diligently in performing my work, ye cannot escape the judgments and punishments that are laid up in store for the unfaithful and ungodly. Proclaim aloud the truth and make known unto all that will give ear, the desolations that is reserved for the

transgressors, and the peaceable inheritance that is prepared for the righteous. Make known and proclaim unto all the inhabitants of the land that which I have commanded my saints to do; to gather unto the land of peace and build a city and temple unto me, where they shall keep all my laws and obey all my precepts; where they shall execute justice and work righteousness; shall protect the innocent and punish the transgressors; and throughout all their land shall righteousness prevail over wickedness, and justice shall triumph over iniquity.

Therefore, the time is come, is even now, when my word shall be proclaimed without fear, and my saints shall gather together and establish the kingdom anew and prepare to go forth into the land of their inheritance; fear not but declare my word, be faithful, and do as I have commanded, and all that strive against you shall fall and be overthrown; but they that assist continually to do my work shall be prospered.

Let not your faith grow weak because of tribulation, neither be dismayed because of the power of your enemies, for inasmuch as ye continue in the right way, remaining steadfast, and immovable in the truth and diligent in the proclamation thereof, no evil shall be suffered to befall you, no power of this world, neither shall the power of satan prevail against. But ye shall receive wisdom and understanding, and through all your labors shall be supported by my strength and preserved by my power. And your reward shall in this world be, an inheritance in the kingdom that shall never pass away and in the world to come, life everlasting.

Thus saith the Lord your God, choose ye therefore the things that ye will do, whether ye will do as I have commanded, and commence to do my work and go forth to build up my kingdom and receive, therefor, all the blessings that I have promised unto all my saints; or whether ye will remain amongst the wicked, walking in the way of the transgressors, and be partakers therewith, of all the judgments, punishments and miseries, that I have in store for those that fear me not, that despise my words and set at naught my councils.

The works of righteousness and the works of iniquity have I set before you, the reward of one is peace, plenty and length of days, if ye are not turned back by the temptations of satan, and the tribulations wherewith I prove all my saints; they that are faithful and true shall pass through them in safety, they that are unfaithful and false shall not be able to stand. They that are slothful and slow to perform the work of righteousness, shall receive the reward of the wicked amongst whom they tarry; for if they partake of the pleasures of the wicked, they shall also partake of their pain. They that choose the evil shall receive evil and not good; they shall walk in darkness and stumble because the light of truth is withheld from them, for they shall not receive that which they strive not to obtain.

All ye that love righteousness, give heed unto my words; hearken unto my precepts and obey all my commandments, gather yourselves together and in the House* that was builded unto me shall ye assemble, and from thence shall my word go forth unto the inhabitants of the land; that the pure in heart may be gathered and the righteous go forth to the land of their inheritance, where they shall be established a holy and an upright nation, over whom the powers of this world shall not be able to prevail, where folly and misery and crime shall not extend their power, but wisdom, plenty and righteousness shall fill the land and prevail over all that is evil and unjust.

Therefore, ye unto whom this work is given, (to proclaim my words, gather my people, establish my kingdom and build it up,) be steadfast and fear not man, be faithful and turn not aside, be diligent and delay not; for the time is short, faithful and just, and true are they that do this work, and great, yea, very great, shall be their reward. Amen.

* The Temple of the Lord in Kirkland Ohio.

In the land of California, shall my people find refuge from the evils and troubles that afflict the nations of the earth; there they shall have peace, and enjoy all the blessing that those that remain faithful shall receive. They shall not make war upon those that dwell there; neither shall these have power to make war upon them, for my power shall be their defence, and my glory their salvation.

The pure in heart shall be gathered there from amongst the nations, and the righteous from all the people of the earth; the upright shall see the light of the truth and rejoice therein; they that have been oppressed by the unjust laws of men shall there find liberty. They that have been driven by their enemies, shall there find a resting place. They that have been overthrown by the wicked shall there be built up.

They that have been afflicted shall there find peace and repose, for the reward of the righteous that remain faithful shall be all those things which God has created for their good, and which all other nations strive to obtain, but fail because of their great wickedness.

In that land shall the kingdom of righteousness be built up according to the order that has been given; there shall none be poor, neither shall there be any that are rich. For the riches of the rich are an abomination unto the Lord who created all men that they might enjoy equally those things that He has made for their good; and amongst His saints none shall be permitted to possess that which belongeth not unto them. The word of the Lord shall be proclaimed unto all the people throughout the land, and those that believe shall assemble together at the House of the Lord, and there shall prepare and depart from thence to the land of peace.

They who dwell in that country shall receive the word of the Lord with joy and assist to build up the kingdom of righteousness, and many tribes shall receive therein an everlasting inheritance where their enemies shall have no more power over them. Thus saith the Lord, I have appointed the place where the Temple is builded unto me, for the gathering of my saints that are scattered abroad in the Nation of Bethsula*, there they shall establish anew the kingdom of righteousness, and prepare themselves to go forth and build up the kingdom of the west.

They who dwell nearer the land of California, are not commanded to gather unto the House of my name, for I require nothing of my saints that is not for their good; but this I require of all, that they walk uprightly, deal justly and commit none of the deeds of the wicked and ungodly, for they who walk after the ways of the unjust shall not be accepted in my sight, but shall be cast off to perish with the transgressor; they shall not be prospered in any thing that they undertake, but in all things shall be scourged, tormented and afflicted. Obey therefore, and sin not, for all that I have spoken shall be fulfilled, and all that I have purposed shall be accomplished. And they that do not as I have commanded them, shall receive all the punishments that I have said shall be poured out upon all mine enemies. Beware therefore, lest ye are led astray by the temptations of satan, for they are many, and he hath great power over the inhabitants of the earth. And many of my saints has he deceived and led into utter darkness, from which they shall return no more, but continue his servants, walking in the ways of wickedness and destruction, despising light and truth, but cleaving unto evil and deceit. Be wise and transgress not, resist satan and yield not to his temptations. Call upon your God in faith, and ye shall have strength to withstand evil, and remain steadfast and faithful in the cause of righteousness forever.

In those times the nations that obey not the commandments of God shall

* United States.

cease to flourish, their prosperity shall be turned unto perplexity and their strength unto weakness; those that have long had power and dominion over the inhabitants of the earth shall be divided; and those whom they have oppressed shall rise up and make war upon their rulers; and many nations shall be rent in twain, and many kingdoms shall be broken in pieces. Then shall the rich be slain and their riches given unto the poor; then shall the great and the mighty perish together; then shall the vineyards and pleasant gardens and the fertile fields be wasted and trodden under foot. Then shall the glorious cities, the abode of kings and nobles, be given unto the hands of the destroyers, thousands shall perish; the mighty shall fall, and all that have borne rule in unrighteousness shall be overthrown. Then those nations that have desired to obtain the land of California, shall be filled with contentions, tumult and confusion, the wicked warring against the wicked, burning their cities, wasting their country and filling the land with violence and death; then those that love riches more than justice, and gain more than the ways of peace, shall see their riches consumed by fire and their abundance destroyed by their enemies, and wasted by those whom they hate; for if they will not obey and gather unto the place of rest, that which they most desire shall be taken from them, and miseries unnumbered shall be poured upon them. Yet the righteous shall flourish and the saints in the land of peace shall prosper continually.

Arise ye Saints, opposed; oppressed,
Down trodden by your numerous foes;
Haste to the Land of Peace and rest,
Though all the powers of earth oppose;
Believe, obey and hasten o'er,
And dwell in peace on that blest shore.

Delay not, for that hour is near,
When judgments on the world shall pour;
When bloodshed, miseries, wo and fear,
Shall waste each Nation's might and power;
Believe, obey and hasten o'er,
And dwell in peace on that blest shore.

There shall a chosen faithful band,
That's long been tried and steadfast stood,
Assemble on that promised land,
Where rolls Cedonia's* silvery flood;
Believe, obey, and hasten o'er,
And dwell in peace on that blest shore.

There shall the Saints from every clime,
Assemble and possess the Land;
Where war and misery, wo and crime,
Shall not prevail against that band;
Believe, obey, and hasten o'er,
And dwell in peace on that blest shore.

Give ear unto my words, and be diligent to perform my work, for violence covereth the earth, and my people can have no rest amongst the people that have broken my laws, transgressed my commandments, and despised my precepts. Therefore go forth and lead my people from their

* Rio Colorado.

midst, partake not of their customs, of their vanities, of their follies, and of their crimes; keep yourselves free, and bind not yourselves by any bonds; seek not to enrich yourselves, for the rich are not acceptable in my sight, and all that seek continually after riches transgress my commandments; they shall not enjoy those blessings that I have in store for those that diligently seek the ways of righteousness and strive to walk therein. Remember, all my words, and declare them unto the people, forget not my sayings, but hasten to perform all that I have required of you; for he that is slothful, shall not receive the reward of the faithful, the light that they have shall be turned into darkness, for if they cease to obey, they shall also cease to receive and understand my word. The servants of Satan obey him, whom they serve, and if my people remain amongst them, they will be led astray by the temptations of Satan and the deceit and fraud of wicked men.

In the days when all the nations shall have perverted my laws, when all nations have turned from the right way, when they put their trust in walls and towers, and the multitude of their mighty men, when throughout the whole earth the poor are oppressed, and the rich exalted, then will I establish a nation in the land of Bethsūla, where none but those that desire righteousness shall stand; they shall have no laws but mine, and they are just and perfect; their rulers shall be those that have been tried and found faithful, that have been tempted and sinned not, that have been persecuted and have not failed, that have been oppressed by their enemies, and have not forsaken the truth; these shall be chosen to establish a nation holy and righteous before me, to call together the pure in heart from the four quarters of the earth, and my people from every country. Many shall be their enemies, yet over all their foes they shall triumph, and over all that oppose they shall prevail.

I saw the righteous scattered wide,
Through all the countries of their foes,
Driven, oppressed, and trampled down,
None pitied, or relieved their woes.
Their enemies o'er them prevailed,
And hope and faith had almost failed.

I looked again—a land appeared,
Of mountains, vales, and fertile plain:
The home, the abode of saints that fled
For refuge from oppression's reign.
The hope, the refuge of the oppressed,
Where all the saints found peace and rest.

No sound of war or strife was heard,
There each possessed a happy home,
None to molest or make afraid,
In peace did they possess their own.
How glorious is that favored clime,
Free from oppression, war and crime.

In that time shall the God of Heaven and Earth set up and establish a kingdom which shall excel all other nations, before which all others shall be as chaff, and their strength vanity. And by the power of God shall this people that is chosen for that work be preserved, and in His strength shall they go forth; many shall Satan stir up against them to hedge up the way, but his power shall be of no avail, and all those whom he has power over to cause them

to fight against the people of God, shall receive trouble and vexation of spirit, for the wrath of God shall upon these be poured out without measure ; therefore, take heed, lest ye be found amongst the servants of Satan, and of him whom ye serve shall ye receive your reward. And the servants of God love peace, therefore they, in the last days, shall find it ; they love truth and abhor deceit ; they love justice and despise unrighteousness ; they walk uprightly, keeping the Sabbath day holy, and profaning not the name of the Lord, and calling often upon him for strength to continue in the right way, for he that prayeth not shall fall ; for in his own strength no man can resist the temptations of Satan.

He that walketh in the ways of the wicked shall not escape from the land thereof, neither shall he receive the reward of the righteous ; destruction and death shall be his portion ; but peace and prosperity, the reward of those that seek righteousness. The Most High shall, in those times, (when the earth is filled with violence, and the land of Bethsula with all manner of crimes,) call and appoint one who shall call together the pure in heart, and cause them to assemble at the place appointed, from whence they shall, from time to time go forth to the land that is prepared for an everlasting inheritance of the saints ; obey, and delay not, for the work is very great, and faithful and just, and steadfast must they be who accomplish the building up of the kingdom of righteousness, unto which shall be gathered all those that have heard the truth, and amid temptations and tribulations have remained therein. Then shall the poor be exalted and the rich be brought low ; then shall the proud be humbled, and the oppressors oppressed ; then shall the transgressor be punished and the workers of iniquity be ashamed. For in that land the rulers shall be just and holy men, who fear God, and will not fail to do all that He requireth of them ; and all they that obey shall be rewarded, and their reward shall be a peaceable inheritance amongst the people of God. Therefore, give heed unto the words of the Most High, who has revealed unto his servants, that which He has determined to do in the last days ; keep all the commandments and do all that is given unto you to preform ; and in so doing, you shall be prospered in all that you undertake, and the Lord your God will be with you, and all things shall be made plain before you ; all that is for the good of the saints shall be given unto them, but that which is not for their good shall be withheld. Then the power of God shall be shown forth and the saints shall rejoice, for by His power they shall be preserved and protected, and all that seek to build them up, shall be exalted ; they that trust in the God of Heaven, shall be upheld and strengthened, and made strong in the way of truth ; they shall be supported through all their trials ; and in all their labors they shall be rewarded. The saints that go to the land of peace shall keep the Sabbath day holy ; they shall call upon the Lord for strength to build up His kingdom, and to be preserved there from the power of Satan ; they shall not profane the name of the Lord their God ; they shall not seek for riches, for the poor amongst men shall be those that are chosen to perform this work. Then the rich, the mighty, the proud, and the noble shall be left to perish, and none shall help them, for in the day of their prosperity, saith the Lord, they rejected my word and despised my counsels ; they oppressed the poor, and robbed the weak ; they dressed themselves in fine raiment, and fared sumptuously, but they regarded not the poor, whom they had oppressed, nor the innocent whom they had robbed. Let the proud humble themselves, and the rich give that which they need not unto those that have none, and if they do not this, they shall be visited with fire and sword ; they whom they have oppressed and robbed, shall rise up and devour their substance, (that is, those of the poor that follow the imaginations of their own hearts, for all the poor are not my servants,) the poor shall rise up against the rich, and the bondsman against the free, in all the nations of the earth, their

cities shall be filled with the slain, and their pleasant gardens with the dead, their fields shall be wasted and made desolate. Amidst all these things, the saints shall continue to flee to the land of peace; they shall not partake of the sins and contentions of the wicked, neither shall they fall by the hands of their enemies; but in peace shall they do that which the wicked strive by violence and bloodshed to accomplish, for by their own wisdom no man can perform this work, and the wicked shall in this manner be punished for rejecting the truth.

Rejoice, all ye saints, for the day of salvation draweth near, the day when the righteous shall be gathered, the day when the light of truth shall shine forth in all the earth, and the power of God be made manifest unto all flesh. The day when the city of righteousness shall be founded by the faithful and upright of the people of God, those that have remained steadfast and immovable in the truth, those whom the power of Satan has not been able to overthrow, these shall arise and depart from the midst of the wicked, trusting in God, and not in their own power, fearing not man, but hastening to perform the glorious work, to go forth and establish the kingdom of peace and righteousness; where the righteous from all the lands under the heavens, from the four quarters of the earth, shall assemble, where the power of God shall be shown forth for the salvation of His people. There the wicked shall cease to have rule over the righteous, but those that fear God and obey His commandments, shall find rest from all the evils that Satan and his servants have brought upon them. Those that remain faithful shall obtain peace and receive the land of peace for their inheritance, where they, who fear not the power of men, but delight in serving the Most High, shall have the desires of their hearts, which is peace and truth, and unfading glory in the kingdom of God, that shall be set up and established, never more to be thrown down or removed, for the God of earth and Heaven hath spoken it: Amen. Then shall the rulers rule in righteousness, and execute the law in equity; then the evil-doers and workers of iniquity shall be confounded, and their power shall cease out of the land. For the day cometh when power and dominion shall be given to the Saints of the Most High God, and their enemies shall fail and be brought to nought; confusion and dismay shall fill all the unrighteous; for all their unrighteousness, and all their ungodly deeds, they shall receive a reward which shall be terrible and just. Pray ye, therefore, that ye may receive light and understanding from Him who ruleth and hath power and dominion forever, that ye may be able to resist all the power and temptations of Satan, and that ye may overcome all that oppose the work of righteousness. For all that serve not God, all that are not seeking righteousness and truth, shall rise up against you, and desire to overthrow the people that will not partake with them of all the abominations of the servants of Satan, but they cannot prosper or prevail against the righteous who keep all the commandments of their God, and labor diligently, with all their might, to do as they are commanded. All those that refuse to obey, and will not do as they are required to do, shall not enjoy those blessings that the faithful and diligent shall obtain; therefore, seek righteousness, and desire holiness and truth, for all the saints shall be made pure and holy before God, if they remain faithfully in the way of righteousness, until they are prepared fully to receive those blessings that are reserved for all who fail not, and all those that are undismayed, and shrink not from the opposition of wicked men, and unfaithful saints, who love sin and vanity, more than they do the glorious reward of the servants of the Most High. Be ye not of that number, for their end shall be in darkness, and gloominess, and their punishment just and terrible. Believe and obey; for the unbelief of the people shall overthrow them; those that believe not the words of God will not obey, neither can they receive the things that He has promised the saints.

In these times, when the appointed period shall have come that the Saints

shall possess the Kingdom, even the land that is theirs, for an everlasting inheritance; then the righteous shall begin to assemble themselves together in the country of the unfaithful, then they shall commence the building up of that church which can never be destroyed, for the Saints in those days shall seek diligently for and obtain all those things that are for their good; they shall have power over their enemies, that their foes cannot prevail against them; they shall ask and receive all knowledge and understanding that they desire in righteousness, and that is necessary for their good; they shall be guided in the way of peace and led in the paths of holiness. They shall call upon God in faith, and He will deliver them from all dangers; they shall go forth from the place of the Temple throughout all the land of Bethsula, and preach the gospel to all the inhabitants thereof: many thousands shall believe and repent, and obey the commandments of God. Many shall stand up to resist the truth, but they will all be confounded, and the work shall prosper and spread and flourish, until the kingdom of righteousness is established and the city of rest built up in the land of peace.

Fear not, for the days of oppression shall pass,
And they who now flourish shall wither as grass;
And they, and their deeds, and their memory shall be
The scorn and contempt of the just and the free.

Be bold, and press onward, though dangers arise,
And foes without number contend for the prize,
Thy God will still lead thee, the work will roll on,
And the righteous will gather with joy and with song.

Rejoice, for the day of salvation is near,
When the righteous shall flourish, the wicked shall fear;
Then war and destruction and misery shall come
On all those that dwell in the light of the sun.

Save those that repent and will flee to that land,
Formed, kept, and preserved by the power of his hand,
Where the treasures of earth and the treasures of sea
Are gathered in one for the just and the free.

Where the righteous shall prosper and flourish in peace,
And truth, wisdom and beauty forever increase;
There the poor shall find plenty, the weary find rest,
And the proud and the powerful shall cease to oppress.

All ye whom your foes do oppress and despise,
Hear the words of salvation, and haste to arise;
For the hour draweth near when the righteous shall stand,
A people, a nation, in that glorious land.

Fear not, for the days of oppression shall pass,
And they who now flourish shall wither as grass;
And they, and their deeds, and their memory shall be
The scorn and contempt of the just and the free.

SPRINGFIELD, ILL., March 22, 1848.

Exposition of Words or Names in the Translation.

Bethsula, when representing territory, is North America. Ophir is South America. The Strong Isle is Great Britain. Divam is China. Scythia is Russia. Cedonia is the Colorado. Cedron is the Mississippi River.

Ephraim or the Sons of Joseph, are a part of the Indian tribes. Bethsala, when speaking of nation or of government, represents the now United States.

Inasmuch as these names occur in the Translations already published, it becomes necessary that our readers are made acquainted with their signification.

The Song of Nathan the Prophet, written for the
Last Days.

The day is at hand, prepare ye; prepare
For death and destruction are now on the way,
Escape from the wicked, lest their judgments you share,
For night is approaching; escape in the day.

Destruction shall haste and death not remain,
But will spread all their terrors throughout this fair land,
For kings seek for riches and for wide domain,
But they shall soon perish and fall by death's hand.

The isles of the nations which are in the sea,
Shall fear and shall tremble at the sound of war,
When the glory of Israel all nations shall see,
And when they return from the countries afar.

For division shall rend and the sword shall divide,
The strength of the people whose glory is war;
For the end is now come to their glory and pride,
Their destruction shall haste for it comes from afar.

The people that dwell in the land called Gaul,
Shall soon be divided, their rulers shall fight,
Till they in the north with perplexity fall,
And they in the south shall soon be put to flight.

Till Tempinions comes, the king of the south,
Whose terrible engines shall blaze on the Rhine,
For thousands shall wait their command from his mouth,
To fight with their might in the battles dread line.

Next the kings of the east shall their banners display,
Their march shall begin through destruction and woe;
For blood, fire and sword shall still guard them by day,
As they on their course to the westward shall go.

Then a star in the north shall with glory appear,
And they in the south shall tremble and flee;
And through all the land shall be bloodshed and fear,
For death is on the land and destruction at sea.

For Bethsala shall fear when these evils increase,
When their cities are burnt and their armies are slain,
When war is undone, and they find no peace;
But bloodshed and slaughter shall have their domain.

When the land of the South, call'd the fairest of all,
 Shall war with the west, with the north and the east,
 The strong hold shall perish, and thousands shall fall,
 And wild beasts of prey on their bodies shall feast.

Then shall earthquakes in countries much people destroy,
 In the south of Bethsula the ground they shall rend,
 And they shall destroy many thousands a day,
 And streams of bright fire from the earth shall ascend.

Then Ephraim his bows and his darts shall prepare,
 To fight with their enemies and slay all their foes,
 Their eyes shall not pity, their hands shall not spare,
 Because their destruction is terrible woes.

For God will destroy all the wicked on earth,
 He will no longer spare them, but will them destroy,
 By sword and earthquakes, by tempests and dearth,
 And these all their glory and power shall annoy.

Reciprocal.

The parents of the Olive Branch send their sincere respects to those of the Gospel Herald for the kind notice they have taken of our little son, we frankly acknowledge he is very small, but if we remember right he is more fat and plump than their son was when it was born in 1846, and christened under the name of Voree Herald, and as he is nourished with the most tender care, by nurses of "some degree of moral honesty," and having plenty of the sincere milk of the words of ancient as well as modern prophets, we account, that our child will soon become a man, yea an invincible giant in strength. We hope, therefore that their son will not mock, because he is the first born and larger, seeing that our son is a promised seed that will bless all the families of the earth, that he will make the wilderness and the solitary places glad, and the desert to bud and blossom as the rose, that he will comfort all the waste places of Zion, making her wilderness as Eden and her desert as the Garden of the Lord: Isaiah 51, 3d. We choose much rather that the two children of the same family may live in peace, and have no contention. Will they let their son come and see us occasionally? We will send ours to Voree as often as we can get him a new dress. It will be our greatest care to teach him truth and righteousness, and if in your presence he behaves with any impropriety, correct him, and if he is unmannerly and quarrelsome, or tells any untruths, flog him.

Preserve your Papers.

It is a matter of regret that it so often happens that in conversation on the history doctrine or prophecy of events, reference is made to some paper or other document by one of the parties, to prove the truth of his sayings. The other party responds, we have the document in the house. Search is made among his papers—but lo! the one then wanted is numbered with the missing. Thus time is wasted, mortification endured and judgment suspended on the question, perhaps, for want of the lost manuscript, especially if it is a document of evidence. Although this periodical is not of itself evidence of its own perfection, in carrying out the design as contained in the prospectus, yet we hope to make it so perfect that the history, doctrine and prophecy it contains will be quoted with great confidence by its patrons, proving itself true as time will illustrate it by evidence. We hope, therefore, that all our patrons will put the numbers together in their order stitching them, that they may be preserved in their place.

THE OLIVE BRANCH,

OR,

Herald of Peace and Truth to all Saints.

VOL. I. KIRTLAND, O., OCTOBER, 1848. NO 3

For the Olive Branch.

The Writings of Esdras.

SPRINGFIELD, ILL., August 30, 1848.

The question being often asked, "How are those writings of Esdras obtained?" I have thought proper to write a short article on this subject.

In the Apocrypha we find the books called first and second Esdras. In the fourteenth chapter of the latter, we read that the Prophet's prayer to the Almighty was this: "But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter day may live," and according to his faith it was done, his request was granted, and he was commanded to prepare for the task he had taken upon him. It is recorded that during the next forty days, the five ready writers he was commanded to take with him, wrote from his mouth two hundred and four books, or as the marginal reading has it, nine hundred and four books. Those books, it appears, were written for the express purpose of being a guide to the people in the last days, that those who desired to live might live. But the question at once arises, Where are those books? where are those writings, that in those latter times were to be a guide unto life, for those that sought it? I answer, those pamphlets that have been published at Springfield, Illinois—the first in 1842, entitled "The Words of Righteousness to all Men;" the second in July, 1845, "A Warning to the Latter Day Saints;" and the third in March, 1848, "The Word of the Lord to His People," contain a part of those ancient writings of Esdras, which I have written since 1838.

The manner in which I obtained them is as follows: When in Kirtland, Ohio, in the year 1837, being at that time ten years of age, I saw a vision, in which I was shown a large round table, and on it a vast quantity of writing, &c. I inquired what was the interpretation, and was told "The round table denotes equality, and the writings are ancient records that are to be written." The vision passed away, and I did not then know any thing about the books of Esdras, and I had not the least idea what those records were.

Time passed on, and in August of the following year, (1838,) when near Dayton, Ohio, I saw in another vision a large number of books in the English language, and was told "these are the lost books of Esdras." I read the titles of some of these volumes. One was "The Words of Righteousness to all Men." The vision then passed from my sight, and I obtained no light as to what was the value of those books, or by whom they were to be written;

in fact, I was not at that time informed whether or not they were to be written.

On the last day of September, 1838, I arrived in Springfield, with my father and the rest of his family. In December following, I saw a third vision, and the angel whom I had seen before, then declared that "It is the will of the Lord that you should commence and write those books of Esdras." At the same time, the first book was presented to me; that is, I saw it again in vision.

On the twenty-seventh of December, 1838, I commenced the book called "The Words of Righteousness to all Men," and wrote a few lines, but could not write so as to render it intelligible to any but myself, so poor a writer was I at that period. I told my father what I had seen, and he was rather inclined to disbelieve. He did not doubt that I had seen the visions, as I related them, but he thought it highly improbable that an all-wise God should command a family as poor and illiterate as we were, to perform so great a work. Said he, "We have not wisdom enough amongst us to write a single book, and if it was written, we would not know whether it was correct or not;" but if he could be satisfied that the Lord required it of us, he was willing to commence and do what we could, but until he was convinced, he did not feel disposed to move. About the same time the intelligence arrived, that on account of the difficulties the church in Missouri had encountered, some of the first and ablest members had denied the faith and joined the mob to fight the Saints. This troubled him, and he reasoned thus: "If those who have been in the work so much longer than I have, who have enjoyed so much greater privileges than I have, and preached the gospel to thousands, cannot stand, and have even joined the enemy and are fighting against the church, how can I be able to stand?" and he was finally led to conclude that he could not stand. As those of greater faith had fallen, it appeared useless for him to indulge the hope that he should be able to endure unto the end. In this frame of mind he went to meeting. The next Sunday, before the sermon commenced, he occupied his time in reading the book of Mormon. When Bro. Johnson began preaching he laid aside the book, and leaning forward with his head on his hands, presently he was in vision. It may be well here to remark that he is not a visionary person, having never been favored with more than three or four visions in his life. At this time he saw before him a table, and on it a number of very large beautiful candles burning most brilliantly. A personage stood at his side, and asked, "Do you see those lights?" He answered, "I do." The personage then said, "Put one of them out." He did so. "Now," said the guide, "does that prevent the remainder from burning as brilliantly as before?" He replied, "It does not." He was then directed to extinguish another, and then the same question was repeated—"Does this prevent the remainder from burning as brilliantly as before?" And he answered, "It does not." This was continued until all the lights were gone but one. The guide then said, "Does not this burn as brilliantly as at first, and give as much light?" He answered, "This one certainly gives as much light as it did before, but there is not as much light in the room as when all were burning." "That is very true," replied the guide, "and so it should be with the saints: they should stand and act as independently of each other, as those candles stood and burned independently of each other." This satisfied him on this point. He saw the instruction and admonition that it was intended to convey so forcibly illustrated, that he was convinced of the truth of the vision, and never since has the apostasy of high or low had the least effect upon him.

As soon as this vision was passed, he saw another or rather a continuation of the first. The table was still before him, and the guide stood at his side; but now the table was covered with books, papers, writings, &c. "These," said the guide, "are the lost books of Esdras, and you must now go home and commence, and you and your family must do all that is in your power to do, for

bring them forth, and when you have done all that you can, the means shall be furnished to complete the work.'

In obedience to this command he did commence, and as I saw the books in vision, he wrote the words, as I repeated them to him. He had not written any in many years, and could proceed but slowly. The first Sunday after his seeing the vision, we spent all day in writing seventy lines, or little more than one page of the first pamphlet. A short time after, Jonathan Dunham came to this place from Missouri. We employed him, and he wrote about two hundred pages in writing, for which we paid him thirty-six dollars. On account of the prejudice of the members of the church then here, we said nothing about these writings to any but a few. One of these, E. Merriam, came whenever an opportunity offered, and wrote for us. He wrote in all nearly two hundred pages.

About the time he commenced writing, my father took the first book, and went to Nauvoo to lay it before Joseph Smith, but he would not even look at it, as he was so pressed by other business that he could not examine it. My father returned, and soon after was reduced so low by a fever, that he was not able to work for nearly a year. During this time, he wrote several small books, as I dictated the matter as it appeared to me.

It was late in the fall of 1840, that the first light was obtained from those writings on the subject of the gathering, or the place of refuge for the saints. Soon after, it became generally known to the branch in Springfield, that we had these writings, and Hyrum Smith visiting this place, my father invited him to his house, and laid it before him. He made no decision, but advised us to lay it before Joseph, at the same time saying, 'We have no right to condemn a gift in a child.'

In June, 1841, my father went to Nauvoo again, taking with him the manuscript we had written. Joseph took the writings, and after keeping them in his possession six days he returned them, saying, 'I have inquired of the Lord concerning this, and have not received an answer.' After this, we continued to write as often as we had time, without neglecting our other business. Many members of the church had by this time heard a part of the writing read, as they came to our house for this purpose; but as yet nothing had been published, our duty in this respect we did not know, and we made it a matter of prayer daily for months, and on the twenty-ninth day of March, 1842, I received the following instruction:

'Thus saith the Lord your God, it is my will that ye should make known the place of safety unto those that strive to serve me, and also the time when they shall gather themselves together to depart, and that ye cause small portions of the books to be printed in various places, that the people may read and understand before the day and the hour of my judgments shall come: Amen.'

'Fear not wicked men, neither Satan, neither secret combinations; for the Lord your God, and his son Jesus Christ, shall prosper you, in all works of righteousness, if ye remain steadfast unto the end.'

We at once set ourselves about it, and in June following, the pamphlet entitled 'The Words of Righteousness to all Men' was printed. Since that time, we have published extracts from the writings of Esdras as much as our poverty would permit. I will here add that those writings are not altered or revised after they are first written. In the same words that it first written, it is given to the public, without any additions or corrections, except it is to rectify some mistake of the scribe, such as mis-spelling or omitting a word. Some few typographical errors have occurred in the pamphlets that have been published, but with these exceptions, no alteration has taken place in those writings since it was first put upon paper.

From the very commencement of this work, we have carefully noted the many prophecies they contain, and looked for their fulfillment, and in hundreds of instances the events spoken of have taken place in the same manner

that Esdras foretold, and in no case have any of the predictions failed. I think that it may be safely said that no prophecies of ancient or modern times, are so plainly and clearly expressed, and so free from ambiguity, as those of Esdras. Through the medium of this paper, I intend to present to the public the prophecies that have been published, and the fulfilment of the same, and also many prophecies that have not been published, and the events spoken of in them are yet in the future.

JAMES C. BREWSTER.

For the Olive Branch.

SPRINGFIELD, ILL., August 21, 1848.

The church being at present divided into such a number of parties, each claiming to be right, and believing all others to be wrong, has given rise to a spirit of contention and strife amongst the members of the various parties, each endeavoring to show to the world that their opponents are wicked, ungodly men, and that those whom they once united with as brethren in the holy bonds of the everlasting covenant, are now changed to all that is sinful and degraded.

A spirit of disunion and discord is abroad in our land, and throughout the whole civilized world. Its effects are seen amongst all nations, and parties, and churches. Governments and societies that have existed for centuries, are being torn in pieces and divided to an extent never before witnessed, and this spirit of discord, this disposition to divide and contend is constantly on the increase, particularly in our own country. If any doubt the correctness of this statement, let him carefully compare the history of the events that have transpired within the last twelve months with that of any preceding year.

The saints of God are commanded to come out and be separate from the world; they are required, to live in peace and not to partake of the follies and crimes of the world, lest they are also partakers of the judgments and punishments of those that are under the influence of this spirit of strife and discord. But unfortunately we have been and still are a divided people, divided in belief and in practice, and manifesting in our arguments and disputes with each other, more of the spirit of the world than of Christ, and one would be led to think, by reading the various publications of the church, that we knew but little of the spirit manifested, and the principles taught by our Savior. How far have we all deviated from these principles that we profess to believe; and how long shall we continue to go on in the way of the transgressor? Have we not learned by experience that 'the way of the transgressor is hard'? What have we gained by all the contentions and disputes that have occupied the time and attention of the majority of the church for the last few years? The answer is plain: nothing. But if we ask what we have lost, who can answer? It is impossible for man to tell, when we look upon the present condition of the church in its dispersions, its divisions and disunions, and see the disposition manifested to increase those evils rather than to allay them, does it not appear as if the whole work of the Last Days (commenced in 1830, by Joseph) was about to fall to the ground, and the true order of the Church of Christ be destroyed from off the earth?

How true are the words of the Prophet—'We look for judgment, there is none; for salvation, but it is far from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us, and as for our iniquities we know them.' But the work of God is not to be overthrown by the power of Satan, and in the midst of all these evils a few who had determined to live in obedience to the require-

ments of the gospel, were permitted to again commence upon the same foundation that the church was first built upon, rejecting all that is not in accordance with the principles and doctrines taught in the gospel of our Lord and Savior Jesus Christ.

The invitation has already gone forth to all the members of the Church to lay aside all that is not agreeable to the will of our Heavenly Father, and unite with us in establishing anew the kingdom of our God.

During the period that the church has been thus divided, all of us have more or less gone astray; all have deviated from the ways of righteousness; many have turned entirely from the truth, and have denied the work of the Last Days, and will return no more to the right way: but all that have any desire to be members of the Church of God, are at perfect liberty to come and unite in this work. Personal difficulties have arisen between many of the brethren, private disputes have caused many to regard each other as enemies rather than as brethren of the same church. Perhaps this will prevent some from taking part in this work. We are commanded to love our enemies, bless them that curse us, and do good to those that hate us. If we are required to do thus by our enemies, shall we not forgive those of our brethren that have trespassed against us. Cannot we lay aside our disputes and henceforth live in peace with each other? 'Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away, with all malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.' It is time that we should do as well as say: we have been preaching and teaching by precept long enough. Let us now be determined to set an example before the world worthy of our profession, and in no other way can it be done, but by exercising an humble and a forgiving spirit. The Apostle says, 'Let brotherly love continue.' In our present condition may we not say, let brotherly love increase. All difficulties and disagreements that have occurred during the period of our disorganization are past and beyond our control, and cannot be brought up by a member in this organization against another. All our personal differences and disputes that have taken place in this period must be laid aside at once and forever, if we would live in peace and prosper. 'Let us not, therefore, judge one another any more, but judge this rather, that no man put a stumbling block, or an occasion in his brother's way.' We have faith in the gospel, we have confidence in the promises contained in the word of God, we believe the principles taught therein. The apostle James says, 'Can faith save a man?' and again he says, 'Even so faith, if it hath not works, is dead, being alone. For as the body without the spirit is dead, so faith without works is dead also.' Let us strive to have works as well as faith. We must remember the former commandments to do as well as say: we must 'add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity: for he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.'

I think it is an error into which we have fallen, to be continually looking for and expecting something new, and at the same time neglecting what we have already received. If we would grow in grace and in the knowledge of the truth, we must improve that which we have, and walk according to the light that we have received. We are commanded to build upon the same foundation. Let us beware lest we are found building upon some other. Unless we fulfil all former commandments, we have no promise of success or safety. Our cause is the cause of truth and righteousness: a great and an important work is required at our hands, and if we are not weary in well doing, it will be accomplished.

Esdras says: 'Strive not to overthrow one another, for if ye strive to overthrow each other, how can ye be built up? ye cannot be built up, but will be thrown down, and if ye cast yourselves down, who shall lift ye up? I say unto you, that if ye cast yourselves down, ye shall not be lifted up, ye shall not be built up in spiritual things, neither in temporal things; how can ye prosper when one is divided against another? a house divided against itself cannot stand, therefore if ye are divided one against another ye must fall.' We must search diligently the sacred writings contained in the Bible and Book of Mormon, and be careful to walk according to the light revealed in them, lest it happen unto us as it did unto the Jews who we read despised that which they had received, and sought for mysteries that they could not understand, and in consequence lost their former light and became a fallen people, but if we improve all that is already given, and are not weary in well doing, we will receive all that is needful in due season, for the promise is "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

JAMES C. BREWSTER.

Translations from Esdras.

Thrice glorious land of fruit and flowers,
Of mountains, vales and plains,
Of chrystal streams and shady bowers,
And trees, shrubs, herbs and grains.

Earth's richest treasures there combine,
Earth's fairest flowers are there,
And saints from every shore and clime,
Shall haste together there.

There shall oppression's iron rod
Fall broken to the ground,
There shall a Nation worship God,
And spread His word around.

For the Olive Branch.

The Word of the Lord to His People—Chapter Sixth.

WRITTEN BY ESDRAS.

The Downfall and Destruction of the People of Bethsula.

1. In those times that the kingdom of righteousness is established, shall the great nation of Bethsula be visited with the punishments and desolations that are laid up in store for all the nations that forget God, and that are not mindful to execute justice, and for all those nations that rob the weak and oppress those that cannot defend themselves, ~~for~~ cause their enemies shall be many and their foes very strong.

2. In the seventieth year of their nation shall their fall begin.

In that year shall the law of the nation be broken, and they shall make war upon their enemies, and many shall be slain. In the same time shall there be contentions amongst the people of Bethsula. They shall fight with each other, they shall burn with fire, and slay with the sword, and many pleasant places shall be made desolate.

3. And in the fourth year after the commencement of these things, the saints shall establish the kingdom of righteousness. In that year their enemies shall prevail against them, the divisions amongst them shall be great, and their contentions very terrible—storms shall destroy their ships, and fire consume their cities.

Although they shall extend their dominions, yet this shall not preserve them, for because of their many iniquities their destruction cometh. They have oppressed the weak, and robbed those that were less powerful than they. All their wisdom shall become foolishness, and their strength shall be of no avail.

4. And they at length shall be divided into two nations: then will they fight against each other; many thousands shall be slain, many cities shall be burned with fire, the land shall be made desolate, and many shall die for want of bread. In that day shall they be recompensed, and receive the reward for all that they have done, their enemies from afar shall come upon and oppress them, and they shall not have power to stand before them: for this is the judgment that is decreed upon them.

5. And all the Saints that will not obey the word of the Lord and flee to the land of safety, shall receive also with the wicked the reward of their wickedness: they shall not be spared, neither shall they be protected, for they will not obey the commandments of the Lord their God: therefore he will be against them; in darkness shall they stumble, they shall fall without any one to help them.

6. And all manner of evils shall befall the people of Bethsula; they shall be given unto the hands of their enemies, they shall destroy each other, and their enemies shall have full power over them, and men shall stand up amongst them who shall have power over the people, and do according to their own will, and shall destroy many thousands. They shall make the most fertile plains a desert, and the populous cities a desolation.

7. Because of their iniquities shall all these things be, because of their oppressions and their injustice shall they thus be punished, for they have despised the word of the Lord, and set at naught his counsels: when they were warned they would not give heed, and when they were commanded they would not obey: therefore in the days of their prosperity shall their destruction come upon

them; in the midst of their rejoicing shall they lament, and in the midst of victory shall they be visited with defeat; in the midst of their liberty shall a tyrant rule over them, and to escape from all these evils many shall repent and flee to the land of safety, and receive their inheritance with the righteous nation, unto whom wisdom shall be given, that they shall never be overcome or destroyed; for by the power of God shall they be protected, that no power under the whole heavens shall prevail against them, but an everlasting kingdom shall be: even so, Amen.

A SONG OF ENOCH.

TRANSLATED OR COPIED FROM ESDRAS, 1842.

Armies shall rush and populous cities burn,
 Destroy the earth and chariots overturn,
 For blood shall flow, like mighty rivers run,
 And all shall fight that dwell beneath the sun.

For all shall fight that do not seek the shade,
 For all that stay through seas of blood must wade.
 For men shall fight and towns shall be destroyed,
 And strongest nations they shall be annoyed.

For bellowing earthquakes soon shall rend the ground,
 And wars shall spread its loudest terrors round,
 Soon fierce Tempinius in the east appear,
 The nations tremble, and the cities fear.

First to the North turns his resistless arm,
 And thousands fall before the dread alarm,
 The trumpets sound, the rattling chariots fly,
 Ten thousands shouting drowned the feeble cry.

His armies glitter through the distant plain—
 Scarcely are numbered, many of them are slain:
 The chariots rattle, and the thunders roar
 Along the coast, and rouse the slumbering shore.

Fiercely he rushes through the genial clime,
 And fierce destruction sweeps along the Rhine:
 Fiercely he rushes, none his power can stay,
 But Gaul receives his unresisted sway.

Ten thousands follow, yea, ten thousands more,
 His fame resounds through all the eastern shore,
 They tremble when they see his rising power,
 To him the nations are a fading flower.

Who can resist his all resistless hand,
 He spreads his terrors through the smiling land;
 The trumpets sound, the rattling chariots fly,
 And dust arising fills the summer sky.

For he shall rise, and in his might shall reign,
 His power increasing o'er a wide domain.

Towards the west he turns his fearless thought,
Which ne'er for peace or safety yet has sought.

He smites the isles, they bend before his rod,
The nations fear, and trembling wait his nod:
Towards B-eth-sa then he turns his hand,
And seeks the fairest and the happiest land.

Fear now, ye nations tremble, be dismayed,
For all your power and glory soon shall fade,
For fierce Tempeius, with his glittering hosts,
Have spread themselves along your lengthened coasts.

JAMES C. BARWATER.

The Songs of Enoch---The Signs of the Last Days.

First from the earth the word of God shall speak,
Though good, yet feeble, and though just, yet weak.
A few believe, a few his praises sing,
Yet many fight against the truth it brings.

Thousands to it shall turn, and it believe,
And for their faith they shall much receive,
But Satan shall his wicked force employ,
Their peace and happiness for to destroy.

But they that strive against the work of God,
Shall feel the might of his avenging rod,
For he will sweep them from the face of earth,
By sword and pestilence, earthquakes and dearth.

First in the sky shall brilliant lights appear,
Though none on earth the glittering signs shall fear.
Then rapid whirlwinds lay its thousand low,
And rising rivers next their banks overflow.

And earthquakes shake the land in distant climes;
For God will smite the people for their crimes;
The sea shall break beyond its ancient bounds,
And thunders fill the air with hideous sounds.

Signs in the sun and the moon appear,
Signs that shall make the nations weep and fear;
But last of all the Northern sign appears,
With more bright glory, and the nations fear.

For he shall wax so strong that none can stand,
And he shall spread great terror through the land;
For he shall make the sky and earth to shake,
And he the strongest fortress soon shall take.

Then shall the saints into the desert flee,
That they from war and earthquakes may be free,
Therefore be ready and go forth again,
To dwell upon the shore of western main.

[Arise ye that desire safety and peace, and that desire to serve God, and prepare to depart to a land of safety, which lieth beyond the everlasting hills of the west, in the country of California.]

The Word of the Lord to his People.

CHAPTER XIX.

The Word of the Lord to Enoch, concerning the Saints in the last days.

In the earth are many evils and tribulations, and the people are afflicted and distressed and destroyed thereby, and these things will increase, as the wickedness of men increase, and their evil desires and ungodly works prevail over the things that are good and righteous.

I created the world, and the things that are therein, even all that thou seest where Satan has not marred the beauty and excellency of my works. All these I made that man might enjoy length of days, and continual peace and happiness in this world, and life everlasting in the world to come, if they would obey my words, and not transgress the laws that I gave unto them for their own good. But Satan tempted him, and he chose to obey Satan, who sought destruction, rather than to keep my commandments. For this cause came all those evils that fill the earth, and have wasted the riches and abundance thereof; yet the wickedness of the people will continue to increase, until all the transgressors of my law are destroyed by the waters of the great deep, which shall sweep away all mine enemies. But the end of sin shall not be then, for after this they will go on in transgression until they become worse than those whom you now see.

Many nations shall arise by whom my people shall be despised and persecuted, until all men have forsaken the right way except a few, who shall be found amongst those that are afflicted and cast out by their enemies.

Then shall my gospel be established upon the earth by the Savior of all that come unto him truly repenting of all their sins and transgressions. These shall be baptized of water, and then shall they receive my Spirit, which shall be poured out upon all those that will repent and obey my commandments.

This gospel shall be proclaimed to all the kindreds and nations of the earth. Many shall receive and obey my words, and shall rejoice therein.

Then shall Satan stir up all his servants to fight against my people who are scattered abroad amongst the nations that have rejected the testimony of those who proclaimed unto them the words of truth. Then shall they make war upon the saints and prevail against them, even until few shall be found that obey the law of righteousness and execute justice and practice holiness before me.

Then will I cause a work to be brought forth upon the land of Bethsala, and my gospel shall again be proclaimed to the inhabitant of the earth.

But by those who seek to rule over the people, shall my work be set aside, and the imagination of their own hearts shall be taught as my words, until nearly all of my people have turned aside from the right way.

Then will I again commence my work anew amongst the people that were gathered in my name. It shall be commenced and established upon the same foundation, for my work is the same at all times and among all people. I change not, neither is my law or my commandments, except it be by the unbelief and wickedness of the children of men.

My gospel remaineth the same, and in the last days when the time has come for righteousness to prevail, and for the Saints to possess the Kingdom, then shall the gospel again be preached to prepare the way for the establishment of that Kingdom of righteousness, the order and glory of which thou hast already seen.—From that time the Saints shall continue to increase, and the kingdoms of this world, with all the powers and glories thereof, shall fade and vanish away and be found no more forever.

CHAPTER XX.

The word of the Lord concerning his People.

Then shall all things be restored unto my people that hath been withheld from them, because of the unbelief and transgressions of those who were called by my name. Therefore give heed diligently unto those things that are giving for the instruction of all my Saints, even all those who desire to walk uprightly and to fulfil all the law of righteousness, for my gospel is not changed, neither can it be changed by any power or authority; I have given unto my Saints all instruction, and understanding, concerning the true and the right way, that they need not err, neither will they if they desire righteousness, and seek not to pervert the truth.

And they who desire to pervert the truth, shall receive darkness and be covered therewith; they shall not walk in the light because they desire it not. Wo be unto all these, for the torment of the punishment which they shall receive, no man knoweth.

But unto those who with all their hearts desire the truth in the plainness and fullness thereof, will I reveal those things that are hid from all that love unrighteousness; therefore in those days in which the powers of darkness bear rule over the earth in all unrighteousness, when those who desire to be my people and to live under my laws are without a Shepherd, then will I cause them to be comforted even by my word, and the faithful and upright

who fear not those that rise up against them, but put their trust in Him who ruleth in Heaven and earth, and hath power to confound and bring to naught all that rise up in wickedness.

These, though they be few in number, shall establish anew the true church, which shall be called by the name of the Savior and redeemer of all the Saints.

They shall not fall into darkness, but shall go forth and proclaim the gospel and prepare the way for the Saints in that land where there enemies cannot prevail against them; therefore be not turned aside from the right way, for I have decreed that in the last days, ye who desire to behold and enjoy the peace and righteousness of my kingdom, shall have power to establish it in the earth, and I will be your lawgiver, your shield and your salvation. Amen.

Take heed, therefore, ye that will not obey the words of the Most High, for he will not suffer you to reject the truth, despise his counsels, and disobey his holy laws, and escape the just punishment that he has in store for all transgressors; be not forgetful of these things that were written for your instruction, for if ye remember not his words to do them, ye cannot enter into his rest.

Beware therefore lest ye despise that which is good, and cleave unto vanity; for those that obey not his just law, shall receive evil, and no good shall they obtain.

But they that receive the truth, and desire to walk therein, shall receive light and wisdom and understanding, and shall be guided by the power of the Most High in peace and righteousness, and shall obtain an everlasting inheritance in the kingdom whose glory fadeth not away, and whose power and dominion endureth forever and ever. Amen.

CHAPTER XXI.

Therefore, all ye inhabitants of the earth, when ye see the kingdom of righteousness set up in the land of Bethsala, then shall ye know that the time has come for the Saints to possess the earth, and that the time has come, when all the powers that bear rule over the earth, and the inhabitants thereof, shall begin to fall; therefore, when ye hear the gospel of everlasting truth preached unto you, repent and flee unto the Land where the wicked shall not have power to oppress, for the laws of that land shall be just and in righteousness shall the rulers execute the law, and those that are unjust and unfaithful shall not there have power; therefore all ye who desire righteousness and equity, gather yourselves together, and assemble upon that land, even in that manner, and according to that order, that has been given; for, unless ye faithfully observe all those commandments, ye cannot prosper, for in

unfaithfulness no one shall receive the reward of the faithful, and they that receive not the reward of the faithful, must receive the recompense, even the punishment that the enemies of righteousness and truth have in store for them; seek ye therefore that ye may understand, and strive diligently that ye may perform the will of the Most High, which is written, that all may understand, and he hath not commanded you save it be for your own good, neither doth he desire to bring evil upon the children of men, but would that in all things they would obey his just law, and be saved from the evils that afflict the nations of the wicked, and in the last days all that desire and seek after the truth shall have the gospel preached unto them, and they shall receive it in its purity, and in holiness shall they live, and in righteousness shall they be built up. Prepare ye, therefore, all ye that desire to serve the Lord your God, that ye may do this work, and fulfil all that is required of you, for the slothful and those that are not diligent, are no better than those that rise up and oppose the righteous. And their reward shall be the same, that those that fight against the work of God shall receive, therefore ye who commence to do this work, be not dismayed because of the power of those who rise up against you, but remain steadfast, faithful and unmoveable in the right way, for all that you undertake in righteousness shall be accomplished, and no power shall be able to prevail against you, neither shall they be able to prevent the work, though they strive with all their might to accomplish the will of Satan whom they serve. But ye who are the servants of the true and living God shall in righteousness prosper forever.

The words of the Most High to all his Saints.

Hear ye the words of truth and righteousness which I have spoken, for I do not speak anything that is in vain, neither shall anything that I have spoken fail or be brought to naught, but all shall be accomplished, that I undertake, and all shall be fulfilled that I have spoken:

For this cause have I shown thee all these things that I have determined to do in the earth, and thou shalt write them for the instruction of my people, for when they have seen those things take place which I have shown unto you even the overthrow and dispersion of the church, because of their transgressions, then will the honest in heart and those that have remained upright in my sight, then even then shall they desire to receive wisdom and to be instructed in the right way, therefore shall these things that are now shown unto thee be brought forth, that they may see and understand that which they should do:

And these are the words that shall be given unto them. Give ear unto my words, for they are unto all that are called by my

name, if ye desire the truth in its purity, if ye truly desire to be my people, these are the things that ye shall do, and these are the commandments that ye shall observe, and these are the same that my people who are Saints in very deed amongst all nations, and at all times have required of them, and if they do it not they are not worthy to receive the blessings that are promise unto the faithful; ye know my gospel and all that is contained therein, for I reveal my word and my will in plainness, that the pure in heart may not err, and I teach all mento do good, and whatsoever teacheth to do good is of me, but all that teacheth to do evil, if it be only to break the least of my commandments, is of Satan, and beware lest ye receive any of those things, that teach men to do evil, for nothing that is evil shall be practiced amongst my Saints. The power of Satan worketh to divide and to destroy, but my power worketh to unite and to build up, in everlasting righteousness.

Therefore if ye desire to do this work, ye must be at peace amongst yourselves, and inasmuch as possible with all men; ye must lay aside and cease from all contentions, all strife, and all division: for my work is not to divide, or destroy, or tear in pieces; but it is to gather together all the honest and faithful in peace. It is not to cause confusion, but to bring about a peaceable separation of the righteous from the wicked, and all that desire strife and contention, who have not my love in their hearts.

That there may be order in all my works, have I caused men to be appointed and set apart to preach the gospel, and to administer the ordinances that are among the people, and I change them not, for my works are not changed that I have commenced for the salvation of my people. I have set in my church apostles, priests and teachers, and no one shall be ordained to, or hold any of these offices, except it be by the consent of the church.

And when ye meet together, ye shall choose one to preside over the church, and he shall be one who is faithful, and not easily turned aside from the right way.

If ye do these things, then ye shall prosper; but if ye do them not, ye know what is written concerning the disobedient, the unfaithful, and the slothful. Therefore be wise unto salvation, and fulfill all that is required of you, and my word is not to one only, but to all those who have taken upon themselves my name. Search diligently to understand all my words, and that which ye cannot understand fully, let it remain in silence; for it is not according to my will that there should be division and contentions among you, concerning those things, which are not fully understood; but it is my will that ye should all cease from contention, and strive in all righteousness to unite and gather my people that are scattered abroad in the land. Be faithful and do as I have commanded, and I will be with you even unto the end.

Prophecy of Esdras.

The writings of Esdras, a part of which have been published, contain many important prophecies concerning the days in which we live, foretelling the judgments that shall befall the inhabitants of the earth; also foretelling the overthrow of the Church at Nauvoo, on account of their wickedness. The word of the Lord to Jeremiah was "When the words of the prophet come to pass, then it shall be known that I the Lord have sent him." Now, it is evident that the words of the prophet, Esdras, have been, and are still fulfilling. To illustrate this more fully, I present the following comparison between the prophecy of Esdras, (contained in a small pamphlet published in this city, July, 1845,) and the history of the events that have since transpired, as given by Brigham Young, in his epistle written at Winter Quarters, December 33d, 1847:

Esdras' Prophecy.

They shall not be spared, but shall be driven out of the land of their inheritance.

And the mighty man shall turn back from the battle, and their swords shall be of no avail, and their enemies shall encompass them round about, and shall enter in, and shall utterly waste and destroy; they shall slay with the sword and burn with fire, until they make the city a desolation and a burying place for the inhabitants that are therein.

They shall build houses, but shall not inhabit them; they shall all be smitten, but shall not all perish.

Upon every hill and in every valley shall they mourn: into whatever land they go, there shall they be afflicted.

They shall in no wise escape, for they are transgressors, they are rebellious, proud and haughty, therefore they shall fall.

Wo to the Idle City, (Nauvoo,) and to the inhabitants thereof, for they are a rebellious people, in whom the Lord God hath no delight, because of their wickedness: they shall not rest, neither shall they have peace; because of their numerous transgressions, they are driven and smitten by their enemies; such is the lot of those who have the light of the gospel and yet draw the sword against their enemies.

Young's Epistle.

Knowing the designs of our enemies, we left Nauvoo, in Feb. 1846.

In September, 1846, an infuriated mob, clad in all the horrors of war, fell upon the Saints, who had still remained in Nauvoo for want of means to remove, murdered some, and drove the remainder across the Mississippi. They were compelled to flee from the fire, the sword, the musket, and the cannon's mouth, as from the demon death.

Many of their houses were burned by the mob, and they were compelled to leave most of those that remained without sale. From that time to this, the Latter Day Saints have been roaming without home from Canada to New Orleans, from the Atlantic to the Pacific. And thousands have since been wandering to and fro, destitute, afflicted, and distressed for the necessities of life, or, unable to endure, have sickened and died by hundreds.

About thirty arrived here from the Salt Lake, on the 18th, penniless and destitute, having suffered much from cold and hunger, subsisting on their worn out mules and horses; and the Saints in this vicinity have had to depend on their labor for sustenance, which, on account of the absence of those in the government service, the sickness that has prevailed in camp, and the destruction of the cattle by the Indians, consists mostly of corn, and a few garden vegetables.

The reader will see from this how completely the prophecy of Esdras, concerning Nauvoo, has been fulfilled. But this is not all. He also foretells great destruction among the inhabitants of the earth, to be caused by storms, floods, earthquakes and famine; also the destruction of many things that are for the good of men. These predictions may be found in a pamphlet published in 1842,

entitled "The Words of Righteousness to all Men." Let the reader compare these prophecies with the destructions that have befallen the world for the last five years, and if you are not convinced of the truth of them, your unbelief will not result from lack of testimony. For certainly the judgments that have been visited upon the world for the last five years, far exceed in amount and severity all that were ever experienced in twice that length of time before. And these evils are constantly and rapidly increasing. Not a single testimony can be produced to show that any of these prophecies are false, or have failed. On the contrary, hundreds of testimonies can be brought forward to prove that they are true. That many of them have been fulfilled, no one can deny. What reason have we then to doubt the truth of the remainder. All these things were written for our good: as Esdras himself says, they were written "that in the last days those who would live might live."

These writings foretell the evils that the inhabitants of the earth shall suffer in these days because of their wickedness, and make known the place where, and the time when, the kingdom spoken of by Daniel shall be established, the place that shall be truly a city of refuge for the Most High God, where they shall enjoy the rest of which so many of the ancients prophesied. The country designated for the commencement of this great work, is Eastern California, or the valley of the Colorado and Gila river, where the Saints are to gather from all the countries of the earth, and establish and build up the Kingdom of Righteousness, which shall never be left to other people, but shall stand forever. For this purpose, that is, the establishment of this kingdom, these things were first written, and for this purpose, they are brought forth and published to the world. These books contain all that it is necessary for us to know concerning this great work. The place, the time, the law, is all made known, and all that remains for us to do, is to go forward and build up the kingdom according to the order that God hath given.

THE OLIVE BRANCH,

OR,

Herald of Peace and Truth to all Saints.

VOL. I. KIRTLAND, O., NOVEMBER, 1848. NO. 4.

Special Message to the Saints.

For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, till the righteousness thereof, go forth as brightness, and the salvation thereof, as a lamp that burneth, and the gentiles shall see thy light, and all kings thy glory. Isa. 62.

O thou Eternal, Changeless Source of Light and Life,

To all Intelligents imparted;

Light up in me the Lamp of Light Divine,

Thy feeble worm inspire;

Midst flatteries and frowns of friends or foes,

To plead thy cause and magnify thy law,

And show thy saints the way of peace,

And tell the world their woes.

Having now issued four numbers of the Olive Branch, in which we have endeavored to embody all the important doctrines that pertain to the salvation of the saints in the last days, in order to make those principles perfectly plain to the understanding of all, and obviate the necessity of any further testimony on the subject of the duty and work of the saints, to save themselves from this untoward generation, and escape the desolating scourges or the seven last plagues that the Almighty will pour forth from the vials of his wrath—(when he shall plead with all flesh, and the slain of the Lord shall be many, from one end under Heaven to the other, and that this generation shall not all pass away till all these things shall be fulfilled)—we have thought it meet to give a synopsis of the Doctrine of salvation for the saints as spoken by the mouths of ancient and modern prophets, being assured of this first, that no prophecy of the scriptures is of any private interpretation; but holy men of old spake as they were moved to do by the Holy Ghost, consequently their prophecy is not (to the

man of God) mysterious or ambiguous, but so plain that such a man is furnished by the scriptures with a knowledge of all good works. Now if in this generation thrones are to be cast down, and the ancient of days is to sit, and judgement be given in favor of the saints, and they are to take the kingdom, and if before this great event there are to be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking for those things that are coming upon the earth, and if the saints may be accounted worthy to escape all these things, and to stand before the son of man, it is of the first importance that the saints understand the principles or rules by which they may attain this salvation. Now the principal or ruling power of the earth having passed from the head of the Image (Nebuchadnezzar) down to its divided state, as represented by its feet and toes, ten crowned horns or kings, Daniel, the interpreter, says, in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Mark: the kingdom was to be set up in the days of these kings, not after their reign; it was to break in pieces and consume all these kingdoms; consequently must be set up before the thrones are cast down. Again, the stone (kingdom) was cut out from the mountain, and therefore could not at its first existence be as large as the mountain from which it was taken; but it becomes a great mountain and filled the whole earth, consequently, from its commencement, it continued to increase till it triumphed over all other kingdoms, or, as the prophet says, till the kingdom and dominion under the whole heavens shall be given to the saints (or subjects of this kingdom) and all dominions shall serve the king (the Lord of Hosts). Here, we remark, that many do greatly err in the application of the word kingdom, in reference to it, as the possession of the saints. It is represented as being in the saints, the saints are represented as entering into it; again, it is represented as being set up on the earth literally, in the possession of territory, laws for government, officers of justice, exercising such authority over the nations as to rebuke strong ones afar off, causing them to convert their weapons of war into implements of husbandry, and forever cease the study of the destruction of their fellow-man. An easy and scriptural explanation of the word kingdom, when applied to the saints, will preserve us from error in future, in its application. 1st, then, the kingdom of God within you. Romans, 14th, 17th: For the kingdom of God is not meat and drink, but Righteousness, Peace, and Joy, in the Holy Ghost. Here the apostle describes the principles of Righteousness in the saint, and its fruits, which are peace and joy in the

Holy Ghost, as the kingdom of God. Col. 1st, 13th : Who hath delivered us from the power of darkness and translated us into the kingdom of his dear Son. In this expression the apostle would show the relative change of character that himself and his Colossian brethren had enjoyed, from the kingdom or power of Satan, to that of the kingdom of God's dear Son, by the power of the Gospel, through the law of adoption, in obeying the form of doctrine that had been taught them. Here, we may add, that all that will have an abundant entrance administered unto them into the everlasting kingdom of God, are such as shall have possessed and obeyed the principles of the Kingdom in the two particulars just mentioned. We now come to the subject of doctrine that pertains to the everlasting kingdom of God, as spoken by the prophet Daniel, yea, and all the Holy prophets, that should be set up on the earth in the last days. Our doctrine, then, is—1st, that it is to be set up at a time when moral darkness pervades the earth, at a time when the spirit of deep sleep is poured out upon the people, on the prophets and rulers also, and the seers also are covered. This marvelous work is to commence at a time when the people are to serve the Lord with lip service only, and their fear toward the Lord is taught by the precepts of men ; see Isaiah 29th chapter ; see also 60th chapter : It is to be established to become a light to the Gentiles at a time when darkness covers the earth ; and gross darkness the people ; for thus saith the prophet—arise and shine, for thy light is come, and the glory of the Lord is risen upon thee, for behold the darkness shall cover the earth, and gross darkness the people ; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And Gentiles shall come to thy light, and kings to the brightness of thy rising. 2d. It shall be established, and its chief city or capital shall become glorious, “in the days of these Kings,” before the thrones are cast down, or the Gentiles destroyed ; and while kingdoms and dominions remain, even such as may refuse to submit to the kingdom or government of the everlasting kingdom of God, let us prophecy, or rather read the prophecies of ancient prophets, that all professing Christians believe, for our hearts rejoice in the promises made to the fathers concerning the “restitution of the last days.” Gentiles shall come to the light (of Zion), and kings to the brightness of her rising. Isa. 60: 3. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee, and the sons of strangers shall build up thy walls, and kings shall minister unto thee ; for in my wrath I smote thee, but in my favor I have had mercy on thee ; therefore thy gates shall be open continually—they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their

Kings may be brought ; for the nation and kingdom that will not serve thee shall perish ; yea, that nation shall be utterly wasted.—The glory of Lebanon shall come unto thee—the fir tree, the pine tree and the box tree together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the City of the Lord, the Zion of the Holy One of Israel. Verse 9th to 15th. And gentiles shall see thy light, and all kings thy glory. 62: 2. Thus saith the Lord God, Behold I will lift up my hand to the gentiles, and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders, and kings shall be thy nursing fathers, and their queens thy nursing mothers ; they shall bow down to thee, with their face towards the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord, for they shall not be ashamed that wait for me. Shall the prey be taken from the mighty, or the lawful captive delivered ? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered ; for I will contend with him that contendeth with thee, and I will save thy children, and I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with sweet wine, and all flesh shall know that I the Lord am thy Savior, and thy Redeemer, the Mighty One of Jacob. Isa. 49: 22, to the end.

Having shown that Zion, or the kingdom of God, must be established while yet the kingdoms of the world continue to exist, we next proceed to show that this is a dispensation of gathering together of the saints for salvation.

Paul shows that the purpose of God is, "that in the dispensation of the fulness, of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Eph. 1: 10. David says, "Out of Zion, the perfection of beauty, God hath shined ; our God shall come, and shall not keep silence ; a fire shall devour before him, and it shall be very tempestuous round about him ; he shall call to the heavens above, and to the earth, that he may judge his people. Gather together my saints unto me, those that have made a covenant with me by sacrifice. Ps. 50: 2—5. Lift up thine eyes round about and see all they gather themselves together ; they come unto thee, thy sons shall come from far, and thy daughters shall be nursed at thy side ; then shalt thou see and flow together, and thy heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the gentiles shall come unto thee, the multitude of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba shall come,

they shall bring gold and incense, and they shall shew forth the praises of the Lord; who are these that fly as a cloud and as the doves to their windows? Isa. 60: 4—6, 8.

Here we remark, that Zion always represents the Church, or Kingdom of God, or its location. Having now shown, by the testimony of the prophets, that Zion, or the Church of God, will be a people gathered together in the last days, we will adduce the testimony of the Son of God. See the parable of the grain of mustard seed, the parable of the net cast into the sea, the parable of the supper, the parable of the marriage of the king's son, the parable of the tares of the field, and the parable of the ten virgins (in all of which he refers to the state of the Church, or Kingdom of Heaven, at his coming), and if it does not prove that the Church, as a body, will be gathered together, then words have lost their meaning, and the Savior's own interpretation of his parables invalid.

We next inquire whether this place, or location, into which the saints shall be gathered at the coming of Christ, will be to them a place of salvation and an everlasting inheritance. And here again we call on the holy prophets first for their testimony. Hear them: "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. Joel 2: 32.

Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and mourning shall flee away. Isa. 51: 11.

But it is mocking the intelligence of the saints, or the Biblical student, to transcribe the prophecies pertaining to the deliverance of Zion. Let a few more references suffice for the present argument. Isa. 54: 11, to the end of the chapter; 60th ch. entire. Nor less evident does it appear by the parables of our Lord, and his interpretation of them, that in the place they shall be gathered at his coming, his people shall dwell in safety. If then the kingdom of God is to be set up (in the days of these kings); if the saints are its subjects, and if it is to be a place of their deliverance from the evils that are coming upon this generation, and their everlasting inheritance, we next inquire after its location. David says it is beautiful for situation, the joy of the whole earth, and that this city of the great King is to be located in the sides of the north; consequently north of the equator, or north latitude; and that he saw it, we have his testimony, Ps. 132. He says, surely I will not come into the tabernacle of my house, nor go up into my bed, I will not give sleep to my eyes, or slumber to my eyelids, until I find out a place for the Lord, a habitation for the mighty God of Ja-

cob. Lo! we heard of it at Ephrata, we found it in the fields of the wood. Vs. 3—6. Again, Moses says of the power of Joseph, through his two sons Manasseh and Ephraim, that he shall push the people together to the ends of the earth; and as Zion and Jerusalem are to be places of deliverance, the one for the saints, or the children of God, the other for scattered Israel, the covenant people of the Lord, by the promise made to our father Abraham, to himself and his seed, for an everlasting possession, will not this prophecy be literally fulfilled, when the law goes forth from or out of Zion, and the word of the Lord from Jerusalem, to gather the outcasts and dispersed of Israel and Judah to their homes, and bring the saints to Zion with songs and everlasting joy upon their head? We have only to contemplate Jerusalem on the continent of Asia, and Zion beyond the bounds of the Rocky Mountains, on the continent of America, in opposite extremities of the earth, and nearly the same latitude, and all the mystery of this prophecy is solved.

But is Zion to be a wilderness till the saints take possession of it? David says he found in the fields of the wood, exactly answering to the prairies of the west. Isaiah says the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose; then shall the lame leap as an hart, and the tongues of the dumb sing, for in the wilderness shall waters break out, and streams in the desert; 35: 6. I will open rivers in high places, and fountains in the midst of the vallies, I will make the wilderness a pool of water, and the dry land springs of water; I will plant in the wilderness the cedar and the shittah, and the myrtle, and the oil tree, I will set in the desert the fir tree, and the pine and the box tree together. 41: 18, 19. Behold I will do a new thing; now it shall spring forth, shall ye not know it? I will even make a way in the wilderness, and rivers in the desert, the beasts of the field shall honor me, the dragon, and the owls, because I give water in the wilderness, and rivers in the desert, to give drink to my people, my chosen. 43: 19, 20. For the Lord will comfort Zion, he will comfort all her waste places, he will make her wilderness like Eden, and her desert as the garden of the Lord, joy and gladness shall be found therein, thanksgiving and the voice of melody: 51: 3. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. 64: 10. We lastly enquire, will the kingdom of God be established by the agency of the saints? The Book of Mormon says, page 487, but if they (the Gentiles) will repent and hearken unto my words and harden not their hearts, I will establish my church among them & they shall come into the covenant, and be numbered among this, the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come,

that they may build a city which shall be called the New Jerusalem, and then shall they assist my people, that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

The Prophecy of Enoch, translated from the books of Esdras, in a pamphlet entitled a warning to the Latter Day Saints, printed at Springfield, Ill., July 18, 1845, speaking of the time the saints shall go forth to establish the Zion of peace, says, "for the space of ten years after this time, the saints shall not be considered by men, as one of the nations of the earth; but in this time they shall be preaching the Gospel to those who have long dwelt in darkness, and shall change the wilderness to a garden, and the desert to a fruitful field." That Zion in the wilderness is to be made the home, the rest and the salvation of the people of God, through the agency of the saints, is evident from the consideration, that it is to be builded and beautified by the materials of gold, silver, brass, iron and precious stones, the fir tree, the pine, and box tree; also, that it is to be cultivated, where the saints are not only to build houses, and inhabit them, but to plant vineyards & eat the fruit of them, and long enjoy the work of their own hands.

Having now illustrated the doctrine of the salvation of the saints, in this dispensation we see the doctrine of their salvation differs from the doctrine of the gospel of salvation in any former dispensation. The gospel of ordinances and spiritual life, or salvation in Christ, is the same in all ages and generations of the world, and without which, none can be saved in the day of judgment, but the gospel good news, or words of salvation, temporally, differs according to the circumstances that surround us. For instance, in the days that were before the flood, the whole earth had become corrupt save one family, and God had determined to destroy by a deluge, or water, the entire population. But the one, the gospel of their salvation, was, the building of an Ark, but in the days of Lot, Sodom with the other four Cities of the Plain had only, filled up the measure of iniquity, & were doomed to destruction, an escape by, fleeing from the overthrow of those cities, was the gospel of his salvation; the gospel of salvation to the saints in the destruction of Jerusalem by the Roman power was, "when ye see the abomination of desolation spoken of by Daniel the prophet standing in the holy place, then let him that is in Judea flee to the mountains." Mat. 24: 15, 16.

Now, none will question but the gospel, or words of instruction given in the above instances, was to affect the temporal salvation of deliverance, from the calamities that should come upon the people among whom they dwelt; if then it was to be at the coming of the Son of man as it was in the days of Noah, and Lot, then it must be by a literal separation of the righteous from the wicked.

Now, it is evident that the history of the Scriptures does not

furnish us with the knowledge of the destruction of any nation, by the judgment of the Almighty, without the offer of salvation, and it is equally inconsistent with his goodness, or justice, to inflict the law of death upon his creatures, before he had given to them a law of life, in obedience to which they might live. We believe it is admitted by all who believe in the literal fulfilment of prophecy, that before the revelation of Jesus Christ the second time, without sin to the salvation of his people, that the whole earth is to become greatly depopulated. See Isaiah 24: "By fire and sword, as two principal agents of destruction." Isaiah 66: 15, 16. In addition to these calamities, the Saviour mentions famine, pestilence, and earthquakes in divers places.

Having, now, for the benefit of all saints' embraced in this message, all the doctrines, principles or rules of salvation that the Scriptures present, for their good, that they may escape all the evils that shall come to pass, and stand before the Son of Man, we say as did Peter to his brethren before the destruction of that people: "Save yourselves from this untoward generation." We have endeavored to write with great plainness, not only to satisfy the many enquiring, but that we may show to all that which is noted in the Scriptures of truth. Those that are conversant with the Scriptures will readily discover, however, that the references to them in our quotations, is but an abridgment of the testimony of holy men, that have by the Holy Ghost written for our instruction, and as we have now circulated four numbers of the paper, in order that all may know of the doctrine, none will think us illiberal if we discontinue the paper to those who are not subscribers, not having the knowledge that they are esteemed of sufficient interest to command their attention. But as we are assured that all will soon be interested in the great events to which they direct the reader by prophecy, for the good of those that desire to understand the things that belong or pertain to their peace, we would suggest a wish that at whatever place this message shall come, if one alone feels unable to take it, others may assist and thus many may derive the benefit of its instruction, and doctrine; if it shall indeed, be the harbinger of good to the people.— In our next our views of the special events that will bring to pass the fulfilment of general prophecy that await this generation, and special instruction to the saints, will be given.

Written for the Olive Branch.

The Gospel Order, or the Way to become Saints.

The New Testament commences a new order of things from what had been recognized in the Old Testament: it gives us a history of the establishing of a new dispensation, called the gos-

pel dispensation. The gospel dispensation has not yet closed; for we have for our foundation the New Testament given by inspiration. It is a history of Christ and his teachings, as given by those whom he chose to be his witnesses. It also gives us a history of those that Christ chose and ordained to be apostles, and inspired them by the gift of the Holy Ghost to establish his kingdom or church. He taught them for the space of three years personally, and then met with them several times after his resurrection, and promised to send them the Comforter, which promise he fulfilled on the day of Pentecost, at which time they were endowed with power from on high, and God showed to all that were assembled on that day (which is supposed to be not less than six thousand) that he recognized those men; so that all the world could depend upon the things that they taught, for life and salvation; that is, Christ would receive all those that followed their teachings, instructions, and example. The things that these men thus inspired taught, and the ordinances that they administered, and for what purpose they administered them, have been recorded and handed down for all after generations to follow, with a strict charge not to have them perverted. Down to the present generation the Lord has not given, instituted, or recognized any other order or ordinances other than those given in the first generation of the gospel dispensation. Then we have no other foundation but that order laid down in the New Testament, to build a church upon.

I shall now proceed to examine the teachings of those inspired men. And while we are so doing, there is one thing to be strictly observed; that is, to understand what characters the apostles were addressing; whether saints or sinners. And as all are accounted as sinners, we will see how any came to be saints. See Eph., Chap. 2, beginning at the 19th verse: "Now, therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone." See Acts, Chap. 19. Here we learn that while Paul was passing through the upper coasts, he came to Ephesus, and found certain disciples, that had been baptized, but not by any one that believed in the gift of the Holy Ghost, as taught by those that Christ had chosen to lay the foundation: "Then they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, they received the Holy Ghost, and spake with tongues and prophesied." And thus we learn how they became saints.

Now let us see how far this same principle is carried out. Let us see what answers and instructions these men gave to those that inquired of them, to know what they should do to be saved. See Acts, 2d Chap., 38th verse: "Then Peter said unto

them, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." See also Acts, 8th chap., 12th verse. Here we find the Samaritans believing Philip's preaching, and were baptized, both men and women; and at the seventeenth verse, we find Peter and John laying their hands on them, and they received the Holy Ghost. See again 35th verse. Here we find Philip preaching Jesus unto the eunuch: and the eunuch says, "what doth hinder me to be baptized?" And Philip said, "if thou believest with all all thy heart, thou mayest." And he answered and said, I believe that Jesus is the Son of God. And he baptized him. See also Acts, chap. 9, verse 17. Here, in the case of Saul's conversion, he received the Holy Ghost through the laying on of hands. Acts, chapter 16, from the 25th to 35th verses. Here we have an account of a Pagan jailor inquiring what he must do to be saved. The answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." "And he was baptized, he and all his, straightway." And thus I have referred you to five examples, showing how, in the commencement of the gospel dispensation, all persons were received into Christ's kingdom or church. And then they were addressed as saints. See the address of all the Episiles. All the instruction we find in the Acts is given to sinners or unbelievers, instructing them the way to become saints.

Now let us sum up the order of the ordinances, as the apostles taught them. First, they required them to believe that Jesus was the Christ, then repent or reform and be baptized in the name of Jesus Christ, for the remission of sins; and then hands were laid on them for the giving of the Holy Ghost. And any number of those thus administered unto by those that had been called of God, were called a church of Christ, and were numbered among the saints.

Now let us see how strict those inspired men were in their charge to the saints, not to alter, add to or take from the ordinances that they delivered unto them. See 1 Cor., chapter 11, 2d verse. Here the apostle charges his Corinthian brethren to keep the ordinances as he delivered them. And again, see Galatians, 1st chapter, from the 6th to the 9th verse. Here the apostle marvels that they are so soon removed unto another gospel, which he says is not another, but there were some that were perverting it. Then he says, "though we, or an *angel from heaven*, preach any other gospel unto you than that which we have preached unto you, let him be *accursed*. As I said before so say I again; if any man preach any other gospel unto you than that ye have received, let him be *accursed*." Now I ask who will be so unwise as to take from, or add to, or alter in any manner the ordinances, or any part or particle of the things that

the apostles taught, and receive the curse pronounced by St. Paul, not only upon men, but *angels*. Can all the different orders that preach *escape* the curse, for while they differ one from the other, they certainly cannot all be preaching the same gospel; that the apostles did. See 2d Timothy, chapter 3, beginning at the 14th verse. Here Paul charges Timothy to continue in the things that he had learned and had been assured of, knowing of whom he had learned them. For any person to come to a knowledge of the different orders practiced in this our day (having never seen the apostle's charge) would well enough suppose that Paul charged Timothy thus: Timothy, you need not be very particular about the gospel that you preach, for there are a great many ways for the gospel to be preached, and it mattereth not who you learn it from, for there will be hundreds of churches, all differing from each other, and yet all be right; and they will all be established, or built up in different ways; some with baptism and some without; some will believe in the manifestations of the Spirit as I taught the Corinthian brethren, and some will not believe in the Holy Ghost at all. But never mind, it is all of God, and sound doctrine.

Dear reader, just pause a few moments; reflect, and then with sincerity of heart, say I will take the scriptures for my guide, which Paul tells Timothy are given by inspiration and are able to make him wise unto salvation. See chapter 4, verse 3.—Here the apostle forewarns Timothy (and from what I see and hear, I think he must have had a view of this our day). He says, “for the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be torn unto fables.”

Who are the characters that will not endure sound doctrine? I answer, all that make the least change from that order of things taught by Christ and the apostles. For so the apostle complains to his Galatian brethren. Can it be unsound doctrine to carry out every part and particle of the things taught by those inspired men that Christ called, and ordained John 15: 16. “Ye have not chosen me, but I have chosen you, and ordained you?” The question is frequently asked, how can I know the true church? The apostle answers the question at the 28th verse of the 12th chapter of 2d Corinthians. He says, God hath set in the church—first, apostles—secondly, prophets—thirdly, teachers—after that, miracles—then gifts of healing, helps, government and diversities of tongues. Thus the Apostle has given us a full description of God's Church. All that differ from the church here described, are not founded upon the rock Christ Jesus, and must be some other than God's Church. We have already learned that none but those that believed, repented, and

were baptized and had hands laid upon them for the gift of the Holy Ghost were recognized as fellow citizens with the saints. And now let us learn how the Spirit or Holy Ghost manifested itself. See 1 Cor., chap. 12. Here the apostle says there are diversities of gifts, but the same spirit, and diversities of operations, but it is the same God; for to one is given by the Spirit, the word of wisdom; and to another, knowledge; and to another, faith; and to another, the gifts of healing; and to another, discerning of spirits; and to another, divers kinds of tongues; and to another, the interpretation of tongues: all by the self-same Spirit. Thus the apostle has communicated eight different ways that the Spirit of God is manifest in the church, that is, in God's church.

Now let us see what these gifts were given for, and this we can learn in Paul's letter to the Ephesians, chapter 4, beginning at the 8th verse; and at the 12th verse, he says, "For the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ." And now how long? Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive." What can be plainer? Is not the principle thus taught by the apostle sound doctrine? If it is, then any thing differing from it is unsound doctrine.

Perhaps the reader will say these gifts are done away. I ask, then; has not man done them away? The apostle says God has placed them in the church. And again he says, "covet earnestly the best gifts;" and in the 14th chapter he says, "follow after charity, and desire spiritual gifts, but rather that ye may prophesy."

In the foregoing, I have shown how sinful mortals were taught and instructed by those that had authority so to do; how they could become fellow citizens with the saints; and in the end become heirs and joint heirs with Jesus Christ. I have also shown how any one may know Christ's church from the church of a man. For I cannot admit of but one order laid down in the Bible for a man to follow, to come to Christ: For Christ said, Math. 7: 14, "Straight is the gate and narrow the way which leadeth unto life."

After the apostle had instructed his Corinthian brethren concerning the spiritual gifts, and the manifestations of the Spirit, he says, "Yet show I unto you a more excellent way"—12: 31. Remember that he is talking to saints—those that were sanctified in Christ Jesus. He goes on to say that to be in full possession of charity was more excellent than to be coveting the gifts: for

he says, "without charity; they were as sounding brass and a tinkling cymbal."

I will give you my idea of charity. It is the pure love of Christ; the spirit of Christ. The spirit that he possessed was to forgive all men. See Luke 23: 24—"Father, forgive them, for they know not what they do." Matt. 7: 12, He taught his disciples to pray, "forgive us our debts, as we forgive our debtors." Then charity is the principle of forgiveness. Charity will not seek any revenge; consequently there can be no war by those in possession of charity. Such will sooner give up their lives than offer any resistance, or seek any revenge: Christ our pattern, set the example.

H. ALDRICH.

The Writings of Enoch, concerning the Church of God.

[CONTINUED FROM THE TENTH BOOK OF ESDRAS.]

SPRINGFIELD, ILL., Sept. 1848.

The beginning of prosperity is peace, the continuance thereof is righteousness. If ye work not righteousness and practice not holiness, the end of your work shall be in darkness. That which is good cannot be hid, and that which is perfect cannot be concealed. All that is for the good of the saints doth the Most High reveal unto them; and if ye will understand His word in its plainness, ye will not go astray. All that cometh from God enlighteneth the minds of men, and giveth them to understand the ways and the works of the Highest, and is for the instruction and edification of all that will receive thereof.

The beginning of destruction is war and the end thereof is death. Let no man say that it is the will of God that the saints war with their enemies; for whoso sayeth it, is a transgressor, and the truth and the light of it is not in him. Let not the sword prosper; let the hand that draweth it in the name of the Lord be accursed, saith the Almighty. In peace only can my people be built up, and if they transgress, their overthrow is certain and their condemnation great. Be not afraid of your enemies; for by the faith of the saints shall they be bound, that their power shall be of no avail, and all that they desire to do unto you shall be done unto them. In sorrow and in anguish shall those that oppose see the work prosper, and the church of God increase, until all the righteous are gathered and the perfect government established.

Let the earth rejoice, for the truth is about to be proclaimed;

and the wicked shall be astonished and tremble, and the ungodly shall be amazed; but the saints shall be glad, and those that mourn shall be comforted, and those that are afflicted shall find peace and rest. If the servants of God fear to proclaim His word, they shall not be rewarded, but shall be cast off as slothful and unfaithful servants, in whom the Lord God hath no delight. Let those who are called to preach the gospel unto the nations, lift up their voices and warn them to repent and flee from the evil of their ways, and escape the wrath and indignation that is to be poured out without measure upon the wicked. If they persecute you, withdraw from them, and if they will not hearken to your words, we be unto them; for they shall not escape. Call upon God in faith, and in every trial you shall be supported, and in every danger you shall be preserved.

THE ORDER OF THE CHURCH.

In the church are set several offices that are for the government of the church, that there may be order in the church, and that those who transgress the laws thereof may be punished, and also that order may be preserved in all their actions as a body.

First, let the church choose or elect an officer to preside over the whole. He shall hold his office until he transgresses: or in other words, he shall not be removed by the church, except for transgression, but he can at any time resign if he choose. This first president shall choose two others, or he shall have the privilege to nominate two to be chosen by the vote of the church, to stand as his counselors. These are to preside when the president is absent, and are to assist him in all his duties, and counsel with him, so that he act not rashly in any thing. This council of three forms the first presidency of the church, and they are to see that all things relating to the public affairs of the church are done in order, and that the apostles and elders sent out to preach are properly instructed in their duties, and also that they teach nothing contrary to the principles of righteousness, or any new doctrine that is not received as a part of the faith of the church. The presidency also has power to call a general assembly of the church whenever it is thought proper, and there is business to be done that cannot be delayed until the meeting of the regularly appointed assembly.

The church are also to choose twelve men, who are to be called apostles. Their office is to preach the gospel to all the world, and to organize churches wherever a sufficient number believe. These shall travel into whatever country the Spirit shall lead them, and shall, whenever possible, attend the general assembly, and when they cannot attend, they shall send in an account of their labors, to be read before the church, and to be published.

There shall also be appointed other elders, whose duty it shall be to preach whenever they have an opportunity, and are to be sent out by the direction of the presidency to preach the gospel. These can also organize churches. The difference between the apostles and elders is this: the apostles are to spend all their time in spreading the gospel; the elders are not required to spend all their time, but only a part. These elders are to be divided into classes of seventies. Over each class a president is to be chosen. As many elders shall be appointed as are required for the work. Besides these, there are other offices that are for the purpose of keeping the church in order, and to prevent difficulty amongst its members. The first of these are priests, whose duty it is to teach the church. These also have liberty to preach to the world, when it is necessary; but are not to be sent out to preach the gospel. Their office and business is in the church. Teachers and deacons are also to be appointed: their office is to visit all the members and see that all do their duty and assist them to settle all difficulties that may arise. These are also to see that the poor of the church receive assistance, when they stand in need. It is not necessary that more than one of each of the last named orders (priests, teachers and deacons) be appointed to every one hundred members. The general assembly of the church shall meet once every year. One or more representative shall be sent from each branch. Every member present in the assembly (in good standing) has liberty to vote. Let every one vote according to their own opinion, and let all have perfect liberty, but keep all things in order. Let nothing be done in confusion. Let the church observe this order, and neither add or diminish, and they will prosper: Amen.

The office of the presidents of the elders (or seventies) does not differ from that of the elders, except in this; they shall form a council, before which all difficult cases that cannot be decided by the church in their general assemblies, or which would occupy too much time, shall be brought. But if the parties are not satisfied with the decision of the council, they can lay the case before the general assembly, and this decision shall be final.

The presidents of the elders are required to meet with every general assembly. Those who go out to preach shall teach the people concerning the place of gathering, and show them the order to be established there; and if chosen by any company, they can act as leaders in conducting them to their inheritances. The council of presidents shall consist of at least seven members. Until there is that number, this council may be dispensed with.

Whenever there is a branch organized, let there be appointed an elder, a priest, a teacher or deacon, and wherever there is a branch, meetings must be held regularly. Let all

who are ordained, be faithful and proclaim the word of God unto the world, and warn all to flee from the evils that are drawing nigh, and teach them how they may escape these things.

JAMES C. BREWSTER.

Extract from the Book of the Prophets.

The Word of the Lord to Enoch, concerning the Saints in the Last Days.

"If ye do not fail to do any of the things that I have required of my people, ye shall continue to prosper and shall have power to preach my gospel unto all the inhabitants of the land, and no power that shall rise against you shall be able to prevail, for my wisdom is greater than the wisdom of men or of Satan: and inasmuch as ye continue in righteousness, and remain humble, and live in peace, and refrain from all strife and contentions, I will pour out my blessings upon you, and whatsoever ye ask of me in faith, the same shall be given unto you, if it be not in unrighteousness that ye ask. Consider therefore, and beware lest ye ask for that which ye should not, and asking, ye receive to your destruction. Be not troubled because of your enemies, neither be afraid of those that oppose you, but call upon the Most High in faith, and doubt not, for the fearful and the doubtful are not acceptable in my sight.

Be not easily offended one with another, and in all things seek to strengthen each other in the truth and in righteousness: for unless ye all strive to keep my commandments, ye can not prosper; but inasmuch as ye do, I will uphold and strengthen and preserve you forever. Amen."

ERRATA.—In 3d No. page 38, 3d line from the bottom instead of (for cause) read, because.

Page 44, eighth line from the bottom for Lord, read land.

THE OLIVE BRANCH is issued from Kirtland, Lake county, Ohio; and published monthly at one dollar per annum; edited by A. COWLES, and published by H. ALDRICH.

THE OLIVE BRANCH,

O R,

Herald of Peace and Truth to all Saints.

VOL. I. KIRTLAND, O., DECEMBER, 1848. NO. 5.

Address to the Saints.

All who read the writings of Esdras, brought forth unto us by Bro. Brewster, cannot but understand that the Lord is calling after all that bear the name of Saints; and will accept of all that will now take hold and do the work that they once commenced to do. All you who have been wandering in darkness because there was no shepherd, the Lord will accept even at this late hour, if you will now commence and keep all his commandments and turn from all the ways of Satan, and from this time forward feel continually after the Lord, and improve upon the gifts that were bestowed upon you, for the perfecting of the Saints.

The Lord will call us to an account some day, and if we have not improved upon our talent, He will say, Wo be unto you, thou unfaithful and slothful servant; because you did not continue in my service all the day, you are not entitled to any reward; save it be the reward of the transgressor.

Some say they cannot do anything, because they have no authority to act. Have you lost your priesthood by the death of the president of the church? Inasmuch as such a thought has entered the mind of any, it is a thought of insanity.

Let us reason a little. Did all the officers of these United States lose their office by the death of President Harrison, or did any of the adopted citizens lose their right of citizenship? Certainly not: neither has any member of the church lost their standing by the death of the President of the church; neither has any baptism become null and void by the death or apostacy of any presiding officer.

It certainly is the more necessary that we should be the more active in whatever office we have been ordained to.

Then let every elder, priest, teacher, deacon, and member be active. Stand no longer idle; do, as well as say: and at the end of the harvest, if we are faithful, we shall receive the penny and be applauded as wise servants.

That all may understand, we will give a description of our organization. We learned from the writings of Esdras, and the same has since been published in the Olive Branch, that the call was to Saints, to commence anew upon the same foundation.

We counselled together and agreed that none were acknowledged to be Saints by the Lord, but those that had obeyed the gospel as set forth in the Bible and Book of Mormon. This we had already done. We had those amongst us that had been ordained in the commencement of the church, under President Smith's organization. We then adopted the following:

We, the undersigned, being members of the church of Christ of Latter Day Saints, or Saints of the last days; having received a commandment of the Lord, given by the prophet Esdras, and revealed and brought forth by James Colin Brewster, to whom power has been given of the Lord, to bring forth that record unto his Saints, for their salvation in the last days, do organize ourselves on the first foundation of the church, taking the Bible and Book of Mormon as the standard of our faith and the rule of our practice, in this the church of Christ.

We then chose one to preside, appointed a clerk, and now stand forth as the church of the Savior and Redeemer of all the saints, upon the same foundation that the church did in 1830.*

And now, as we have said in a former address, it is the privilege of all that are called Saints, wherever there is a sufficient number, to choose one to preside over the branch, hold meetings, strengthen and edify each other by improving each his or her gift.

In the word of the Lord to his people, you will learn that the Lord has appointed the place of the Temple, or in other words, Kirtland; for the temporary gathering of the Saints (save those that live nearer California). We deem it the best economy to have the general church record kept at Kirtland.

Every branch and individual saint that is willing to start with us on the first or same foundation, can make out a list of their names, stating what office they hold, if any, and forward them to Kirtland, and they will be put upon the general church record.

The sentence so often found in the writings of Esdras, same foundation, may be construed two ways, (our organization embraces them both); the first is the articles adopted by the church, composed of six members, April 6, 1830. The second is revelation.

The church in 1830 was organized by revelation. The church was established anew on the 26th day of June, 1848, by revelation (composed of nine members), embracing the same principles as did the first organization. The correctness of the position that we have taken has been confirmed unto us through

* See Book of Commandments, published in 1833.

the writings of Esdras. The order of the church published in the fourth number of the Olive Branch has been written by Bro. Brewster since establishing anew.

We adopted the following articles at a special conference since our organization:

Resolved, That we do firmly believe that it is contrary to the doctrine taught by our Savior to form any secret combination, society or consociation, and that no member of this church can form or join any such society, without violating the commandments contained in the sacred scriptures, which are the foundation of our faith.

Resolved, That the spirit and principle of war is contrary to the commands of our Savior, who said, "Love your enemies; bless them that curse you, do good to them which hate you and despitefully use you, and persecute you." Therefore all members of this church are required to refrain from all participation in war, or warlike preparations, as far as agreeable to the laws of our country.

Resolved, That it is the indispensable duty of all the members of this church to observe the laws of our country as good and peaceable citizens; and that we will not fellowship any who are guilty of the violation of the law, or seek to screen others from the punishment due their crimes.

H. ALDRICH.

Doctrinal.

I have long been convinced that those who profess the religion of Jesus Christ generally are too careless—that we do not feel as forcibly as we ought, the weight and importance of the subject of salvation. Religion is love, and where love is the theme, indifference is death.

Inattention to business and a careless disposition are the certain roads to poverty and shame. Our Divine Master says, "The children of this world are in their generation wiser than the children of light." The children of this world who look only to the perishing things of time as the source of all their happiness, are very careful in the management of small things. If they are induced to believe or even to suspect that there is a flaw in the title to their earthly possessions, they will not rest satisfied until the subject is investigated and the error corrected. The traveller is particularly careful in examining the road, to know if he is traveling the one that leads to his place of destination. He is not ashamed to ask and receive information from a poor, ignorant African, and if his mind is in a state of suspense respecting the right way, he feels neither peace nor rest until the difficulty is removed. But when we turn to those who are called,

the children of the light, who should be the light of the world, how astonishing it is to find, them in the important concerns of religion, where an error in judgment may lead to an error in practice and terminate in their ruin in this world and in the world to come, all perfectly confident in their own opinions, not doubting for a moment that they are right, though on that supposition all the rest of the world must be in the wrong. In many instances, the sentiments and belief of different persons are in direct opposition to each other, yet both parties are equally confident that they are right; consequently both cannot receive their impressions from heaven, and that which does not emanate from, cannot lead to God.

It is evidently the design and will of Almighty God, in giving man His revealed word, that all who hear it should attend to the things contained therein. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip, for if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great a salvation?" Hence the necessity of attending carefully to the impressive duty enjoined in our text, "examine yourselves." In discharging this important duty, we shall

I. Examine whether there can be any allowance made by a just and holy God, in the day of judgment, on account of our infirmities, or for a failure on any other ground, to comply with the plain requisitions of the gospel of Jesus Christ, with which we have the power to comply; and

II. Examine what the gospel requires of man, when and how its requisitions are to be attended to.

1! Can there be any allowance made in the judgment day, if we fail to comply with the requisitions of the gospel, admitting we had the power to fulfill those requisitions? Christ expressly says, "Heaven and earth shall pass away, but my word shall not away."

Our business is not with those who are ignorant of the gospel of Christ, but with those who have heard and received the fullness of the gospel. To suppose that persons who are favored with the privilege of Christ's church and the revealed word of God can enter heaven without measuring up to the appointed standard, would be to cast a veil of deformity over the attributes and to impeach the character of Almighty God. Would it be wise in any sovereign to enact unnecessary laws and make useless regulations for the government of his subjects? And can we suppose that the infinitely wise God who rules in heaven and earth, at whose fiat all nature waked into existence, moving in obedience to his word and will, would give dependent man a rule to regulate his actions which it would be unnecessary for him strictly and constantly to observe? If a very slight deviation

from the high and holy standard of the gospel can be excused or overlooked, on the ground of God's infinite mercy, or of man's infirmities, then a more important deviation may be passed by, or else the first offence becomes the standard and not the word of God! And if one can be excused who is a very slight delinquent, another may also be excused who is very little below him, and another a shade lower still, &c., until by this process the bottomless pit would be swept of all its incumbents: not one would be left there. The great gulf would be filled up and paved with mercy torn from the insulted justice of God! heaven and hell would be connected together and identified as one place!

When the justice of God fails or is impaired in the slightest degree, his throne must fall. A just God cannot demand more of one than another, under similar circumstances, or give a rule for the government of his creatures which may be evaded or departed from with impunity. The perfections of God forbid the most distant hope that any one at all defective can enter into heaven. Every thing His Almighty hand has formed is perfect. It must necessarily be so. The slightest shade of deformity would cast a dark reflection on his character. Creation bears the impress of perfection, wherever it has not been darkened and deformed by sin. God created the world, with all that is therein, in six days. The work of redemption was the work of thirty-three years.

"Our salvation is of the Lord," and must therefore be perfect and entire, wanting nothing. The purity of God's nature, whose name is holy, renders it impracticable for those who do not reach the gospel standard ever to appear in his presence. God is light, and in Him is no darkness at all. Light and darkness cannot commingle or dwell together. Every deviation from a perfect standard is darkness: it produces greater or less shame, an emotion which cannot be felt or known in heaven, for it would be a state of unhappiness which cannot exist in that holy and happy place.

One of the most cogent arguments to prove that we must be all that the gospel requires of us, is drawn from a consideration of the price paid for our redemption. "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." All heaven had to give was paid for our ransom, but if we still remain deficient, it was a price too great! Such an idea would impugn not only the wisdom of God; but every attribute of his character. We must be like gold tried in the fire. The heathen king Belshazzar was weighed in the balance and found wanting: we pray this may not be the unhappy lot of any before whom Jesus Christ has been set forth crucified.

2. What does the gospel require of us, and how and when are its requisitions to be attended to?

The gospel or law of our Lord Jesus Christ is very concise,

and may be expressed in one word, namely, Love. "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind." This is the first and great commandment. And the second is like unto it; "Thou shalt love thy neighbor as thyself." The apostle says, "For all the law is fulfilled in one word, even this; thou shalt love thy neighbor as thyself."

Thus without obscurity and in a few words we have the gospel standard delivered to us by the King himself. All who read this divine standard and continue faithful until death will receive a crown of righteousness, prepared for those that love his appearing. This is the sum and substance of christian perfection. All who receive and obey the exalted and reasonable command will be saints in very deed—will be pure in heart. Where sin exists, the Spirit of God cannot dwell. Therefore in order to love God with all our heart, with all our soul, and with all our minds, and to love our neighbor as ourselves, it is necessary that every stain of sin should be washed away by the purifying blood of Jesus. The natural effect of sin, wherever it exists, is to darken, to harden, and to deform. God is angry with the wicked every day: He cannot look upon sin with the least degree of allowance: therefore it necessarily follows that where sin exists the love required of us cannot be found.

But how and when are these requisitions to be met? By faith in our Lord Jesus Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved." "To him that believeth all things are possible." It is by faith we are to be made whole and enabled to keep the commandments of our Savior. The work may be accomplished now as well at any future period, yea, just as well as one day or one hour before our dissolution. Truth is a divine, a powerful, a victorious principle, and points not to some future period; it embraces and receives God's word when he says "Now is the accepted time, behold *now* is the day of salvation." If, indeed, we expect to realize the blessings of the gospel which are present—peace and joy in the Holy Ghost, and a deliverance from sin by our own works, our natural life would be a period too limited to effect the object. For in his own strength no man can resist the temptations of Satan. It is very evident that whatever the gospel requires of us, it requires *now*, and demands a faithful improvement of what we have at every present moment of our lives. The language of scripture is, "Be thou faithful unto the end, and I will give thee a crown of life." "That which thou hast hold fast till I come." It does not say that it will bear with our remaining complaints, with the remains of our carnal mind till death comes to deliver us from our troublesome and tyrannical foes and make us perfect in God's love. We have no promise for to-morrow in the scripture; there is no command given which suspends the moral obligation it imposes until the succeeding day or some future period. The law

guage of heaven is, "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." If we could not live so as to be ready now, and continue in a state of preparation every day, to meet the righteous Judge of all the earth, then did Christ speak unmeaningly and unwisely in the above passage, by demanding of us more than it would be possible in us to comply with. In the parable of the wise and foolish virgins it is said that the bridegroom made his appearance at midnight, and none but those who were ready went in with him to the marriage supper: those who had their preparations to make at that unseasonable hour were shut out.

That it is our exalted privilege as well as our duty to live without violating any of the commandments of our Savior, is perfectly consistent with reason as well as scripture. Nothing that is unreasonable is required by heaven or is binding on mortals. Many things may be and are far beyond our comprehension, but they are not incompatible with the true principles of reason, if they emanate from God. It would afford little comfort to a man of refined feelings, who was compelled to suspect that his wife's affection for him was not as pure and as ardent as it should be, were she to say, "I intend to love you fervently just before I die," when all the other objects of her affections were about to be placed beyond her reach. To impose on a just and holy God that which would be insulting to a man, must be a crime of no ordinary magnitude. Suppose the profligate son should say to his honorable and affectionate father, "It is my intention to reform a few days before my death and become as virtuous and as honest as any man on earth." Would this be an honorable sentiment, or at all calculated to soothe the sorrows of his honest, grieved, gray-headed sire?

Does the inspired writer say, "Now are we we sons of God?" And do we wound and insult our Heavenly Father by saying that at some future period we intend to become righteous and holy, and serve the Lord, as is required of us in His holy word? Are we recognized in the sacred scriptures as the bride, the Lamb's wife? And do we say to our exalted bridegroom, who is the king of heaven and earth, "To-morrow, or at some future period, or at farthest just before we die, when all other objects of pleasure are fading before our dim eyes, we will love thee supremely?" Is not such procrastination a mockery and an insult to the Holy One of Israel? Any thing short of a present and perfect salvation, agreeable to the standard already erected, must be dishonorable to God and degrading to man.

It is possible that many will dissent from the statement, reasonable as it is. Well, we will not fall out by the way. If we could believe that their views and sentiments were more honorable to God, and more consistent with reason and revelation, we would promptly embrace their opinions. As we cannot think

thus, we would say to them, Do not condemn us; believe we are true men, and no spies. We are all brethren, and if you enjoy more of the smiles of heaven and more of the consolation of the Holy Spirit than we do, we will not envy you but rejoice in your prosperity and happiness. If we cannot see and think alike, still there may be a union of feeling. We may, nay, we must love one another, or we cannot be the children of our Heavenly Father.

(TO BE CONTINUED.)

The Gathering of the Saints.

WRITTEN BY J. C. BREWSTER.

This is a subject that from the commencement of the church has been considered one of the greatest importance to its members, and perhaps if rightly understood there is no other subject of any more interest to those who believe in the work of the last days. For seventeen years it has been preached continually that it was our indispensable duty to gather with the Saints in some place of refuge. In the beginning of this work, Independence in Missouri was pointed out as the *place* where the Saints must assemble for the purpose of finding a place of safety; but they were doomed to disappointment; they were driven from their possessions by the power of a lawless mob, and from that day to this their enemies have possessed the land.

Next, far west in the same State was declared to be the place, and all the Saints were called upon to gather there. After a short period of prosperity their enemies again assailed them; and the Saints assembled there endeavored to resist them by force of arms, but they failed and were expelled from that State. Thus ended the second attempt to establish the church as a temporal body.

We next find them assembling at Commerce, since called Nauvoo, in Illinois, which was chosen as the place for building up the city that was designed to be the home of all the Saints. In a short time their condition became very prosperous, more so than it had been at any of their former places and they confidently declared that they never would be driven from Nauvoo, and that their enemies never would prevail over them again. There they engaged in extensive military preparation, and endeavored to make themselves a terror to their enemies by the power of their arms. There also, at an immense expense, they built that Temple which was the pride and boast of the church, and its magnitude and beauty drew forth the admiration of all beholders.

When the church were first establishing themselves at Nauvoo, I wrote the ninth book of Esdras, entitled "A Warning to

the Saints." I commenced it in the fall of 1841, and finished it the winter following.

This book plainly foretold that the church there was going wrong: it also mentioned several times the secret combinations, works of darkness, &c., which they have since taught and practiced, and foretold that finally they would be driven by fire and sword from their inheritance on account of their transgressions, that notwithstanding all their boasted military power the enemy should prevail and the city be overthrown, &c. Soon after it was written, we commenced reading it to every member of the church that visited us, and continued to do so up to the time of the publication of a part or an abridgement of the book, in July, 1845. But the belief that Nauvoo could not be overthrown was so firmly established in the minds of nearly every member of the church that the warning was not received and its truths were rejected as a thing of nought.

The result of the gathering at Nauvoo is well known: their enemies prevailed over them and the body of the church, guided by the twelve, have fled from their enemies and are now seeking another place of safety in the valley of the Great Salt Lake: the remainder are dispersed throughout the country, and perhaps the number now in this country far exceeds the number of those who have gone to the West.

Besides the places of gathering already mentioned, several others have been pointed out as places of refuge in various parts of the country by those who have since the overthrow of Nauvoo come out as leaders of the church, but none of these are located in situations that are calculated to render them prosperous and flourishing settlements. All these places are (with one exception) inland situations remote from any navigable waters.

That there is a place of gathering for the Saints in this our day, no one can deny who believes in the work of the last days. The book of Mormon plainly says that such shall be the work on this continent: see page 487, third edition. Speaking of the Gentiles it says, "But if they will repent and hearken unto my words and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered with this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city which shall be called the New Jerusalem, and then shall they assist my people that they may be gathered in that are scattered upon all the face of the land unto the New Jerusalem. And then shall the power of heaven come down among them, and I also will be in the midst, &c." But it is evident that after all that has been done, the city of peace has not been built and the Saints are still without a resting place. Every thing that has been done in re-

gard to the gathering has failed to be of any benefit to the church, and what has been the cause of all this. It is evidently one of two things: it has either been the work of men without any authority or command from God, or the church have by their transgressions forfeited all claim to the protection of the Almighty in every place they have undertaken to build up. It is also evident that the order for building up the temporal kingdom has never been revealed to any that have attempted to establish it, for it is plain to every observer of what has transpired that neither order or wisdom has been displayed in those places of gathering: on the contrary, it has been a continual display of folly and ignorance, and the result has been confusion, disorder and bloody strife, ending in the overthrow of the church, the ruin of their city and the destruction of their beautiful temple. And according to the predictions of Esdras, the end of their calamities is not yet: his writings point out the place where the Almighty designs to have the Saints gather and build up the city of refuge and enjoy all those blessings of peace and rest that has so long been promised unto the faithful servants of the living God. His writings also reveal the true order of the gathering and the time and manner of establishing the temporal kingdom.

The order thus revealed far exceeds all the systems that have heretofore been brought forward in its simplicity and equity, and the equality and peace it is calculated to produce. The first definite light that we received on this subject was in November, 1840. It was in these words:

"Arise and gird on righteousness as a breastplate and faith as a shield, and flee from the wrath to come with those that do likewise, that turn from the evil of their ways, for the sword is upon the ungodly and the pestilence among those that fear not God: the fenced cities are made desolate and the strong fortress is demolished, blood, fire and vapor of smoke. Upon the river of Bashan, beyond the wilderness of Deluca, shall the righteous have peace; there they shall build and inherit, plant and eat the fruit thereof, while the overflowing scourge shall pass through: Amen."

This, however, did not show where the place of safety was, but we learn from this that the Saints must go to some place of refuge, and the warning to the Saints, written soon after, showed us that Nauvoo was not the place, and this prevented us from going there, and thus we were saved from the trouble and afflictions that those who did go have had to endure. In April, 1841, we learned from the writings of Esdras where the place spoken of in the above quotation was situated, and that the river of Bashan is the one now known by the name Rio Colorado, or the Colorado of the West, which rises in the Rocky Mountains, in latitude 42° or 43° north, and empties into the Gulf of California near lat. 32° north, and, following its winding, it is

some twelve or fifteen hundred miles in length." The place where the work of the gathering is to commence is on this river, near its mouth. In a future number of this periodical, a description of that country will be given, and also of the country selected by the twelve as their place of gathering, showing the difference between the wisdom of God and the wisdom of men in choosing a place for the gathering of the church. In the valley of the Colorado, the Saints will finally be established in peace and enjoy the rest that remaineth for the people of God, of which so many of the ancient prophets have spoken.

In the third pamphlet, entitled, "A Warning to the Saints," printed July, 1845, the reader will find an extract from the prophecy of Enoch, which speaks particularly of our nation, and says that in its seventieth year it shall begin to fall, &c. The truth of this statement will be shown hereafter. Enoch also says, "In the same year that this nation shall begin to fall shall the kingdom of righteousness arise: the power and authorities of God shall then be given to those who strive to keep the commandments and break not the law, &c. The authority here spoken of, it pleased the Almighty to give unto me on the third of July, 1846, at which time I received in vision the commission to act in this important work in the following words:

"Thus saith the Lord God of both heaven and earth; Arise and do the work unto which thou art appointed. For unto you this day is given the power and the authority to establish and build up the kingdom of righteousness.* Therefore fear not the power of man or Satan, neither secret combinations of wicked men, but go forth and build up the kingdom, and you shall be prospered in all works of righteousness; for thus saith the Lord your God, even Jesus Christ: Amen.

(TO BE CONTINUED.)

The Writings of Enoch—Continued.

WRITTEN SINCE OCTOBER, 1848.

All ye inhabitants of the earth, give ear, for the Lord hath spoken and his servants shall declare it unto you. Let the wicked be astonished and confounded, and the multitude thereof be ashamed, for the wisdom of the Highest is revealed, and his power shall be made manifest unto all men. The Saints shall prosper in the land and the righteous shall flourish in the countries of the west. The just and the upright shall gather there, but the unjust shall be afflicted and tormented, and the workers in darkness shall be brought to nought. In the righteous nation

* The kingdom of righteousness here spoken of is the temporal kingdom.

every man shall possess his own inheritance and none shall take it from him. The laws shall be observed and none shall molest or make afraid, but the righteousness that exalteth a nation shall be there.

Wo to the people of darkness, the generation that will not understand, whose rulers are in the dark and whose guides are blind that they cannot see the light. Their priests offer sacrifice to the gods that are not, and the people are deceived and led in the ways of transgression. Their path leadeth to everlasting destruction; in their eyes the just are condemned and the righteous man is despised. "My glory they shall not see and my salvation they shall not inherit," saith the Lord. Shall this people perish in their sins and no one warn them? shall they be cut off in their iniquity and no man show them the truth? A day of tribulation and gloominess and anguish such as they have not known cometh; it shall not tarry. All shall see the power and the judgments of Him who taketh vengeance on all His adversaries.

Hasten, ye ambassadors of peace, ye messengers of truth and light unto the people: warn the ungodly and gather together and right those who are faithful and that go not astray after the ways of darkness, and who follow not those who guide the people, and are themselves blind; they see not, neither do they perceive the right way.

Let those that are warned warn those that are not, and admonish those that will hearken unto them, for the days of tribulation are near. If ye will escape from the troubles and evils that are approaching, be faithful in the just cause and do all that the Lord requireth of His servants, which has been revealed unto you. Wo unto those who delight in wickedness and glory in that which is not right: their pride shall be brought low even unto the dust, and their glory shall pass away as the morning; darkness shall cover them, and their works shall be their overthrow. All that desire to be exalted shall be brought low and all that desire to rule in oppression shall be trodden under foot by those whom they despise.

The Most High worketh not in the secret councils of men, neither doth He perform His will in darkness, that the children of men may not understand His ways, but His word is light. All may hear and understand if they will, but if they will not hear and receive the truth and the light they must wander in darkness. Let the truth be made known in its plainness, and the light thereof shine forth in its brightness till the land is filled with righteousness and the people with the knowledge of the Lord. Amen.

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 ☞ Circumstances beyond our control have prevented the issue of this number in due season.

## Remittances for the Paper.

|                           |        |
|---------------------------|--------|
| PRESERVED HARRIS, .....   | \$1,00 |
| SHELDON HURD, .....       | 1,00   |
| CYRUS EDDY, .....         | 5,00   |
| JOSEPH ROBINSON, .....    | 1,00   |
| JOHN DERBY, .....         | 1,00   |
| J. C. BREWSTER, .....     | 1,00   |
| J. GOODALE, .....         | 2,00   |
| LEMON CORLEY, .....       | 1,00   |
| NICHOLAS GROOSBECK, ..... | 1,00   |
| JEROD TRELS, .....        | 1,00   |
| WILLIAM CARR, .....       | 1,00   |
| NORMAN G. BRIMHALL, ..... | 1,00   |
| JOHN COLE, .....          | ,50    |
| WILSON LAW, .....         | 1,00   |
| WM. SMITH, .....          | 1,00   |

We have also received communications from Brethren John A. Forgeus, Richard Croxall, James McDowall, Hugh Herringshaw, William Terman, J. Goodale, Robert Kincaid, A. P. Ringer and others, extracts from all of which would enrich the paper and delight us to publish, as they breathe the same spirit that moves us forward, and that is, to bring forth Zion; and therefore they shall be blessed with the gift and power of the Holy Ghost. See Book of Mormon, page 32. But as they have not been requested a place in the Olive Branch by their authors, and as the principles and manner of the renewal of this work has elicited much inquiry among our friends in relation to its power or authority to do the work, we are constrained to introduce that authority and power before the Saints.

Our answer, then, to those that would examine us is, first, that James Colin Brewster, a young man, twenty-one years of age, is a translator of ancient sacred writings for the church, and not of sacred writings only, but of all literary works that have as yet come before him also, whether in the engraving of Catherwood and Stevens in their discoveries in Central America, or on plates of records obtained from the bowels of the earth, as those found in Pike county, Illinois.

We hold that the gift or power of a seer, prophet, revelator or translator cannot be conferred by the imposition of hands, but that the character of such an one may be given by the spirit of prophecy and revelation to a person in the ordinance of the laying on of hands of those that are sealed to that power: 1 Tim. 4: 34. As in the case of our brother, the evidence that he had the gift of seeing in vision distant objects not seen by the natural eye coming to the knowledge of some of the first authorities of the church, after examination, he was taken to the house of the

Lord, and under the hands of the president or patriarch of the church blessed by the spirit of prophecy, with the gift of seer, prophet, revelator and translator. His own relation of the circumstance is as follows: "Soon after this interview [or visit they had received], I and my father were requested by J. Smith, Sen. and Elder Beaman to come to the house of the Lord. We went in and the door was locked: after some conversation with Messrs. Smith, Beaman and Holman, Elder Beaman called upon the Lord: they then proceeded to lay their hands upon my head and pronounced a blessing upon me in the name of the Father, Son and Holy Spirit, and sealed it upon me by the power of the holy priesthood which they held, J. Smith then acting as first president of the church in Kirtland. The prophetic blessing was, that I should be a prophet, a seer, a revelator and translator, and that I should have power given me of God to discover and obtain the treasures which are hid in the earth."

That he is a seer, a revelator and translator, which offices are synonymous in some respects, is, with us, unquestionable. That he is a prophet by the gift of the Holy Ghost, independent of the prophecy given us through his translations, we shall not assume the province to determine. Feeling confident, however, that he will not assume a pretended power or gift that he does not possess, we rest in quiet in that respect. In his manner he is unassuming, in argument cool and collected, preserving a presence of mind in litigation that enables him to exercise the wisdom that he possesses without undue excitement. Innocent in all his manners, even his enemies have not attempted to cast even a shade on his moral character. Indeed the doctrine he inculcated in his article published in this number, is as a mirror, reflecting the purity of his mind. In short, he gives full evidence of the knowledge of the important work to which he is called and of his ability to accomplish it.

The present presiding elder of the church, Hazen Aldrich, entered into the work at an early age of the church, and was ordained an high priest according to its laws. He diligently labored in the ministry as a missionary for years, proclaiming the pure principles of the gospel, the power and blessings of which he had received, uncontaminated by the spirit of speculation and aggradizement that soon entered the church in Kirtland. Uncompromising with every principle not in accordance with the doctrine of Christ, he turned not aside after those that led the people astray, but maintained his integrity and waited for the salvation of God. His innocent life and manners have obtained for him a reputation for moral virtue that (where he is acquainted) renders his moral character invulnerable to the shafts of even malignity itself. In his counsel is recognized a person the history of whose life in the church is as follows:

He embraced the gospel in 1835, ordained an High Priest un-

der the hands of Joseph Smith, in 1836, moved to Kirtland in 1837, and at the exodus of the first presidency of the church from Kirtland to the Far West, he was made a councillor in the presidency of the stake in Kirtland, moved to Nauvoo in 1840; and at the demise of Colonel Seymour Bronson, a member of the high council, was appointed to fill the vacancy in said council, chosen first councilor in the presidency of the stake at Nauvoo, approved in his office by all the subsequent conferences, till he resigned his office in said council in 1843, and when Wm. Law, one of the first presidency of the church stood up to stay the plague and turn away wrath that afterward destroyed the city, he was called to be his first councilor, at the disorganization of the church, in the quorum of its first authorities by the death of the prophet and patriarch, in a general conference called by the first councilor in the presidency of the church, Sidney Rigdon, convened and organized at Pittsburg, Pa., 1845; he was unanimously chosen first president of the High Priest's quorum, the highest office in the church in that organization, save the grand council of kings and priests. He was ordained under the hand of the first president of the church and kingdom to preside in his stead over the whole church in his absence. See Messenger and Advocate of the Church of Christ for April 15th and May 1st, 1845, Charge to the Presidents of the High Priest's Quorum, page 175, and Ordination of the first President of the High Priest's Quorum, page 186.

Here we remark that no Saint of any party of the church of God will pretend that either President Law or President Rigdon have been legally displaced from the office they held in the first presidency of the church, by any decision of the church. Unless he would manifest consummate ignorance of the circumstances of their trial, or of the law of the church, President Law had neither legal notice of trial or charge, neither had the court jurisdiction in the case. So also with President Rigdon. To the law then how readest thou? See Doctrine and Covenants, Section 3d, par. 35 and 37; "And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church (the twelve high councilors), who shall be assisted by twelve councilors of the high priesthood, and their decision upon his head shall be an end of controversy concerning him." The actors in the farce of their trials know verily that this tribunal was not organized in either case. The question of authority has compelled us to make the foregoing disclosure; not that we have presumed to exercise the authority that may have been conferred on us by the church, for we hold that it is the prerogative of the church to govern in all matters of authority and not the right of its officers or servants to rule in doctrine or government in any manner, independent of the council of the whole church, and though it has pleased the

Lord so to order it that the characters before referred to have been among the first to unite in establishing the church on its first foundation, yet it is not for any wisdom or goodness in us more than in the rest of our brethren that may do this work, that we are first in this matter. Our location has been the immediate cause, and cheerfully, yea gladly will we unite with the church in any general assembly convened, in placing the responsibility of the highest duties of the church on others, when it shall be by the church deemed expedient: indeed the responses of our brethren abroad, in their communication to us, seem to say as did Samuel to Eli the priest, "Here am I," and admonish us that the Lord is calling other men to fill our place in leading the Saints in the way of peace and to become rulers in the kingdom of righteousness.

As concerning us, our only wisdom and sufficiency (to counsel the church) is in Christ, and if he has made us able ministers in this work, and though our moral character before men is irreproachable, yet before God we have nought whereof to boast, yet our work is plain before us and our confidence unwavering. Therefore let no man trouble us, or seek controversy with us. Immoveable is our position and unanswerable will be the arguments in its defence, by any who believe in the literal fulfillment of prophecy. Therefore all such opponents in the final issue need not expect to be reckoned "first best."

In relation to a prophet, we answer, that there is no man, woman, or child that has received the gift of the Holy Ghost, but what is endowed with the power of prophecy in a greater or less degree, because that Comforter will shew them more or less of things to come. Hence, while some place the diadem of authority on some one man, who is to give revelations, irresponsible to the examination and judgment of the church, and to which they are bound to give heed, and then exclaims, "A church without a prophet is not the church for me," we respond, A church with but one prophet, Christ's church can never be. Ed.

(TO BE CONTINUED.)

#### Exposition of Words or Names in the Translation.

*Bethsula*, when representing territory, is North America—*Ophir* is South America—*The Strong Isle* is Great Britain—*Divan* is China—*Scythia* is Russia—*Cedonia* is the Colorado—*Cedron* is the Mississippi River—*Ephraim, or the Sons of Joseph*, are a part of the Indian tribes—*Bethsula*, when speaking of nation or of government, represents the now United States.

Inasmuch as these names occur in the Translations already published, it becomes necessary that our readers are made acquainted with their signification.

# THE OLIVE BRANCH,

OR

Herald of Peace and Truth to all Saints.

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VOL. I. KIRTLAND, O, JANUARY, 1849. NO. 6.

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Issued Monthly at One Dollar per annum. Edited by AUSTIN COWLES. Published by HAZEN ALDRICH.

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## Doctrinal.

*Continued from the December No., and Concluded.*

In accordance with the letter, and also the spirit of our text, we will now proceed to examine, not others, but ourselves. We are not qualified to judge others, we cannot see their hearts, we are unacquainted with their motives or with the peculiar circumstances in which they may be placed; therefore we should refrain from scanning their conduct or words with too much rigor, or passing a hasty sentence upon them. Our divine Master forbids this, and plainly directs us to remove the beam from our own, before we attempt to pluck the mote out of our neighbor's eye. The apostle to the Gentiles says: "Therefore thou art inexcusable, O man, whomsoever thou art that judgest, for thou that judgest another doest the same things." Were all mankind governed by this reasonable and honorable rule, the world would soon reflect the image of heaven from its tranquil bosom. Our Lord Jesus said on a particular occasion—"let him that is without sin cast the first stone." Were we all to observe this excellent rule—were we never to reflect on others until we ourselves were faultless, there would soon be universal peace in the Church of Christ. Reader, fellow traveler to the bar of God, observe this rule faithfully, and you will do more than Alexander or Cæsar; you will, through divine assistance, soon conquer your own fallen and depraved heart.

Whatever sentiments we have advanced, or may propose, on the present occasion, we assure our respectable readers that it is not our intention to aim a poisoned arrow of prejudice or malice against their name, or party, or private sentiments. We will not intentionally, or knowingly, violate our good master's rule—"let every man be fully persuaded in his own mind." We are all strangers, in a strange land, and equally dependent on God, and on each other. "Every one of us shall give an account of himself to

"God." To our own master we must stand or fall. Let us, therefore, fear, lest a promise being left us of entering into his rest, any of us come short of it.

In investigating ourselves, we will examine our faith. Without faith it is impossible to please God. Faith is the main-spring of the Christian life. If this be weak, the whole system will be enervated and disordered. So very important is this principle, that our salvation or damnation depends on the exercise of it. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." When the trembling jailor cried out, in the bitterness of his soul, "what shall I do to be saved?" the reply was, "believe on the Lord Jesus Christ, and thou shalt be saved." Again, "To him that believeth all things are possible." "According to your faith, so be it unto you." "Thy faith hath saved thee, go in peace." To mention every passage in the word of God that speaks of the necessity and importance of Faith, we should have to transcribe a large part of the New Testament. Unbelief hardens the heart, and renders man miserable: Christ says—"if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." The proper exercise of faith throws a shield of defence around the christian which renders him invulnerable to all the attacks of his numerous and combined enemies, and arms him with a divine energy which overcometh the world. Even in the jaws of dissolving nature it gives him the victory over the king of terrors, and enables him confidently to sing--

"Yet these, now rising from the tomb,  
With lustre brighter far shall shine,  
Revive with ever-during bloom,  
Safe from diseases and decline."

It is thought by many, that as Faith is the gift of God, we cannot exercise it at our discretion—that an immediate and peculiar power or permission must be given by Almighty God, before we can believe or exercise faith in God. The opinion is no doubt correct, but, like many other valuable truths, it has been distorted and wrested to destructive purposes, and thus caused the ruin of many immortal souls. Although there is but one passage in the sacred scriptures which says that faith is the gift of God, and that by no means express: "For by grace are ye saved, through faith, and this not of yourselves, it is the gift of God;" yet, I fully believe it to be true; nay, more: I believe there is nothing good in this evil world, whether it pertains to men or things, but what is the gift of God. Good cannot proceed from an evil source, neither can evil emanate from a good source. Therefore no good thing, no not one, can proceed from our fallen nature, or from the Devil. All that is good must necessarily emanate from



God, through Jesus Christ. I can no more raise my hand to my head of my own independent and inherent power than I can move a mountain. It is by the power of the Almighty alone that we can act or speak or think,—"In him we live and move and have our being." Faith is a principle of the utmost importance to every christian—without it no act of devotion can be pleasing or acceptable in the sight of God; it must therefore, be the gift of God. But how does he impart this divine principle to man—arbitrarily, or freely? He gives us power to speak, but he does not speak for us. He gives us ground to cultivate, but he does not cultivate it for us. To understand the word of God, his character, the relation we bear to him, and our present condition, must be duly considered. It is unwise and uncharitable to insist on the rigid application of any general principle, or the exclusive interpretation of any expression which will bear two or more rational constructions. You say, "Faith is the gift of God, and you can no more believe or exercise faith, of yourself, than you can make a world." This is all true, but suppose I say that which is equally true: "grain is the gift of God, and I can no more make a grain of corn, of myself, than I can make a world." Now, because this is true, must I wait until God makes windows in heaven and pours down grain into my lap? He can do this with as much ease as he can make it grow in the ground; but as sure as I wait for this to be done, I shall perish for the want of bread. Although God alone can make grain, yet the most ignorant cultivator in the world, knows how it is to be obtained. God never fails to bless the honest exertion of man to do good for himself. To suppose that God imparts faith, or the power to believe what he himself has promised to his dependent-creature man, in a different way from that in which he bestows all his other good gifts, so that we cannot employ it as we do our words or physical powers, is to cast a shade of deformity over his character, and impute to him conduct which would dishonor the name or reputation of any man on earth. To illustrate this sentiment, let us suppose the case of two individuals, A. & B., neither of whom can live, or move, or speak, without the power of God. A. is a serious person, and wishes to embrace religion; but he is under the impression that as faith is the gift of God, he cannot exercise it until God imparts it in some peculiar way to him; he waits patiently, and, as he believes, honorably, until God communicates this necessary gift; he goes mourning for days, and months, and years, because a merciful God, who has called him to forsake his sins, and come to the fountain opened to the house of David for sin and pollution, whose Spirit has been striving with his spirit for years, does not, according to his mistaken impression, give him faith to believe on the word of Jesus Christ, to the salvation of his soul. B. neither fears God nor regards man. He repairs to a sink of iniquity, drinks himself drunk, wallows in his

shame, degrades the man below the beast, blasphemes the worthy name of God, and ultimately commits murder. Each of these men derives all his vital energy from that God who declares that he is angry with the wicked every day, and stands at the door of the sinner's heart knocking for entrance, and yet, admitting the premises, he gives B. power to drink, and blaspheme his name, and to commit murder, but does not give A. power to believe that he may become a holy, happy, and honorable child of God!! Such a supposition is too absurd for serious thought. The righteous Judge of all the earth acts righteously. Man may, and can believe; and God is just and righteous altogether when he says, "he that believeth not shall be damned." Man has imparted to him not only power to believe freely, but his faith may rise to a high and honorable degree of perfection. We need only call your attention to a case in point to prove this important fact to every reflecting mind. The President and Directors of a certain Bank promise to pay me fifty dollars, on demand, and write this promise down on a very flimsy piece of paper; I receive it, and so strange is my faith, and so perfect my confidence in their word, that I unequivocally declare I have fifty dollars in my possession, nor is there one doubt on my mind respecting the fact. If I had the gold or silver in my hand, I could not be more confident than I am, with this promise in my possession. I exercise this faith or confidence, too, in frail men, who are subject to various contingencies, on every feature of whose existence vanity and uncertainty are written. But when we are called upon to believe in, and rely on, the word of God, who cannot lie, who has all power in heaven, and on the earth, the eternal, the immutable Jehovah, who is seated on the throne of heaven, and occupies the earth as his foot-stool, and who will forever sway the sceptre of eternity, whose love and tender mercies are as boundless as his power, when he speaks and makes us a promise and records it in a sure and honorable place, when he gives his bond, and endorses it with his oath, and seals it with own Son's blood, and delivers it in the presence of a cloud of honorable witnesses, we begin to make excuses. "We cannot believe—faith is the gift of God, therefore we cannot exercise it—we are very frail, we must doubt, it is our nature." Do we not, by such dishonorable conduct and shameful unbelief, write our own condemnation, in characters of blood. To believe the word of the best man on earth, or of any association of men, however honorable and dignified they may be, more firmly than we believe the word of Almighty God, must be highly offensive in his sight, and insulting to his character; but to believe the word of our most ignorant neighbor more sacredly than the word of God, must be a crime of no ordinary character, and yet many of us are guilty of it, and seldom think of it.—God's word declares, in the most positive manner, that he will come at an unexpected hour—that he will come as a thief in the

night; consequently he may come and we should look for his appearing. For he also commands us to be ready, and prepared to receive him. Notwithstanding this, we live as carelessly and contentedly as though no such command had been given, conscious that we are not ready or prepared to meet the righteous Judge. But if one of our most ignorant neighbors informs us that he has heard two men plotting together to burn down our house, in the course of a month, and had not determined upon the night, would any of us lie down, carelessly and composedly, without placing a watch, or making due preparation to ward off the danger. We believe there is not one in a thousand who would be so insensible and foolish as to risk such a danger without preparation or concern about it. And yet the mighty God daily witnesses his holy word trampled upon, and almost entirely disregarded, although the consequences are of infinitely greater importance to us. Man's word is respected and acted upon, whilst the word of God is treated with the most profound contempt and indifference. Let us wake up to a sense of our real condition and danger. We must all stand before the judgment seat of Christ: then shall we learn that God's word, and every iota of it, will stand firm as the pillars of eternity. Who of us now believes unwaveringly the word of our divine Redeemer. It will not do to doubt, "for he that wavereth is like a wave of the sea, driven by the wind and tossed; for let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways." We must not disbelieve one word of all that Jesus Christ has commanded, or has promised, else we make him a liar. Who of us really believes that for every idle word we speak we shall have to give an account thereof in the day of judgment. We sometimes think and say that we have not the power at all times to regulate our words and govern our passions, but this will only be a fig-leaf covering; the real cause why we cannot regulate our words and passion is because we do not believe what God has said of himself, or of us. In the presence of great and wise and good men we do restrain our passions and regulate our words, nor do we say anything which we fear will offend them, while we are in their company. Under this view of the subject, our hearts must, in many instances, condemn us. We can, and do, honor man, but how greatly do we dishonor God. "But how shall I progress and be able to exercise that faith which is strong and active, which is not dead, but alive, and which will constantly exert its controlling influence over all my words and works," I hear one inquire. Another says—"I have been for years praying—Lord, increase my faith, and yet my wavering unbelief dishonors God, and destroys my real peace of mind; I weep over my leanness and the weakness of my mind daily. O, tell me how I may be strong in the faith, like Abraham, and then will I also glorify the God of Israel." The inspired writer says:

"show me your faith without your works, and I will show you my faith by my works. For as the body without the spirit is dead, so faith without works is dead also." Then to ascertain how to gain this important principle, or, at least, to discover why our faith is weak, let us examine our practice, or our works.

"Our faith is dead, it is inactive, because our works are not righteous. We do not live as we ought to live, and therefore we have not the faith or confidence which we desire. Except ye deny yourselves daily, and take up your cross and follow me, ye cannot be my disciples." "Whomsoever will be the friend of the world is the enemy of God." It cannot be said to any of us, who neglect these precepts, "well done good and faithful servant;" hence our genuine, living faith is weak. Are we at all times governed by our Redeemer's words, or precepts? He says—"blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and shall cast out your name as evil for the Son of Man's sake." Again, Christ says, "Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that spitefully use you." Who of us comply with this plain precept? When all manner of evil is said of us falsely, and every insult is heaped upon us, do we love, or bless, or pray for our insulters and persecutors. Do we ever bear such treatment with patience? It will not do for us to say that we cannot comply with the requisitions of Jesus Christ; that would make him unreasonable and unjust. Rather let us say honestly, "such trials are not pleasing to our fallen natures and we will not obey the command of Christ when exercised under them." This neglect to do the works which we know are required of us is the cause, the only cause, why our faith is weak. "For, if our heart condemn us, God is greater than our hearts, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment—that we should believe on the name of his Son Jesus Christ, and love one another.

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#### **The Gathering of the Saints. [Continued.]**

I wish to have the reader understand that the kingdom spoken of in this commandment is the temporal kingdom, or the order of government that is to be established for the saints in these days. The spiritual kingdom or church is already established in the earth; first, on the 6th of April, 1830, and re-established upon the same foundation, June 26th, 1848. The question is often asked, by what authority was the church established anew—who has the right to lead the people of God, &c. In the word of the

Lord to his people, the following prophecy is recorded: "Thus saith the Lord, in those days one will I cause to be appointed, to go forth and build up the kingdom of righteousness, and he shall call together all those that desire to keep my commandments, all those that love peace and truth, that remain faithful and steadfast, that turn not aside from the right way." Again, in another place, Esdras says—"The Most High shall, in those times, (when the earth is filled with violence, and the land of Bethsula with all manner of crimes,) call and appoint one who shall call together the pure in heart, and cause them to assemble at the place appointed, from whence they shall, from time to time, go forth to the land that is prepared for an everlasting inheritance for the saints. It was in obedience to this, the revealed will of the Lord, that I visited Kirtland, with the invitation to all the members of the church to unite in this work. A few received it, and with the determination to build upon the first foundation, which is the gospel of our Lord Jesus Christ, we commenced rejecting all doctrines and principles that are not in accordance with those that are taught in the New Testament and book of Mormon.

In the last named book, we find a rule given by which we can determine what is of God and what is not, with as much ease as we can determine the difference between the daylight and the dark night. Now this being true all that remains to be done in order to know, even with a perfect knowledge, from what source those writings of Esdras proceed, is to *examine* them carefully and honestly, and with the book of Mormon in his hand, and believing it to be the word of God, given for the instruction of the saints, he must be blind, indeed, who says he cannot decide whether these things be true or not, and he who condemns it as false, must also condemn the rule referred to, for it is utterly impossible for any one, however diligently, he may search, to find one word in all those writings that teaches aught but righteousness, to love God, and to serve him, and to keep his commandments. And while they teach these things, they reveal the place of safety or the place for the gathering of the saints. The time when the first company shall start is not positively stated, but I think I am safe in saying that none will go until two years after the re-establishment of the church, or until after the 27th of June, 1850, and also that we will arrive at the place appointed before the close of the year 1851; but how long before the close of that year, I am not prepared to say. These conclusions are drawn from the writings of Esdras, and are sufficiently definite for every practical purpose. As for the route we shall travel, Esdras says nothing, and, for the present it is immaterial what road we shall take in going there, for it is written that all shall be made plain before us. The following description of California is copied from a late work entitled—"Scenes in the Rocky Mountains, Oregon,

California, New Mexico, Texas, and the grand prairies," by Rufus B. Sage. (See page 183.)

On referring to the map, a large extent of country will be noticed, bounded on the north by Oregon, east by the Rocky Mountains, south by the lower province and gulf of California, together with the Rio Gila, which separates it from Sonora, and west by the Pacific, situated between latitudes  $32^{\circ}$  and  $42^{\circ}$  north, which is now known as Upper California. The entire country is more or less broken by hills and mountains, many of them towering to a height of several thousand feet above the level of the sea, whose summits, clothed with eternal snow, overlook the valleys of perennial verdure, that so often lie around them. The most noted of these are the California or Cascade, which, by intersecting the province from north to south, separates it into two grand natural divisions properly denominated Eastern and Western California. The above range, though higher than the principal chain of the Rocky Mountains, is passable at several points. It is situated inland from the Pacific, at a distance varying from one hundred and fifty to four hundred miles, tracing its way with diminished altitude adown the isthmus which forms the Lower province. Owing to its locality, a description of the Eastern Division seems to come first in order.

This division contains about 330,000 square miles. The northern part is mostly a barren and uninhabitable waste, with a few fertile spots. A minute description of this portion is given by the author of the work just quoted, but will be omitted here. "Between the Colorado river and the California mountains, south of the cheerless desert above described, the prospect is far more flattering, the hills are of varied altitude, and are usually clothed with grass and timber, while comparatively few of them are denuded to any great extent. The landscape is highly picturesque, and pleasantly diversified with mountains, hills, and valleys, which afford every variety of climate and soil. This section is principally watered by the Rio Virgen\* and lateral streams, and though little or no rain falls in the summer months, the copiousness of nightly dews in some measure make up for this defect. The superfiice of the valleys ranges from one to three feet in depth, and generally consists of sedimentary deposits, and the debris of rocks, borne from the neighboring hills by aqueous attrition, which, mingled with a dark colored loam, compounded of clay and sand, and various organic and vegetable remains, unite to form a soil of admirable fecundity, *rarely equalled by that of any other country*. The hills, however, are unfit for cultivation to any great extent, owing to their common sterility as well as the abundance of rock in many places, yet they might serve a good purpose for grazing lands. The prevailing rock is said to be sand-stone, lime-stone, mica-slate, trap and basalt. The minerals, copper, iron, coal, salt, and sulphur. Game exists in

great abundance, among which are included antelope, deer (black and white tailed), elk, bear, and immense quantities of water-fowls. Large herds of wild *horses and cattle*, also, are not unfrequently met with. Timber is usually a scarce article, which constitutes one grand fault in the entire section of Eastern California. This evil, however, is partially remedied by a mild climate, and only a comparatively small amount of wood is required for building, fencing, and fuel. Fruits of all kinds, indigenous to the country, particularly grapes, are found in great profusion, and those native only to the torrid and temperate zones, may also be successfully cultivated. Among the grasses, grains, and vegetables, growing spontaneously in some parts, are *red clover and oats*, (which attain a most luxuriant bulk,) flax and onions, the latter not unfrequently equalling in size the proudest products of the far famed gardens of Wethersfield.

We are now naturally led back to the Colorado, and the country lying between it and the Sierra de los Mimbros range on the east. This division embraces much choice land in its valleys, but the hills and high-lands present much of the dryness and sterility incident to the grand prairies. The valley of the Colorado averages from five to fifteen miles broad for a distance of nearly two hundred miles above its mouth. We now come to the south-eastern extremity of the province, bordering upon the Rio Gila, which separates it from Sonora, and lying between the Colorado and the Sierra de los Mimbros range. This tract, though less fertile as a general thing, partakes of much the same characteristics as that on the opposite side of the Colorado, and upon Rio Virgen, south of the Digger country, which was so fully described upon a former page. The soil is not generally so sandy, and the landscape is far more rough and broken. The bottoms of the Colorado and Gila, with their tributaries, are broad, rich and well timbered. Every thing in the shape of vegetation attains a lusty size, amply evincing the exuberant fecundity of the soil producing it. There are many sweet spots in the vicinity of both these streams, well deserving the name of earthly Eden. Man here might fare sumptuously, with one continued feast spread before him, by the spontaneous products of the earth, and revel in perennial spring, or luxuriate amid unfading summer. Yet, notwithstanding the other attractions held out, game is much less plentiful in this than in other parts, probably owing to the warmth of the climate. Winter is unknown; and the only thing that marks its presence from that of other seasons, is the continuation of rainy and damp weather for some two or three months. The entire Eastern Division of California possesses a uniformly salubrious and healthful atmosphere; sickness, so far as my knowledge extends, is rarely known. The natives, for the most part, may be considered friendly; or, at least, not dangerous. Some of them, in the neighborhood of the Gila and the Gulf of California,

are partially advanced in civilization, and cultivate the ground, raising corn, melons, pumpkins, beans, potatoes, &c. These (Indians) live in fixed habitations, constructed of wood and coated with earth, in a conical form, much like the Pawnee huts. The condition and character of these tribes present most flattering inducements for missionary enterprise, and should efforts for their amelioration be put forth by zealous and devoted men, a glorious fruition of their most sanguine hopes might soon be expected. There are no settlements of either whites or Mexicans, to my knowledge, throughout the whole extent of this territory. Indians may, therefore, be considered its only inhabitants, other than the strolling parties of trappers and traders that now and then travel it, or temporarily establish themselves within its limits. Of course, then, this division of California must be considered without a people or a government. The Rio Colorado rises in latitude 42 deg. 30 min. north, and empties into the Gulf of California near latitude 32° north, and, following its windings, it is some twelve or fifteen hundred miles in length. This stream, with its numerous tributaries, is the only river worth naming in Eastern California, and, to a great extent, serves to water that country. Owing to the rapidity of its current, and its frequent falls and cascades, the navigation is entirely destroyed till within one hundred miles of the mouth, at the head of tide water; from this on no further interruption occurs, and the depth is sufficient for vessels bearing several hundred tons burden. The Gila rises in the Sierra de los Mimbros range, and pursues a west south-westerly course, till it discharges itself into the bay of the Colorado. Its whole length is about eight hundred miles, for most of which distance its navigation is impracticable, with the exception of some forty miles or more at its mouth. These two rivers are said to afford immense quantities of fish, especially near their confluence with the Gulf of California. The Gulf also contains a large variety, and exhaustless supplies, of the finny tribe, together with several species of the crustaceous and testaceous order. Among the last named, are lobsters, crabs, clams and oysters. Oysters are very numerous, and include in variety the genuine *mother pearl*."

Another extract from the same work. "By information derived from various sources, I am enabled to present the following statement relative to this interesting people. The Munchies are a nation of white aborigines actually existing in a valley among the Sierra de los Mimbros chain, upon one of the affluents of the Gila, in the extreme north-eastern part of the province of Sonora. They number about eight hundred in all. Their country is surrounded by lofty mountains at nearly every point, and is well watered and very fertile, though of limited extent. Their dwellings are spacious apartments, neatly excavated in the hill-sides, and are frequently cut in the solid rock. They subsist by



agriculture, and raise cattle, horses and sheep. Their features correspond with those of Europeans, though with a complexion perhaps somewhat fairer, and a form equally if not more graceful. Among them are many of the arts and comforts of civilized life. They spin and weave, and manufacture butter and cheese, with many of the luxuries known to more enlightened nations. Their political economy, though much after the patriarchal order, is purely republican in its character. The old men exercise the supreme control in the enactment and execution of laws. These laws are usually of the most simple form, and tend to promote the general welfare of the community. They are made by a concurrent majority of the seniors in council, each male individual, over a specified age, being allowed a voice and a vote. Questions of right and wrong are heard and adjusted by a committee, selected from the council of seniors, who are also empowered to redress the injured, and pass sentence upon the criminal. In morals they are represented as honest and virtuous—in religion they differ but little from other Indians. They are strictly men of peace, and never go to war, nor even as a common thing oppose resistance to the hostile incursion of surrounding nations. On the appearance of an enemy they immediately retreat with their cattle, horses, sheep, and other valuables, to mountain caverns fitted at all times for their reception, where, by barricading the entrances, they are at once secure without a resort to arms. In regard to their origin they have lost all knowledge, and even tradition."

Such is the description given, by a disinterested traveler, of the country, and its native inhabitants, where the Lord has directed those who love righteousness to assemble and build up His kingdom. Let the reader compare the foregoing with the description contained in the song of Enoch, published in 1843, as follows :—

Where the wide spreading waters reflect the blue sky,  
And refreshing, cool zephyrs forever draw nigh,  
Where the birds play in air and the fish in the deep,  
And in the rough mountains the hard minerals sleep ;  
Where the mountains, the vales, and the wide-spreading plains  
Are covered with verdure, with choice herbs and grain—  
Where the righteous may dwell, and the saints have their fill,  
Along the broad river, beyond the high hill.

Another of the inspired writers speaks as follows of this land :

In modern days, when saints are few,  
And wicked men their course pursue,  
When unopposed they pass along,  
A strong, a rich and powerful throng.

A people few, a people weak,  
 Upon the shore for peace shall seek,  
 And to the king and prince of days  
 A city on this land shall raise,  
 Whose glory all the world shall see,  
 Before which kings shall bow the knee.  
 When every other land shall weep,  
 And war has spread both wide and deep,  
 When cities burn and nations sink,  
 And the prond powers become extinct,  
 Then shall this land in glory rise  
 Above all powers beneath the skies ;  
 Regardless of the fire and flood,  
 They trust in God's prevailing word,  
 But not in numbers, forts or arms,  
 Or war's unrighteous, vain alarms.

The place selected by the Twelve for the gathering of the saints is near lat. 40° north, in a valley on the shores of the Great Salt Lake. The country in which they have settled is occupied by the Utah Indians, a tribe that has not made the least progress in civilization; indeed a part of this nation are represented as "treacherous, and ill-disposed, and dangerous opponents to the whites, wherever any opportunity is afforded." The soil of the valley is said to be good, but Brigham Young states that "it will require irrigation," watering by artificial means, to produce crops, for rain does not fall in the summer months to any extent. Winter is not there unknown, as in the valley of the Colorado, the ground being covered with snow to the depth of several inches during the winter months. The site of the Great Salt Lake city is more than five hundred miles from any navigable water communicating with the Ocean, consequently nothing can be imported or exported, to or from that place, without an overland carriage of from five to seven hundred miles. Timber is also very scarce in that place, there being none within ten miles of the city. These facts are drawn from the writings of the latest and most authentic writers, who have described that country, most of them, from the writings of the Twelve and their followers. Compare the two places and you will see the difference between the works of God and the works of man. You will see the superiority of the wisdom and the ways of the most High over the councils of the ungodly. You will see how much more excellent a place the Lord hath chosen for the gathering of the church, than has been chosen by the Twelve. I therefore call upon all before whom this may come, to relinquish the vain idea of building up a city in the valley of the Salt Lake, and also abandon and cease from the false doctrines and practices of those who lead

astray the people that were gathered in the name of the Lord, and then come and unite in this work with clean hands and pure hearts, and your reward shall, in this world, be an inheritance in the kingdom that shall never pass away, and in the world to come life everlasting.

### American Antiquities.---Translation of Hieroglyphics.

For the last fifteen years this subject has been the theme of many gifted writers, and the study of many learned antiquarians, who all agree upon one point, viz : That this continent, or, at least, that part of it now known as Mexico and Central America, has been peopled by a race of men who attained a high degree of civilization, and who employed a kind of hieroglyphical writing in recording events, many fragments of which still exist in Central America and Mexico, upon the Monuments of Copan and Quirigua, the tablets of Polenqua, the Pyramid of Xochacólco, &c. That the mysterious characters found in these places contain the history of their builders, is the opinion of the most intelligent travelers who have visited them. The ruins of seventy ancient cities have been discovered, some of them of great extent, and decorated with symbolical figures and hieroglyphics, amply illustrating the wealth, skill, and civilization of the unknown people once inhabiting them. But after all the researches of the enterprising travelers, and the diligent inquires of the antiquarian, the subject is still shrouded in darkness, the origin and history of those nations are alike unknown. The modern traveler gazes with admiration and astonishment upon their works, and with intense interest upon the hieroglyphic and symbolic ornaments with which they are adorned, and is finally led to conclude that an original race, created upon this continent, has existed for unknown ages, and who, in power, civilization and enterprise, rivalled the greatest nations of antiquity in the old World, have at last been overthrown, and the knowledge of the language in which their history is written, lost, he fears, forever. "But there is a God in heaven that revealeth secrets," and who has said that all secret things shall be revealed. He has provided a way by which the history of this continent, from the earliest ages, may be brought to light. By means of the gift that God has given me, I have made some discoveries relative to those hieroglyphics, which I believe will prove a Key to the language of the Toltecan nations who erected the vast works found in the Southern portion of North America. The discoveries I have made may be briefly stated as follows:—

1. The hieroglyphics are not alphabetic nor syllabic, but, like

the Chinese mode of writing, each character represents a word, the same character always having the same signification.

2. Several characters were placed together, forming a block, so as to present a more uniform appearance than they otherwise would.

3. They were generally placed in vertical columns, and read from top to bottom; in some instances, however, they are arranged horizontally, and read from left to right.

4. These hieroglyphics were in use among different nations whose spoken languages were not the same, the character in almost every instance, retained their original meaning, though called by a different name.

5. These hieroglyphics were in use at a very early period, and the history of the New World is written in them as perfectly as the history of the old is written in records of antiquity. If I could command the means requisite for the accomplishment of such a work, I would publish a Key to the American hieroglyphics, by the aid of which any intelligent person might become sufficiently acquainted with the ancient languages of the aboriginal nations to decypher the inscriptions on their ruined edifices with the same ease and assurance that the learned antiquarians can read the hieroglyphics of Egypt. I will now present the translation of a few hieroglyphics which are found at Copan, and the copy of them may be found on page 141 of Stephens travels in Central America, &c. In this instance the characters are placed in horizontal lines, commencing at the left hand block of the upper line.

#### SIGNIFICATIONS.

1 block, 3 characters, A monument erected over the grave of the King,

2 " 3 " Whose name will always be respected

3 " 2 " By the Nations of Peacc.

4 " 2 " Ansibeda, the son of Chima,

5 " 3 " The fifteenth King of Copan.

6 " 1 " The deceased King

7 " 3 " Enlarged his Dominions

8 " 3 " From the sea to the land of Quishe,

9 " 3 " And the River of the South. This vast Country

10 " 3 " At his death was left in confusion without law, and without order.

11 " His successor established just laws, and banished

12 " Those that opposed him to the Islands.

In my next I will give the continuation of the translation of the characters on the pages, hoping that it may be proved whether it is correct or not, being myself well satisfied that it cannot be

shown incorrect. I desire that it may be tested, as I believe it will ultimately be the means of throwing a flood of light on the early history of this continent.

J. C. BREWSTER.

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Translated from Esdras.

Rise, son of Righteousness, arise,  
 With healing in thy wings,  
 Illume these long benighted skies,  
 And show us better things.  
 Make straight and plain the way of peace,  
 Thy captive children free,  
 Let truth and peace and joy increase  
 On earth continually.

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Essay on Prophecy. [Continued from page 96.]

Whatever the cause may be, it is evident that a universal interest is felt by professing Christians of all denominations, in relation to the events, both political and ecclesiastical, that are moving the foundations of the earth out of their ordinary course, [Ps. 82d, 5th,] and while they contemplate with increasing anxiety the present aspect of the world, and desire, as did Nebuchednezzar, to know not, as he did, what should come to pass in the latter days, but what shall be the end of the vision now before them, even in this generation, when the stone cut out of the mountain is to fill the whole earth, yet, in the midst of all these ominous events, which they anticipate will revolutionize the world and change its entire government, and introduce a scene infinitely more glorious and grand than any that has dawned upon our world since the creation, when the morning stars sang together, the blind sectarian, whose only fear towards God is taught him by the precepts of men, will gravely tell us that there is to be no more prophets, that the small portion of what has been revealed to man that is contained in the scriptures of the Old and New Testament, furnishes the man of God with sufficient instruction to enable him to escape all the evils that are coming on the earth, and to stand approved before the Son of Man. But before we direct the attention of the honest enquirer after the truth that pertains to the testimony of the scriptures, of truth concerning the marvellous works of the Lord in the restitution that he has promised to bring to pass in the latter days, in the establishing of a universal Kingdom that shall fill the whole earth, and consequently no other dominion can exist on the face of the earth, we

say, that as the Lord hath so kindly condescended to reason with man, in so doing, he has shown that his ways, however inscrutable to our circumscribed knowledge, in many of his works, yet, when comprehended, that principle or rule of his works, which to us may now be most mysterious, will, so far from controverting the present knowledge he has given of the attributes of his character as revealed in his word, and which he has addressed to our reasoning powers, be in perfect accordance with the plain understanding we now have of the attributes of his character, Holiness, Justice, Goodness, and Truth, which are brought to light by the principles of the Gospel. Now the characteristic features of these principles are so clearly revealed in man, by the inspiration of the Almighty, that giveth him understanding, that his justification or condemnation, his happiness or misery, is the result of his obedience or disobedience to them. Here we may analyze the attributes which we ascribe to our Heavenly Father, and show that we do not mistake their signification when applied in our conduct towards each other; thus, holiness, another word for righteousness, is the opposite of unrighteousness, justice is the opposite of injustice, goodness or mercy of unkindness or cruelty, and truth is the opposite of error or falsehood. That these attributes that mark the character of the Deity are inseparably connected, is manifest from the fact that a violation of any one of them is a violation of the principles of the whole; thus, if I tell a falsehood to the injury of another, I violate the principles of truth, of goodness, of justice, and of righteousness towards him in that one act. Hence the saying of our Lord—"if a man keep the whole law, and in one point only offend, he is guilty of all." And why? Verily, because he does violence to every attribute in the glorious character of his adorable and divine law-giver. Hence, also, the command of our Lord—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven;" and an Apostle sums up the whole thus: "the whole Law is fulfilled in this one word—thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor, therefore, Love is the fulfilling of the Law." We are, then, brought irresistably to the conclusion that, from the principle of love, in its highest degree of perfection, inspired by the exercise of the infinite wisdom of the Creator, has emanated every principle or rule of action (as law), to govern every intelligent or accountable being in his universal dominion.

[To be continued.]

# THE OLIVE BRANCH,

OR

Herald of Peace and Truth to all Saints.

VOL. I. KIRTLAND, O, FEBRUARY, 1849. NO. 7.

Issued Monthly at One Dollar per annum. Edited by AUSTIN COWLES. Published by HAZEN ALDRICH.

## Essay on Prophecy.—[CONTINUED FROM P. 112.]

By this doctrine we learn also that the principles of the law of love would produce universal peace and happiness, as far as its influence is extended in all the creation of God; and that on the other hand, the principles of hatred (its opposite) is the root, has been productive of all the evils, both mental and physical, that have blighted and deformed the beauty, and the excellence of the glorious works of the Infinite God, so that the falling tear, the pensive sigh, the heaving bosom, the orphan's moan, the widow's wail, or the plaintive song, all, all tell us, in accents not to be misunderstood, that an enemy hath entered this fair portion of the creation, and has spread a pestilential influence in every land, and in every clime, fixing on the visage of every animal being, the indelible impress of pain and death, and writing on every tablet, like Ezekiel's Roll, the dolorous sounds of lamentation, and mourning, and woe. When therefore we contemplate that enmity or hatred hath prevailed against love, ever since its first successful attack in the garden of Eden, and will continue to prevail against the Saints till the Ancient of Days shall sit; what marvel is it that the loving kindness of the Lord should open the visions of the future to those holy men, who lived in the first ages of the world, and who were to fail of entering into their rest till they had slept for thousands of years in the dust of the earth. But some of the evidences of the continued revelations that the Almighty was pleased to give to his people, from the foundation of the world, of the restitution of all things of which they spake, will serve to show that they not only had the knowledge that the earth would rest from violence, but that then, and not till then, would their redemption from all the evils of sin be perfected, and their enjoyment full. We commence with the history of our father, Adam, who, three years before his death, called together the Head Fathers, or Patriarchs of the families of seven genera-

ations, to wit: "Seth, Enos, Caiman, Mahalaleel, Jared, Enoch, and Methusaleh," who were all high priests, and the residue of his posterity, who were righteous, into the valley of Adam Ondi Ahman, and there bestowed upon them his last blessing, and the Lord appeared unto them, and they rose up, and blessed Adam, and called him Michael, the Prince, the Archangel, and the Lord administered comfort unto Adam, and said unto him: "I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the book of Enoch, and are to be testified of in due time," and that Enoch did behold the latest generation, we have the testimony of Jude, saying, "And Enoch, also the seventh from Adam, prophesied of these, saying, behold the Lord cometh with ten thousand of his Saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and all their hard speeches which ungodly sinners have spoken against him." Nor is Abraham less favored of the Lord to obtain promises, for he not only received the covenant of circumcision, by which he had the promise of all the land from the river of Egypt to the Euphrates, for the everlasting possession of his literal seed; but also, through the righteousness of faith in the promised seed of Christ, not only his literal seed through Isaac, but all the families or nations of the earth should be blessed. Hence by faith he saw the sufferings of Christ, and the glory that should follow, and attained to the character of the Father of the faithful, and the friend of God. Hence also the saying of Christ, "Abraham rejoiced to see my day and was glad." Isaac also blessed Jacob and Esau concerning things to come. Jacob, about to sleep with his fathers, calls his sons and says, gather yourselves together, that I may tell you that which shall befall you in the last days. But the witnesses, who saw by faith the promised restitution afar off, obtained the promise of its enjoyment, increased insomuch that Paul says, the time would fail him to call them up; and he compares them to a cloud of witnesses who all died in faith, not having received the promise.

The foregoing references to the history of the ancient Saints, establish the fact most clearly: that they were favored with the spirit of prophecy to discern that the earth was in the possession of an enemy, or ruling power, which would reign until the strong man should overcome all his principalities and powers, bind the strong man, his enemy, and spoil his authority. And consequently that they were as pilgrims and strangers, nor having any enduring inheritance. This being the case, we understand why the Apostle should say that the whole creation groaneth and travaileth.



alleth together in pain until now. Not only those spirits of just men made perfect, who have put off their earthly house or tabernacle, but we, also, who are of the first fruits of the Spirit, and while we are at home in the body do groan, not that we might be as the spirits of the just have been, who have put off their mortality as corruption; but that we might be clothed upon with our house from Heaven, that mortality might be swallowed up of life. If, then, the whole creation are anxious to enjoy their bodies incorruptible, with what intense, yea, with what inexpressible desire must the souls under the altar of them that have been slain for the word of God, and the testimony of Jesus, as well as all the spirits of just men made perfect, look upon the scenes that are now acting in this world's great theatre, and which will introduce them into its possession as their everlasting inheritance, in the resurrection of their bodies to life eternal! Now if this is the generation in the which these momentous revolutions are to be effected, it is of the first importance that we understand the succeeding events that shall bring to pass the "end of the vision;" this brings us to the subject of prophecy, for the angel said to Daniel that though none of the wicked should understand, the wise should understand. Now they can only understand by the spirit of prophecy, or the study of prophecy. In the ancient schools of prophets it is evident that they not only reasoned from cause to effect, (philosophically,) but physically and morally. Physically thus, when Ahab, with his mighty hosts, aided by that of Jehosaphat, the King of Judah, the whole four hundred prophets of Ahab, were unanimous in the prediction that Ahab would prevail, on the same principle, or rule, that we should predict, that an army of the United States would overcome the like number of untutored Mexicans in battle. Another rule by which men attained the character of prophets, anciently, was the study of prophecy on moral principles. Thus when a nation or kingdom became divided, and violence and anarchy increased among the people, they, from the study of history, could view it as the infallible precursor of ruin. Hence it cannot be supposed that the prophets of the King of Judah were esteemed as false prophets: on the contrary, their predictions in many instances, obtained for them not only a living, but honor also. All the above principles of prophecy may be obtained by the study of prophecy, without the gift of the Holy Ghost; but when the Lord hath determined to do a work independent of natural causes, or above their influence, he then reveals his secret to his servants, the prophets, by the gift of the Holy Ghost, as in the case of the prophecy of Isaiah against Sennacherib, the King of Assyria. Having now presented the two principles by which all prophecy is given, that is, by study, or by the immediate inspiration of the Holy Spirit, we will examine the ground on which is predicated the prophecy, that according to the chronology of time, the revelation of Jesus Christ from Heaven, with his

mighty angels in flaming fire, to take vengeance on them that know not God, and obey not the Gospel, may be looked for immediately, and continually, until he shall come. This position, obtained by the study of chronology, brings all those who profess to love his appearing, to the conclusion that all the prophecies concerning Jew or Gentile, concerning Zion or Jerusalem, that are to be accomplished before the coming of the Son of Man, have been fulfilled; Now it is evident that among the thousands that have predicted the coming of Christ, on dates that are passed, not one has done it by the Holy Ghost, the Spirit by which the prophets spoke, and wrote, for the Holy Ghost errath not in showing things to come. Here suffer me not to detract, by my pen, from the excellent spirit of the many that have looked for, and are now waiting in daily expectation of the coming Messiah, for I bare them record, that in moral excellence they are not a whit behind any people with whom I am acquainted; but I make this remark to show how desirable, and necessary it is, that in the greatest and most eventful epoch of our world, when revolutions effecting the eternal interests of our entire race are to be made, and, that, too, by the immediate agency of the great God, we should have the spirit of prophecy to understand the things that belong to our peace. Come then and let us reason together, and passing the doctrine that we may look daily for the appearing of the Son of Man, let us see if the just principles of reason will permit us to do it. Now any prophecy that will conflict with the attributes of the Deity, cannot be true; but the immediate coming of the Lord, to punish with an everlasting destruction, all who know not God, and obey not his Gospel, would conflict with all his attributes; therefore, such a prophecy cannot be true; for how could he judge and condemn nations for not obeying a law they have never received, or not believing in a name, of which, by the Gospel, they have never heard?

*To be Continued.*

**Our belief--California, or the country beyond the wilderness of Deluca.**

The reader will notice the description of Eastern California, as given in the 6th No. of the Olive Branch, by R. B. Page, is of recent date. To his history we subjoin the description given by Esdras, as translated by James Colin Brewster, and printed in his second pamphlet, at 'Springfield, Ill., March 20th, 1843,' showing a perfect coincidence in his history in all the general characteristics of that country, as given by our Br., as translated from Esdras, long before any particular account had been given by any other writer, thus witnessing the truth of the writings of the prophet Esdras. The reader will also notice that the land of Bashan represents the whole of the Californias in the description given by

Esdras, and that the river Bashan is the Rio Colorado, that empties into the Gulf of California.

"We believe the Gospel that was preached by Jesus Christ and his Apostles, which is contained in the New Testament and Book of Mormon. We believe that God has as much power now to instruct, direct, support and defend his saints, as in former times; and I am willing to believe what he reveals to me, although it may be called a humbug by those who consider themselves in high standing in the Mormon church. I regard it not, but will believe God and not man; and, therefore, will retire beyond the wilderness of Deluca, to the land of California, of which the following is a short, but correct description, which has been shown to me by the gift and power of God."

The following description is taken from one of the Books of Esdras, for we have ten of those Books, in manuscript, which we could publish if we had sufficient means:

#### A description of Bashan or California.

**CLIMATE.**—The climate of this country is generally mild and temperate, though very different in various parts. In the Northern part of Caledonia, the winters are severe; in summer the weather is mild, there being few storms. In some places the air is very dry; but there is much rain in the Spring. The country being very hilly, renders the air warmer in winter, and cooler in summer, than other countries in the same latitude; along the sea shore the air is very dry; further south it becomes warmer, it being warmer in summer and not as cold in winter as in Caledonia. Some of the mountains, being a mile high, are destitute of snow only a few weeks in the summer, which, together with the sea breezes, renders the weather mild and agreeable. In the southern part of California, the heat in summer is excessive, there being scarcely any winter in the valleys.

**NATIVE PRODUCTIONS.**—The native productions of this country are very numerous. The jet berry found in Caledonia, growing on a bush ten or twelve feet high, is a small black berry of a delicious flavor. The Quinta, or wild squash, which grows on a vine 20 or 30 feet long—the fruit is small, not exceeding 3 or 4 inches in length; though the vine has a disagreeable smell, yet it bears well and is very good food. There is an abundance of wild plums, and papaws, otherwise called quishpe. Along the banks of the river Bashan, is a very singular plant called list, which is excellent food when wilted and fried in butter. At the mouth of the river Bashan is a shrub bearing small berries; there is also, wild potatoes, and corn of an inferior quality. To the south of this is found wild rice, sugar cane, and tomatoes, besides a great variety of grapes, among which is the vine of Aulesius.

**MOUNTAINS.**—The mountains of this country are very nume-

rous. The whole of Caledonia is filled with detached ridges and summits, some of which are from 2,000 to 6,000 feet high.

**FORESTS.**—The forests of this country are principally in Caledonia. The principal trees are birch, beech, oak, chesnut, hickory, and walnut; in the northern parts are low fir, cedar, and pine; besides these, there is a great number of smaller trees of less value.

**ANIMALS.**—The animals of this extensive country are as follows:—the buffalo, which go in herds of several thousands; the common deer, and antelope, the wild goat that lives chiefly upon the mountains; the wild hogs, and horses are found in great abundance on the plains, and in the forests the cantacula are found in some places. The elk is common to this country, and the moose is seldom found. The ferocious animals, are the red, grey and black wolves, the black and grisley bears, panthers, two species of wild-cats, besides a great variety of smaller animals, and the wolverine, a strong, large and ferocious beast.

**MINERAL SPRINGS.**—There is an iron spring near Kent, and one of copper in the same mountain, and a medical spring near the mouth of the Bashan, for the cure of almost every disease.—There are various other medical springs in this country, many of which are of great use to those who shall go there.

**FISHES.**—The principal fish of the rivers are shad, trout, catfish, and eels, besides these is the vent, a fish 3 or 4 feet in length, the simda, which is 6 or 7 feet long, besides a great variety of fish unknown to other waters; the elt is a delicious food; the cond is about 20 inches in length, and will weigh from 10 to 15 pounds. There is a great number of shell fish in the Gulf. On the coast of Caledonia is herring in great abundance; also a species of small whale, which furnishes excellent oil.

**BIRDS, AND WILD FOWLS.**—The principal birds of this country are the same as are common in the same latitude. There are, however, found here two species of parrots, the gier eagle, and the commorant, and several species of smaller birds unknown to the rest of the world, many of which are very beautiful. The wild fowls are as follows—wild turkeys, hens, ducks, geese, pints, and wildoes, and several species of smaller water fowls.

**SERPENTS.**—Several species of serpents are found in this country, but none are venomous, except the rattle snake, which is found only in a very few places.

**MINERALS.**—The minerals of this country are very numerous. Iron is found in the mountains of Kent; lead is found North of Camba and also in several places near the Rosco (Rio Martires); zinc and copper near the Calmenta (Yaqui river.) There is a bed of silver near the centre of the Gulf—there are beds of slate stone, and coal—there are quarries of fine marble, some of it is white, others brown, red, and clouded with blue and white. Several other species of stone are found of the best quality. There is a quarry

of native burr-stone near the mouth of the Bashan. There are also other minerals in this country.

**NATURAL CURIOSITIES.**—The natural curiosities of this country are very numerous. The principal of these are the plains, some of which are 50 or 60 miles in extent, covered with grass, clover, and grain. Some of the plains are covered with large double clover of a very singular appearance. Others are covered with a short fine grass. There are two or three species of grain found, which, when cultivated, is excellent food for cattle. In some places groves and springs of water are found, but for the most part the plains are without water. This country is full of curiosities, which present a very singular appearance. There is a small lake on one of the mountains of California, which is eight hundred feet above the level of the sea; there is also a rock on which characters are engraved; there are also many singular hills in this country which cannot be mentioned in this book. There are in many places ruins of cities, and fortifications; there are the ruins of a fortification near the mouth of the Bashan; also the remains of a city at the mouth of the Rosco; and in several other parts of the country.

**GRAIN.**—There is in this country a grain, very much resembling rye; it grows in wet land, and, if mown in June, it will be sufficient for the food of all kinds of cattle. There is another, somewhat resembling wheat, but is a much coarser grain; it is found scattered about on the plains; the third species is smaller and much better than the other two; it is found in abundance on the boundary between the states of Calmenta and Caspa, also in the country of Luthina, and several places along the river Bashan, or Colorado of the West.

**DIVISIONS.**—This country is divided into many small states; there are also many mountains, lakes, rivers, gulfs, bays, islands, and harbors, which cannot be mentioned in this book.

**EXTENT OF THIS COUNTRY.**—This country measures from the lower point of Vintress to the Northern boundary of Ominda, one thousand nine hundred and fifty miles, and from the mouth of the Rosco eastward to the mountains of Vintroy, (Rocky Mountains,) is one thousand miles.

They that are saved, shall go there; they shall build and inherit, plant, and eat the fruit thereof; they shall not fear Satan save it be to hate his works, and fear to do his will, for he is the enemy of all righteousness, and will destroy the righteous if he can.—In this land the wicked shall have no power; for God created this land for the righteous, and they that will seek to keep his commandments shall go there, and they shall preach to the Islands of the sea, and to the nations afar off, and they shall go to Bashan, which is in Bethsula, (North America,) by the sea side; the wicked shall be afraid, for death shall come into the land of the ungodly.

Many signs shall be seen in the heavens before the destruction of this nation, (the United States of America;) there shall be thundering, and lightnings, and storms; the earth shall tremble, and all men shall be afraid, for the day shall become dark as night, and the night light as day, things shall be seen in the sky which will fill men with fear, and their hearts shall fail them because of the things which shall be seen.

There shall be blood, fire, vapor and smoke; but they that fear God, and work righteousness, shall be preserved from all evil, they shall not be destroyed by the wicked, neither cut off by the ungodly, therefore serve God that ye may be saved, for they that serve Satan shall surely fall, they shall not remain with the saints of the Lord.

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Trust not in words.

- 1 Trust not in them that say believe,  
For surely they will you deceive;  
Trust not in words  
For they are vain,  
For friendship's end is death and pain.
- 2 Trust not in promises for lies they be,  
Bind not yourselves but stand forth free;  
Trust not in friends  
For they are vain,  
For all that's joined shall be rent in twain.
- 3 Trust not in arms for weak they be,  
Trust not in speed for you cannot flee;  
Trust not to hide  
For you shall be found  
When stern destruction sweeps the ground.
- 4 Trust not in ships to escape on sea,  
Trust not in walls though high they be;  
Trust not in towers,  
In bolts or bars,  
In rising hills or lofty spars.
- 5 Trust not in strength of walls or towers,  
Trust not to hide in the thickest bowers,  
But trust in him  
Who rules on high,  
Who rides above the stormy sky.

6. For he will guide to the Western Main,  
To the land which has long in darkness lain,  
Where the rivers flow  
And the forest bend,  
There to this land the saints he'll send—
- 7 Where the wide spreading waters reflect the blue sky,  
And refreshing cool zephyrs forever draw nigh—  
Where birds play in the air  
And the fish in the deep,  
And in the rough mountains the hard minerals sleep—
- 8 Where the mountains, the vales, and the wide spreading plains  
Are covered with verdure, with choice herbs and grains—  
Where the righteous may dwell  
And saints have their fill,  
Along the broad river beyond the high hill.

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The sun is greater than the moon,  
Yea greater than the earth;  
The time shall come, yea very soon,  
When there shall be an end of mirth.  
For the sun shall shed his hottest rays,  
And there shall be no rain,  
Until the end of eighty days,  
And there shall be grief and pain.  
For a sign of this a star shall shine  
Low in the Western skies,  
Although it shall be seen to set,  
It shall not seem to rise.  
Therefore, prepare when ye this sign behold,  
Shine in the West, like a bright diamond gold,  
For want shall come upon this wicked land,  
And none but those who fear the Lord can stand.  
Sign after sign shall fill the evening sky,  
First in the East, the West, and North, the cry  
Repentance to the land and bid it sigh,  
For fears and evils surely shall increase,  
As honor, love and beauty do decrease.

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**The Song of Enoch, written for the Saints.**

- 1 There is a place beyond the hills,  
Where peace and plenty flow,  
Where rolling waves the valley fills,  
And fishes play below.

2 Where beauty clothes the spreading plain,  
And decks the varied hills;  
But there unknown it long has lain—  
The mountain and the rills—

3 The oak that waves along the shore,  
In greenest verdure drest,  
That say to man, now weep no more,  
But be forever blest.

4 There plains extend in glittering pride  
Along the blissful shore,  
While through the air the songsters glide,  
They sing but sigh no more.

5 Soon war shall rage about this land,  
With all its terrors reign,  
And who in all the earth shall stand,  
For thousands shall be slain.

### Extracts from Letters.

Brother J. Goodall writes from Dentonsport, Jan. 14th :

BROTHER A. COWLES :

DEAR SIR—I write in answer to yours of the 6th ult., which I received by last Monday's mail, and am happy to inform you that I have received the first four Nos. of the Olive Branch; they are however a great while in getting here after they are published, but that is, probably, owing in some degree to the bad traveling this season of the year, and it is often the case that papers are delayed at intermediate offices, by the carelessness of postmasters. But when it comes it is an agreeable visitor, a pleasing harbinger of truth, and I have no doubt but it will be hailed as such by many of the saints, as soon as they are made acquainted with it, and all the facts that have given birth and being to it. There are a great many of the saints in this State, and some of them feel that a dark cloud has long been hanging over the church, and to use their own words, they know not what to do, nor where to go; they cannot believe in and approve of all that is now taught by B. Young and his twelve. No! they believe too firmly in the word of God, that has been given for a rule of faith, and practice, and all such are in doubt what to do; they are between the straits, they are too conscientious to participate in all that now characterizes the church in the West, and to deny the book of Mormon they cannot, consequently they are in suspense, and are



anxiously looking for something that will tend to gather and unite the saints, as in the beginning, and I believe they are not few in number who are thus troubled and perplexed; and when they are made acquainted with Mr. Brewster, and the writings of Esdras, as brought forth by him, will, no doubt, receive it with joy and gladness.

You ask if I will act as agent for the paper, and spread the knowledge of God to the saints in this region? I answer YES, with all my heart, so far as my business will permit, but I have contracted to, make 400 ploughs, which will take me till about the first of May next, and, consequently it will be impossible for me to do much else, before that time, and then I intend to, go to Springfield and see Mr. Brewster. I should have went last fall, but am under obligations to get the ploughs done as soon as the middle of May, so I concluded to keep at work until I get it done, and then I shall be ready, to co-operate with the rest of you in the work of God, in which you are engaged, for my highest ambition is to do all I can to subserve the cause of truth, that has been sent forth in these last days; and when I look around and see the signs of the times, and read the prophecies, I am constrained to say, surely the time has come that everything in the civil, social and ecclesiastical arrangements of the world, are now being shaken, that they may be removed, and that only those things that cannot be shaken may remain, as a literary writer observes while writing on the events of the past year:—"We are approaching the close of a year marked by greater vicissitudes in the affairs of nations than any in which we have lived—any indeed of which we have read," all these things are but the fulfillment of prophecies contained in the Book of Mormon, and the writings of Esdras, and consequently if they prove the one true they do the other; and are entitled to equal respect by all that profess to be saints.

But I will not trouble you by lengthening out this letter any further, I shall be pleased to hear from you at any time, and hope you will write soon as convenient after you get this, and I hope the time is not far distant when I shall have the pleasure of seeing you, and forming a personal acquaintance, and also with those that are associated with you in the good work that you have assuaged. If you publish anything from my pen at any time please make all necessary corrections. Whenever I have any news, or anything of importance to communicate I will write you. May God speed you in your arduous labors; is the prayer of your brother in Christ.

J. GOODALL.

AT HOME, NEAR WEST BUFFALO,  
IOWA, Jan. 1849.

MR. A. COWLES:

DEAR SIR—Your answer to my letter was duly received, and the four numbers of the Olive Branch. In compliance with my

promise, I send you one dollar, and shall expect to get your paper regularly, for I desire to become acquainted with matters and things as they pass along, on so great a matter as the work of God in those last days. There is very much confusion, and very wide differences between men professing this great work and calling. However, I am one who hold not men's persons in admiration, but so far as I act intelligently, and biblically, with knowledge, so far I go and no farther, till God in his providence gives me more light on the subject. My own calling and standing in relation to heaven, I know; but how to make it useful and of advantage to the great cause, I must confess, with all the knowledge I have as yet, I know not; however, I wait patiently, having this promise, that he who called me and gave me a knowledge of myself, and the work of God in these last days, will not forget to remind me when it is his will for me to arise, and proclaim again those things that I received not from man, nor was taught by man. I have had some very strange sights in years that are past and gone, which I think are about to be opened in this generation; it may be that in future you will hear of some of them; those visions caused me to withdraw from Rigdon. If I ever publish them, all the church that were present at conference, can testify to the truth of what I say: at three different times, I saw the ancients in a stupendous city, with splendid buildings of ancient order; before one of a peculiar dimension, was an oblong oval table of ancient order, surrounded with many seats, and upon which was many books of very ancient appearance, but what those books contained never has been told me. I was introduced to the President of the city, and know his name, and if it was from above, as I ever shall believe till death satisfies me of the mistake, I shall know the identical person; they were in council, and I was informed of the object of their council together, with many more very important things, but I have, Mary like, pondered the matter in my mind. Knowing the dangerous ground upon which such men have stood, the foregoing is sufficient for the present, and the first time that I have felt at liberty to commit any of these sacred things to paper.

I long to see the day when those possessing godliness shall be united as one man, to push forward the great work. It pains my heart to see so much strife and so much disunion among saints. May God bless you inasmuch as you are pure in heart.

My best wishes to Wm. E. m'C., my friends, if friends I have any. From one who desires to see peace and union restored to the people of God.

A. P. RINGER.

P. S. There are some here that will subscribe for the "Olive Branch." As it regards my letters make such use of them as you please.

N. B. I also send you the money for Bro. C. H. Gardner, and Bro. Wm. W. Lain, and if all goes well I will send you some

more shortly. Since writing two more have subscribed for the paper, viz: Asa Lane, and Philip Masket.

NOTE.—It appears that Dr. A. P. Ringer, had written to elder John E. Page, extracts of which only were published with his reply, and the Dr. for reasons unknown to us, wishes it published in full. His request to us is as follows:—"I wish you, through your paper, to call on him in my name, to publish my letter entire," we confess that to us, the asperity contained in the reply of elder Page to Dr. Ringer, appeared unmerited, and consequently uncalled for. Ignorant, however, of all circumstances that have created unpleasant feelings between Bro. Ringer and Page, we may not be umpire even in opinion, yet common courtesy required that we should insert the request of Dr. Ringer. But we take this occasion to remind all our brethren, the saints, that the "Olive Branch" is a Herald of peace and truth to all saints, and can never become a medium through which to engender strife, or foster the spirit of contention, between any that are called saints, and while we say to all the scattered children of God, as did the Apostle Paul to his brethren, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice, and be ye kind one to another, tender hearted, forgiving one another; even as God for Christ's sake has forgiven you. Eph. iv. 31, 32." Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, as Christ also forgave you, so also do ye. Col. iii. 12, 13. It is our ardent prayer by day and by night, that the Lord who pitieth his scattered people, would succeed our feeble efforts to gather up his chosen, yet afflicted children, into one, that we may now arise, and do the glorious work to the which we are called. Even to the bringing again Zion, (and through a royal priesthood) a holy nation, a peculiar people who shall show forth his praise in establishing a "Zion of the holy one of Israel, yea an habitation for the mighty God of Jacob."—Ed.

We have received many letters from the Brethren abroad, extracts from which would be equally interesting, (but are necessarily omitted in this No.) proving the truth of the prophecy of the angel to Esdras, see first No. page 8, "and the angel said unto me, from that time the people of God shall prosper, and their enemies shall have no more power over them, and they shall increase in numbers, for all the pure in heart shall be gathered unto them." We regret that the limited size of the paper will not admit all the important information that we receive from abroad, in connection with the history, doctrine, and prophecy that must be given in the first volume, that all the honest may see the path

of peace and salvation made plain before them, yet we shall communicate to the public all that may be communicated to us for that purpose, as far as possible; we hope also that the Bro. from Nauvoo, in his subsequent communications, will omit the word "private," and thus take off the embargo he has heretofore put on our pen.

PLUM RIVER, Jan. 23, 1849.

BRO. ALDRICH :

DEAR SIR—Having become convinced that the writings of Esdras, as translated by Bro. Brewster, are true, and that they are for the benefit, instruction and salvation of the saints of God in the last days, and that they contain important information concerning the building up of Zion, and the establishment of the kingdom of God; notwithstanding my experience in the church of Christ of upwards of sixteen years, and under all circumstances was firm in the faith that Jackson county, Mo., was the place of gathering, and that after three several attempts to build up Zion, and subsequent failures, through all of which troubles myself and family have passed from Jackson county down—I say that notwithstanding all these failures and consequent troubles, I was firm in the faith that a people would be raised up at some future period that would go up to Jackson county and build up Zion, according to the revelations of Joseph Smith, until we received these writings of Esdras. The subject is so clearly set forth in these writings, that I do not see how any person, having a knowledge of the work of the last days, and an acquaintance with the scriptures, (that are pure in heart) can possibly gainsay or resist. The four first numbers of the Olive Branch have been received by Bro. G. O. Weeks, they have been a source of instruction to the most of us who have read them. Bro. G. O. Weeks and myself wish to subscribe for the Olive Branch, and would like to have forwarded to us the entire volume, including the first numbers if you have them on hand; send to G. O. Weeks and John Clemençon, Elizabeth county of Jo. Daviess, Illinois. I understand from the terms as mentioned in your paper, that if the subscription is paid at the expiration, or any time during the year it will answer the purpose; meanwhile we intend to try and get more subscribers if we can, and will forward subscriptions and names accordingly.

Yours, &c.

JOHN CLEMINSON.

### Conference Notice.

There will be a special conference held at Springfield, Illinois, on Saturday and Sunday, the 5th and 6th of May next. Brother J. C. Brewster will be present. This conference has been ap-

pointed for the accommodation of those that live too far from Kirtland to attend the general assembly. It is hoped that all such as can will attend both, as there will be time enough to travel from Springfield after conference, to attend the yearly assembly. Every subscriber will receive one or two extra copies of this No., that they may favor such as they may know to be anxious to establish truth and righteousness in the earth, with this notice and proclamation.

H. ALDRICH.

### Proclamation.

The general assembly of the Saints will commence  
 The twenty-third day of June, three months hence,  
 In Kirtland, at the house of the Lord,  
 According to the holy written word.  
 Come all ye saints in the land of Bethsula,  
 Assemble at the house of the Lord most truly;  
 Come now and help us the church to renew,  
 Upon its first foundation, just and true.  
 Come all ye saints that are pure in heart,  
 That have been waiting to remove the ark:  
 Come with pure hearts and clean hands,  
 For it is according to the Lord's commands.  
 Come all ye laborers throughout this land,  
 And form a chosen, faithful band;  
 Just such a band as Zenos saw,  
 Working according to God's holy law.  
 All ye saints that wander in this nation,  
 Come, now, and build on the same foundation;  
 That nineteen years ago was laid,  
 By revelation from the Lord.  
 Come all ye slumbering laborers wake,  
 And in your hand the sickle take,  
 And rush forward fear not now:  
 For soon you will be overtaken by the plough.  
 We must organize by the pattern to Enoch given,  
 By the great, I Am, the eternal God of Heaven.  
 And then in faith, be ready to go forth,  
 To the east, the west, the south and the north.  
 Come at the time appointed, and let us see  
 If twelve pure-hearted souls there can be,  
 That for food and raiment they will rely  
 Upon the promises of the Lord continually.  
 Remember the promise the Lord did make,  
 To the church, a faithful few, in York State;  
 That if they to the State of Ohio would go;  
 The Lord would power and wisdom bestow.

H. ALDRICH.

## The Song of Alciba.

And the words of Alciba shall be fulfilled, which he spake, saying : Strong is the God of the heavens, whose power is over the earth, and the sea, and all things that is therein ; at whose frown the sun is darkened, and the moon shall be turned to blood ; before whom Babylon is as stubble, and the idle city as chaff, to be consumed or driven away by the whirlwind, yet will the transgressors transgress, will the wicked continue to do wickedly, will they seek after wickedness, before him who created both the heavens and the earth, these shall be smitten with the rod of Jehovah, who in his fierce anger shall cast them away who oppress the poor, and lay up unto themselves, and regard not the needy, that clothe themselves with rich garments, but spare those that are in want.

For there are judgments deep in store,  
Which on their guilty land shall pour,  
A torrent strong not turned aside,  
To quench in blood their lofty pride.  
What power shall quench the burning flames,  
That in the stubble still remains,  
Or turn the whirlwind's wrath aside,  
Which scatters chaff and lofty pride ;  
Or stop the arrow strongly shot,  
Their name from off the earth to blot,  
Or drive the Lion from his prey,  
For now is God's avenging day.  
Or who shall stop the torrent's course,  
Or stop the sword with all its force,  
And drive again the hated power,  
Who come against them in an hour ?  
For these shall surely ever turn,  
That proud ungodly men may learn,  
God is not in their secret ways,  
But is the king and prince of days.  
Lord, save the righteous from all ill,  
And all thy promises fulfil,  
Smite the ungodly with thy rod,  
Till all repent and turn to God.

# THE OLIVE BRANCH,

OR

Herald of Peace and Truth to all Saints.

VOL. I. KIRTLAND, O, MARCH, 1849. NO. 8.

Issued Monthly at One Dollar per annum. Edited by AUSTIN COWLES. Published by HAZEN ALDRICH.

## The Lost Books---Destruction of Ancient Histories, Records and Prophecies.

As the writings of Esdras are now being published to the world, purporting to be books that were written in ancient times, by wise and inspired men; the subjects upon which they wrote being historical, doctrinal and prophetic; and those writings having been lost to the world for many ages are now brought forth by the power of the Almighty, for the instruction and salvation of his people, the question at once arises in the minds of some, "How have these books been lost---by what means have they been destroyed?"

In answering this inquiry, I will first produce some of the evidences that we have of the former existence of many books of histories, prophecies, &c., which are not to be found in any part of the world at the present time. In the historical books of the Old and New Testaments, we find the names of the following books, which are not in existence at present, viz:

Book of Jasher---Joshua 10: 13; 2 Sam. 1: 18.

Book of the Statutes of the Kingdom of Israel---1 Samuel 10: 25.

Book of the Acts of Solomon---1 Kings 11: 41.

Book of the Chronicles of the Kings of Israel---1 Kings 14: 19.

Books of Nathan the prophet and Gad the seer---1 Chronicles 29: 29.

Books of Abijah the prophet and of the Visions of Iddo the seer---2 Chronicles 9: 29.

Book of Shimei the prophet---2 Chronicles 12: 15.

Book of the story of the prophet Iddo—2 Chron. 13: 22.

Book of Jehu—2 Chron. 20: 34.

Book of the sayings of the Seers—2 Chron. 33: 19.

Book of the story of the Kings—2 Chron. 24: 27.

Paul's Epistle to the Corinthians not in the New Testament—

1 Corinthians 5: 9.

Paul's Epistle to the Colossians, written from Laodicea—Colossians 4: 16.

Jude's Epistle on the Common Salvation—Jude; 3.

The Prophecy of Enoch—Jude; 13.

Many authors upon the Biography of Christ—Luke 1: 1.

We see that most of those books were written by prophets and seers, and are referred to as containing a more complete history of certain kings and events than is written in the books which we now have. We read in the epistle of Jude a short extract from the prophecy of Enoch, which is all that is recorded in the Bible of the words of the man who walked with God three hundred years. It is evident that those books were once in existence and are now lost, and it is also evident that those books mentioned in the Bible are not all the books or records which the Jews had among them. Even as late as the days of Josephus, a learned writer says, "And indeed Josephus seems to have had much more perfect copies of the Pentateuch or other authentic records about the birth and actions of Moses now lost than either our Hebrew, Samaritan or Greek Bibles afford us." An attentive perusal of Josephus will convince any one that the statement is correct and that he also had a more complete account of many other parts of the history of the Hebrews than we possess. See *Antiquities of the Jews*, Book 1, Chapter 2; Book 2, Chapters 9, 10 and 15; Book 8, Chapters 9 and 15. In all these the reader will find that Josephus had much more information on the subjects on which he wrote than he could obtain from any of our present copies of the Bible. The same historian says that the prophet Daniel wrote several books. We have but one book of Daniel. Where are the remainder? We also find in his writing a number of quotations from the "Scriptures" and the "Oracles of the Prophets," which are not in any copy of the Bible: consequently he must have taken them from some ancient works now lost.

Mr. G. R. Gliddon, in his work on ancient Egypt, speaks of the Old Testament thus: "The Hebrew Old Testament, termed the Masorite Text, from Masora's tradition, is by some great theologians maintained not to be an exact transcript of the same original law, from which the Septuagint was translated before Christ 240 years. It is indisputable that the Hebrew Scriptures, from which our translation of the Bible was made, were altered, curtailed, interpolated and mutilated by the Jews themselves,



about the beginning of the second century, because they then found their own Scriptures turned by the Christians into arms against themselves and were confounded by the proofs drawn from their own archives, that the Savior's advent at the exact time he appeared was prophesied from patriarchal times." "The Hebrew Bible was corrupted by the Jews to throw the early prophecies concerning the Messiah out of date."

One great proof that the writings of the ancients that have descended to our day are imperfect, consisting of fragments or incorrect copies of the original, is this: it is impossible to ascertain the era of any great event which is recorded in the Old Testament. The Hebrew, the Septuagint, the Samaritan copies all differ from each other, the Jewish historian Josephus differs from them all; and different commentators and Josephus cannot agree as to the dates which he gives for various events. Four different men have assigned four dates for the creation, all computed from Josephus' history. Dr. Hale gives a table of the various dates assigned for the era of the creation, which amounts to one hundred and twenty! Between the highest of these dates, which is B. C. 6984 years, and the lowest, which is B. C. 3616, there is a difference of 3268 years. For the era of the deluge, he cites sixteen opinions, the highest of which is B. C. 3246, the lowest 2104, making a difference of 1142 years. Out of fifteen authorities quoted for the era of the exodus of the Israelites from Egypt, the highest makes it B. C. 1648, the lowest 1312, difference 336 years.

Thus for the three most important events recorded in the Old Testament, that is, the creation, the deluge, and the exodus, the inquirer after truth is lost in the chaos of different opinions on the eras of the same events. For the building of Solomon's temple we have nineteen dates, for the foundation of Rome six dates, for the siege of Troy twenty-six dates, and for the overthrow of Nineveh seventeen dates. In all ancient history, the same uncertainty concerning the eras of events is met with. This fact alone shows that the most ancient and authentic records of mankind have been lost.

Berossus, who wrote B. C. 268 years, and whose writings are referred to by Josephus, gives a Chaldean history of the ten ante-diluvian generations, which differs from the Hebrew account only in the names. He expressly says that Kisuthrus, whom we call Noah, wrote a history of the events which happened before the flood: but not even a fragment remains of this history said to have been written by Noah. The works of Berossus have all perished, except a few fragments. The same may be said of the writings of many ancient historians, particularly of Manetho, who, by order of the king of Egypt, compiled a history of that country, from the earliest period until the time of Alexander the Great. To this he added the prophecies contained in the sacred

books of the Egyptians, of all the events that should take place in that country till the end of the world.

The sacred books of the Egyptians were forty-two in number, and were written in a very early period, by a man whom the Egyptians deified under the name of Thoth. These books contained "all the rules, precepts, and documents relating to religion, to dogma, to government, to astronomy, to geography, to medicine, and to all those arts and sciences whose perfection is attested by the still existing remains of the Egyptians." Yet a few fragments are all that we possess of either the volumes of Thoth or Manetho. It is highly probable that this personage, whom the Egyptians called Thoth, was no other than Enoch, the seventh from Adam.

Another writer of antiquity, whose works are no longer extant, is Nicholas, of Damascus, who wrote no less than ninety-six books. See Josephus, Book 1st, chapter 3d. I might enumerate at least fifty ancient authors whose names have descended to our day as men who compiled or composed books of history, poems, prophecies, &c., which have been lost. Some fragments, indeed, remain of their works, but it is fragments only: the principal part of all their volumes have been destroyed. "Wherever we turn in the history of nations, we are met by indisputable evidence of the former existence of ancient chronicles throughout the world, accumulated during countless centuries; while we are pained by the events which have deprived us of their possession."

Having thus shown that many books have been written that are now lost to us, I will notice a few of the most remarkable instances of the destruction of books. In the year 284 B. C., Ptolomy Philadelphus, king of Egypt, founded a library at Alexandria in that country, in which was collected vast numbers of books, not only those then in Egypt, but all those found in the adjoining countries, that were thought worthy of preservation. This library continued to be enriched by additions of "records, histories, poems, and other works," for a period of 236 years, when the number of volumes was computed at four hundred thousand. This, it must be remembered, was long before the art of printing was invented, and books were then comparatively scarce, and perhaps many books were deposited in that library of which no other copies existed. When the city of Alexandria was taken by the Romans in the year B. C. 48, the whole of this immense collection of books was accidentally destroyed by fire.

After the destruction of the first Alexandrian library, another was founded in the same city, which continued to be increased by additions from various countries during a period of six hundred years. In this instance the number of books amounted to seven hundred thousand. In the year A. D. 640, the city of Alexandria was taken by Amron, a Saracen general.

The order of Omar, the second caliph of the Saracens, to this general, respecting the library was this: "If those books agree with the Koran, they are useless and need not be preserved: if they disagree with the Koran, they are pernicious and ought to be destroyed." The consequence was, the whole of this great christian library was consigned to the flames. The total number of volumes destroyed in the city of Alexandria by accident and design was one million and one hundred thousand. Is not this alone sufficient to account for the loss of the books before mentioned.

Were I to give a detailed account of all the destructions of ancient books and manuscripts, it would require a small volume to contain the history. The same or similar acts of ignorant and bigoted conquerors are recorded in the history of almost every nation, by which means we have been deprived of the history of at least half of the world, during the period that elapsed from the creation to the advent of our Savior. When the Tartars conquered China, they destroyed the early annals of the Chinese. When the Saracens overthrew the dynasty of Chosross, they, in like manner, obliterated the volumes that had been for ages accumulating in the Persian archives. When the library which the Moors had collected in Spain fell into the hands of their christian conquerors, it shared the same fate that the Alexandrian library had before met at the hands of the Moslems. When the Spaniards conquered the empire of the Aztecs in Mexico, they collected all the books, manuscripts and parchments that could be found in the country, which contained the early history of this continent, written in hieroglyphics, and burned them at Tescoco.

The loss of all these books and records has had the effect to render the ancient history of all countries and nations obscure and uncertain; and the loss of the books written by the Jewish prophets, and the corruption and alteration of those that we now have has rendered some of the most important prophecies ambiguous and subject to a great variety of interpretations.

The writings of Esdras are plain and easy to be understood. In them we have recorded the prophecies of the events that are to transpire in our own times, and these predictions are given in language that cannot be misunderstood. To all the saints these writings are a message of peace and salvation, and to the world a warning and admonition.

The prophet Esdras desired to write all that had been done in the world, for the instruction of those who should live in the last days. That many of those books have been lost is evident, which were in the possession of the Jews in the time of Josephus, and these books of Esdras perhaps were consumed by the flames which destroyed the repository of the Jewish archives, when Jerusalem was taken and destroyed by the Romans.

J. C. BREWSTER.

**From the Warning to the Saints.—NOT BEFORE PUBLISHED.**

Wo to the bands of sinful mirth,  
That spread themselves o'er all the earth,  
That trust in war, that love not peace,  
From whom all righteous works do cease:

Whose glory is in war and sin,  
'Who trust in idle works within,  
Who love not God, but hate his ways,  
And follow Satan all their days.

For their destruction is at hand,  
They shall all fall, they cannot stand:  
For God is strong, he will not spare,  
But scatter them in lands afar,

His power has formed all things on earth,  
And he will soon destroy their mirth,  
Who will not keep the law he gave,  
He soon will send them to the grave.

For the Olive Branch.

FOR WHAT MAN KNOWETH THE THINGS OF A MAN, SAVE THE SPIRIT OF MAN: EVEN SO THE THINGS OF GOD KNOWETH NO MAN, BUT THE SPIRIT OF GOD.—1 *Corinthians*, 2: 11.

Man's greatness in knowledge and understanding of natural things purifieth not the heart: his great attainments of knowledge in learning arts and sciences commend him not to the Lord, though these he might render useful, if rightly applied. Yet what wickedness is committed thereby? Doth he not by these means exalt himself to his own destruction? Doth he not grasp for power, and use it to oppress the ignorant and unlearned; and doth he not in general feel above putting his own hands to work, and by his own meritorious industry earn his own bread? Doth not his great knowledge, as he calls it, if wrongly used, prove in the end a curse rather than a blessing to his soul? Doth he not, in his self-exalted state of greatness and independence of feeling, seek after gain without right and power, without virtue? Is he not continually seeking at heart to be called of men "Rabbi," and blushes not when he knows he is supported by those who honestly earn their bread by the sweat of the face? And all this because he is guided by the spirit of man.

Do ye not consider, all ye dwellers on the earth, that the Lord has said, by the mouth of the prophet Isaiah, that when he lifteth

up an ensign on the mountains, *see ye*, and when he bloweth a trumpet, *hear ye*. Then no longer seek to be guided by the spirit of man, for it is discord, confusion and wickedness of every kind—man distressing his fellow man, that he may exalt himself. Do ye consider that injustice and distress increase upon the earth in proportion to the self-exaltedness of man, relying upon his own bigoted knowledge and understanding, instead of relying upon the moral principle of justice and equity, having the love of God planted in his own heart.

Do to others as ye would that others should do unto you, and love your neighbor as yourself; and in this sense a man is enabled to make a beneficial use of all the knowledge that he can acquire, and make others happy thereby. When the inhabitants of the earth learn to use and apply all their knowledge and understanding to honor and glorify God their Creator, and deal justly between man and man, they will then learn and know by experience that which the inhabitants of earth have not as a body known for hundreds of years.

JAMES CROMPTON.

From the Words of Righteousness to all Men.

## The Writings of Esdras.

*The Lord is gracious and merciful, but wicked men are worse than tigers.*

Now I say unto you, behold how gracious the Lord is: he sendeth the rain upon the fields of the wicked and the righteous and is very merciful unto them: he hath not cut them off in their wickedness; he sendeth his prophets unto them to warn them to repent, but yet they will not serve him—praise the Lord. And now I say unto you, how much evil wicked men have done on the face of the earth: they have slain many of the saints, they have burnt their cities, they have laid waste the land which was not theirs, and have slain the inhabitants with the sword, and all this because of the evil which is in their hearts; yet the Lord is very merciful unto them; he sendeth his angels unto the prophets, to make known his will unto them, and to warn the wicked men to repent of their wicked ways, and to serve the Lord their God—praise ye the name of the Lord. And now I say unto you, that if you will serve the Lord, great shall be your reward. Praise the Lord, for he is great; he is gracious and merciful unto all those who will serve him, great shall be their reward; the wonderful power of the Lord is very great, and he that standeth upon that rock shall never fall, which is the Lord our Savior, Jesus Christ. And now I say unto all ye wicked

men, go, search after the wisdom of the Lord your God, and the same love, which caused the Redeemer to die to redeem you, and find it, and you shall be saved, and this is the word of the Lord unto all nations under the heavens. Even so—Amen.

And now I say unto you that the blessings of the Lord are very great; and the blessings which the Lord shall pour out upon his saints, in the last days, shall be very great; they shall prophecy and speak with many tongues, and upon many the Lord will pour out his spirit in such a manner that the fire shall not hurt them, and that they shall not drown when they are cast into the water: they shall escape over the mountains like the fox, and they shall escape from their enemies, and no one shall find them: thus shall the power of the Lord be shown forth, and no one can say this is the work of men to deceive the inhabitants of the earth; but they shall know that it is the Lord their God.

But now I say unto you, that the enemy of all righteousness will not stand still and behold and see the work of the Lord roll on, until evil shall cease from the earth and be cast down; he will stir up malice and envy in the hearts of all those whom he has power over; he will cause wicked men to rise up and slay the saints, inasmuch as he has power. But the Lord will stay his hand that he shall not have power over the saints; yet they will do as much as the Lord will suffer them to do; they shall lay waste the land from Kmolen to Shemolen, that not a city, nor a house, nor any green thing shall be found upon the face of the whole land: therefore, serve the Lord, for if you do not, he will suffer the fiery flying serpent to be sent forth upon the earth, and the lion and the wild beasts shall follow behind and devour the carcasses, whom they have destroyed or slain. Great and precious is the Lord God of Israel, who ruleth over all things in heaven and on earth: the Lord is very great, for he has and will preserve his saints who call upon him in faith; therefore repent and believe in the name of the Lord your God, O ye wicked men; arise, O ye nations, and praise the Lord your God, who, by his power, by his majesty, and by his excellency, will soon bring about that great work in which he will root out sin and evil from the midst of the earth: and now I say unto you, if you do not serve the Lord, great shall be your destruction. Praise him, O ye nations, for the excellency of his might, his wisdom, and understanding; praise him for the many things that he has done and is still doing—Amen.

And now I say to you, that believe in his name, beware lest the enemy of all righteousness destroy you, for his power is great, but the Lord God is greater than he, for he has destroyed nations and torn in pieces kingdoms, and if you do not call upon the name of the Lord mightily, you will be destroyed, and if you do call upon the name of the Lord he will pour out his

blessings upon you, he will strengthen and help you, and preserve you, I raise him, O ye nations!

In the days of Solmonto, who dwelt in the valley of Simminto, the Lord sent his prophets to warn them to repent, and a part did, and the other part did not, and the Lord sent his scorpions and destroyed those that would not repent, and the rest were spared, because of their righteousness.

And again I say unto you, repent, for if you do not, the Lord will send his scorpions, and fiery flying serpents, and earthquakes, and tempests, and storms, to destroy you, for the day of the Lord is at hand; praise him for his great power, and his great wisdom; for he is very merciful unto all the sons of men. But unto those who will not serve him, they shall have no peace, day nor night, for they shall be tormented by thundrings, and lightnings, and scorpions, and by fiery flying serpents: and this is the word of the Lord to all you that dwell upon the earth, which is to every nation under the heavens. Even so, Amen.

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And now I say unto you that have heard the word of the Lord, behold how great things he has done for you: he has sent his word unto you to show you the right way, whereby you may be saved; that you will not be cast off with the enemy of all righteousness, while the saints of God will dwell with him in safety, and with him who died to redeem them a thousand years on the earth, and sing his praises forever and ever. And the saints shall go forth upon the face of the whole earth, and shall inherit it, after it is cleansed from all unrighteousness, and shall dwell upon it a thousand years.

I say unto you, behold how many things the enemy of all righteousness has done to those that dwell on the earth, since he was cast upon the earth: he hath made wars and tumults, and many evil things, to come upon the earth; he hath caused nations to be destroyed, and many more to do wickedly: but the day soon cometh when the Lord God will restore all things to their former places, and the enemy of all righteousness shall be cast down, and evil men shall do wickedly no longer upon the face of the earth, but those that do wickedly shall be slain; but all those that will repent and serve the Lord their God shall be saved; for thus saith the Lord of Israel.

The glory of the Lord is very great; it is much greater than all the glory of vain and foolish man, who worketh evil all the day long, and by night he doth not serve the Lord his God: he doth not bow the knee to Him who created him, nor he doth not sing the praises of his Maker, who formed him of the dust of the earth, and when He sendeth his word unto him he will not obey Him. Wo be unto him, for such as these shall have no part in the glory of the Lord his God, which shall be shown forth to all

His saints in the first thousand years which he shall reign upon the earth; and this is the word of the Lord to all nations.

And now I say unto you, that the enemy of all righteousness has laid snares to destroy the saints of the Most High, and he hath led away many unto darkness. And he hath made the gold and silver which he has created for them an abomination in the sight of the Lord God of hosts, and they have destroyed the fishes for nought, and because of this the Lord hath suffered the enemy of all righteousness to blind their eyes that they should not know what was for their good; and the Lord will preserve the gold and silver, and the most precious of all fish, until the time, and the times of great tribulation, of the saints of the Most High.

The angel said, because of the abomination the Lord will send a scourge upon the earth, which shall scourge every nation under the heavens: yea, I say unto you, that it shall be a mighty scourge, for it never was before heard of by man; for it shall pass over your mountains, and it shall destroy your flocks, and it shall destroy both man and beast, and your cities shall be left desolate, because of this exceeding great scourge; for it shall go as the wind, and it shall ride in the air, as the clouds which are driven by the wind: they go to and fro upon the face of the earth, they walk like men, yet they seem to fly like birds from before the face of their enemies; they shall sting as the scorpions and bite as snakes; they shall bite and devour, and none shall stand before them, and by man they shall be called fiery flying serpents, sent forth by the enemy of righteousness, the same is the Devil, to destroy men.

Yet will He destroy the wicked and ungodly from off the face of the earth, that it shall not be polluted by the sons of unrighteousness: for the earth shall be purified, and all those that will dwell upon it must be righteous. Soon shall the glorious day of rest for the Holy people of the Lord come.

And now I say unto you, that all the riches of the earth are not equal to the riches of his glory, for the riches of his glory will consume the riches of all other glories; for thus saith the God of glory and truth, for He has spoken these things unto the prophet Abinada, but is true, for nothing was prophesied by a prophet of the living God, the God of Israel, the same is the God of all the earth, and it will come to pass in the own due time of the Lord God, even Jesus Christ.

For Jesus Christ is the redeemer of all men, for your Redeemer has died for you, and why will you not be saved? If you know me, saith the Lord, you will glorify my sayings, and keep my precepts, and write my commandments on your hearts, for they are these: He has said unto you, love your neighbor as yourself, keep yourself humble as it were in the dust, be not lifted up in pride and do not esteem yourself better than your neighbor, despise not wisdom, but hold fast upon all holy wisdom;



seek not to murder, neither shall thou steal, if thou wilt keep all the commandments of the Lord your God, even Jesus Christ.

And now I say unto you repent, believe and be baptized, that you may be saved, and serve the Lord your God with all your might, mind, and strength; even so, Amen.

And it shall come to pass in the last days that great destruction shall come upon the face of the earth, so that the earth shall be covered with blood and the bodies of dead men, even those who have been slain in battle, shall be heaped up in heaps, upon all the face of the earth, so that if a man seek to save his life, he shall lose it, for already the bow is bent, the sword is drawn, and the arrow shall soon fly, and the sword be let loose upon all the face of all the earth, and the arrow shall go into the nethermost corners of the earth, and the wicked and ungodly shall not escape the edge of the sword, for their laughing shall be turned into weeping and their mirth into sorrowfulness, for the power of the Lord can make sorrowful, and can make glad; for when wickedness waxeth exceedingly great in the earth, and the Lord giveth them over unto the abomination of their own hearts, then shall the saints be sorrowful and shall mourn exceedingly; but when the ships of Tarshish and the ships of the East shall go to gather the saints to their homes, then shall the saints rejoice, although they shall go through perils, troubles, and much danger of shipwreck, yet they shall know the Lord their God is with them, for when the waves shall overflow them, yea they shall even rejoice in death and praise the Lord that they can die in doing good, and doing the will of the Lord their God, and they shall praise him, and rejoice even in death. The glorious gospel light shall spread forth in the last days until the earth is covered with the knowledge of the Lord its God, and man shall no longer stumble in darkness, for if they will not awake when the Lord their God shall call after them they shall be awakened by pestilence, tempests, earthquakes and much storm, which shall be exceedingly, very great; for the borders of the earth shall be stained with blood, and the dead bodies of the slain of the enemies of the Lord shall be heaped up in heaps, and shall be cast into the sea, because no one will bury them, for their friends shall be engaged in battle and in war, slaying their enemies to avenge themselves of the blood of those their friends, who have already been slain. Destruction awaiteth all who will not repent and serve the Lord their God even Jesus Christ, who died to redeem them, whose blood was shed to wash their sins away, yea, even all abominations which you have ever committed shall be washed away freely if you will but repent, believe and be baptized, and serve the Lord your God with all your might, mind and strength, Amen.

But if you will do wickedly you must be destroyed, for God has created the mountains and the valleys, but he has not cast them high into the air, neither has he sunk the vallies of all righteousness to do this because of the transgressions, and wickedness of man. And now I say unto you that the words which the Lord God of Israel doth speak is true, for he speaks the truth and does not lie.

And now I say unto you, remember this, speak the truth in your hearts, and be not vain, using many words, and employ not your tongue which the Lord your God has given unto you in using vain words and much repetition and vanity, for God hath not commanded you to do this, for he has commanded you to watch and pray, be sober, and to serve the Lord your God and be faithful; for if you do not this, how can you enter into the kingdom of God, for it is not vain words and much vanity that any one can serve God, but they must watch and be sober and be faithful in the good cause, for this is the way to serve the Lord your God, even so, Amen. God is glorious, God is righteous, and he is very great.

And now I say unto you that vain words avail nothing, but are counted unto you as sin, for nothing is righteous but what cometh of God, and nothing cometh of God that is full of vanity, and which is not for God, yea all things which are of evil come from the enemy of all righteousness, for all things which come from the enemy of all righteousness are of evil, and nothing cometh from God but what is for the good of mankind. God is the only one in which the sons of men can put their trust and be saved, for to be saved is a great thing, for it is to dwell with him a thousand years, yea, forever, for no one can dwell with him a thousand years unless they dwell with him forever, for all those who dwell with him shall rejoice and be exceedingly glad; even so, Amen.

Although many of you shall fall, yet many of you shall be preserved from famine and earthquakes, and shall stand on the earth when your Redeemer shall come, and shall destroy wickedness from off the face of the earth, although you shall be smitten and driven, and the enemy of all righteousness shall cause many of you to be slain, yet many of you shall stand and shall see your Redeemer when he shall come again in the clouds of heaven: even so, Amen.

The glorious God of light and life will soon come on the earth with glorious might, to shed upon his saints a glorious light like a lamp that turneth in the night; forever is the God of light and life very glorious, for in the end all things shall be much more glorious than they are now, for wickedness shall be taken from the earth, for the light of the Lord God of Israel, even Jesus Christ, shall shine forth upon the earth seven times brighter than the morning sun, that is the knowledge and wisdom of the Lord shall be seven times greater than it is now.

How glorious is the gospel light! Yea it is more glorious than all other things, yea, its glory is much greater than the glory of all men, for it has done more good in the earth than all other things, for all things which do not belong to the gospel of Jesus Christ are of the Devil; therefore, many things which are good are counted evil of men, and many things which are evil are counted good of men, and this is because they have not the spirit of the Lord their God, and this must be because all men are wicked who have not the spirit of the Lord their God to guide, to teach, and direct them in all their doings.

God is righteous, and not any of his ways are unjust, for all his ways are justice and peace, and who can say that he is unjust, and not just: he is holy, yea, he is righteous, and his ways are very terrible to the wicked and ungodly. The Lion of Judah is very terrible, and none can deliver from his hand when he goeth through, but they shall go through in unbelief, and they shall not know the knowledge of their God, and they shall burn the cities of their enemies, and lay waste their temples and waste their enemies, because they wasted them.

For the Lord shall come out in his fury and shall sweep off the nations from Dan unto the islands of the sea of Sheba, which lieth beyond the great river Euphrates, he will send forth the pestilence, the storm, and the earthquake, and the storm from beneath, and exceeding great thundering, for the storm from beneath is very terrible: in his anger he shall burn up the mountains, and in his fury he shall set fire to the rock; he will burn the forest, and cut down the cedar trees of those who know not the Lord their God: therefore he will send forth lightnings and cut down the cedar trees of those who know not God, neither will men know the Lord their God: therefore he will send forth lightnings and cut down their cedar trees, and fire shall arise out of the ground which shall consume their forests, and in this day of affliction unto the nations, the enemies of all men shall arise and shall destroy many.

For in the beginning of the thousand two hundred and ninety and ninth day shall a king arise, and these days commence in the four hundred and third day from this time, and this king shall say I am strong, and he shall do great things, and he shall become strong, and he shall rule a kingdom for the space of many days, when he shall fall not by the sword nor in war, but he shall fall in time of peace, when he supposes all is well, but the Lord shall send his destroying angel: then shall arise another king in his estate, and he shall be proud and haughty, for he shall possess all the riches of the other, and although in the beginning he shall be small, yet he shall conquer three nations, then he shall be slain by the hand of an enemy, and all that he has conquered shall be taken from him, and he who slew him shall wax strong and be mighty, and he shall vex the saints, such as are called

saints, but do not serve the Lord their God with all their might, mind and strength, and shall provoke them to anger, and they shall take up sword against him, and an exceeding sore and dreadful war shall take place, and many of those who are called saints shall forsake the right way, and shall become as wicked as those who persecuted them, and they shall neither regard law nor gospel, but they do according to their own will, inasmuch as they can, and they shall slay their enemies, and their enemies slay them, until the saints are all slain which forsake the right way. And then shall they set up the abomination to divide all the earth, and they shall reign over three parts of the earth for a season and time, and half of the fourth part of the earth shall also be theirs, but they shall not possess it long, but they shall possess it twelve days, which is twelve years, even so it shall be. And all the days which have been mentioned in this book are years, and one king shall reign over fifteen kingdoms, and Persia and Tubal shall be trodden under foot by the King, and they shall torment the saints, and shall wax strong and be mighty, for when the armies of the horsemen shall move they shall cover the plains and shall make an exceeding very great noise, and they shall dry up the brooks of Kidron because of the exceeding great number thereof, for the waters of the brook shall stop, and shall not flow until they have passed by, for nothing can stand before them besides the saints of the Most High, even the saints of the living God, for God will cast down mountains upon them, and earthquakes shall consume them, and firey flying serpents shall cause many thousands of them to fall, and hail stones shall fall from heaven, and in the end they shall all be destroyed, peace shall be restored to the earth, and their dominion taken away, for thus saith the Lord God of hosts. Even so, Amen.

Then will the rivers return to their ancient places, and will become very beautiful, and the beauty shall be restored which was taken away in the time of the flood. And it shall come to pass in the last days that the earth shall be greatly changed, and become much more beautiful than it is now; although ships sail on the waters, yet it shall not be to do evil, but it shall be to do good; they shall bring the pine, the fir tree and the cedar unto Mount Zion, the Box tree and the gold from Opher, and the precious stones from many places shall be brought unto Jerusalem. The Islands shall not be found any more, for they shall flee away, and shall all be joined together, the water shall be cleansed and all things shall become pure, and the rocks which are not for the use of man shall return to dust, and those which are for the use of man shall remain. Jesaminé, the marble, and many other stone which is for the good of man, shall remain upon the earth; and the flowers which are not known of by man shall return, and shall make it very beautiful. God is great, just and merciful unto all the sons of men; repent, O all ye sinners, and serve the Lord

your God with all your mind, might and strength, for he will do these very great and wonderful things. Even so, Amen.

Arise and praise him, O all ye that dwell in the valleys of Kidron, and in the wilderness of Kish, for hath not the Lord said that if men would serve him, he would bless them exceedingly, yea with exceedingly very great blessings, yea greater blessings than ever was given unto man since the days of Adam, Praise ye the God of eternal love, for he is very great.

For it shall come to pass in the last days, that great armies shall encamp around Jerusalem, the city of the living God, but shall not prevail against it, although those within shall not fight with any weapon of war, yet those without shall be slain and greatly smitten, because the Lord shall come out in his anger and greatly smite them, for they shall be smitten with fire, with hail stones and with much lightning shall they be tormented both day and night, until they are all slain that will not serve the Lord their God, for he is strong, and he will cut them down, if they will not serve him. Praise ye the God of everlasting love. Behold! how glorious is the gospel sound, which calleth men into the light, which sheddeth its light around; no man can hinder its progress, for it will go on, and no man shall stay it, for thus saith the Lord, the God of hosts, even Jesus Christ, Even so, Amen.

## CHAPTER 75.

The days of my people, saith the Lord, shall be few, and full of sorrow.

1. And it came to pass in the night time that the angel of the Lord spake unto me, and said, Yet one thousand, nine hundred and ninety seven days shall wickedness be taken off of the face of the earth, and yet one thousand, nine hundred and forty nine days the kingdom of God shall be set up on the earth, and shall roll on until it shall fill the whole earth. And twelve days from the time when the kingdom is set up, the abomination shall rise up and reign for the space of twelve days, when they shall be overthrown, but not utterly destroyed, for they shall rise again after the space of three days, and they shall conquer many kingdoms, but shall not reign over all the earth, but they shall reign over some kingdoms for the space of three days, when earthquakes, tempests and storms shall again overthrow them; and they shall again become very powerful, and shall wax exceeding strong and be mighty, eleven days shall pass away and they shall continue strong until the Lord shall come out in his anger, and shall them destroy, which shall be twelve days, and then in the space of three days not one of them shall be left, yea, but few of them shall remain after the first day, but some shall remain until the second day.

2. But forty and eight days shall pass away from the time in which the kingdom of God is set up on the earth until the earth is purified by fire, but the day in which the Son of Man cometh no man knoweth.

*To be continued.*

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For the Olive Branch.

BY JAMES CROMPTON.

Come all ye servants, 'tis time to awake;  
The call is to you, the fallow to break;  
The call it is now, no longer delay,  
For it is now the last hour of the day.

The plow must go straight and turn not aside,  
The law that is given we now must abide,  
No change can we make to alter the plan,  
But follow the plow as fast as we can.

The world is most ripe, the harvest is near,  
The wheat must be gathered away from the tares,  
To a land that is good, where the wheat it will grow,  
If tares should be found, the law they must know.

The law is now given to nourish the wheat,  
The tares will complain the law is too straight;  
With such a law the wheat will delight,  
The tares cannot grow, the seed it will blight.

If some seed should be found to cumber the ground,  
The law will prevent it from spreading around;  
The saints will instruct them if they will obey,  
Or the law of the kingdom will cast them away.

We know there are some that find fault with the law,  
A poor excuse we would have them to know,  
If the law was not there, the tares would abound,  
False doctrines of men would encumber the ground.

The wheat will be gathered from the nations afar,  
The tares will be left to endure troubles and wars,  
The wheat will spread over the land and the sea,  
The tares will be bound and the wheat will be free.

# THE OLIVE BRANCH,

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Herald of Peace and Truth to all Saints.

VOL. I. KIRTLAND, O., MARCH, 1849. NO. 9.

Issued Monthly at One Dollar per annum.

## The Re-establishment of the Churches.

In order that our readers, and the members of all the different parties into which the Church is at present divided, may understand the position that we have taken, I will give a brief statement of the causes that have led to our organization, and also the reasons that we have for believing that we are right. In the second book of Esdras, entitled "The happiness of the saints," which I wrote in A. D. 1840, the following statement occurs:—"When the kingdom of God is set up on the earth they shall prosper half a time, when many of the saints shall fall into darkness, and for a time shall pass away, when the kingdom of God shall be established anew upon the same foundation." At the time this was written we had no idea when or how it was to be fulfilled; but we saw plainly that at some future time the church was to be re-organized or established anew upon the first foundation. In the year 1842 another sentence was written in one of the books of Esdras, which says that from the time the kingdom is established anew seven hundred and thirty days (or two years) shall pass away before those who go to Bashan shall depart. These statements led us, who believed them, to be the true word of prophecy given for our instruction, to expect their fulfillment, and as the exact time, when the events spoken of were to take place was not given, we stood still and looked for the re-establishment of the Church; consequently when Joseph Smith and others went forward in Nauvoo, and was re-baptised and renewed their covenants, we hoped that this was the event spoken of, but in a short time we saw that this was not the fact, the organization was not upon the first foundation, and in addition to this the things that followed were sufficient to convince every true believer in the gospel of Jesus Christ, that the church was going contrary to the commands of God. After the death of Joseph and Hiram, we continued to look with great anxiety for the

church to be re-established and the way of truth again become the way of the people who professed to be the church of Christ. One after another arose claiming to be the successor of Joseph, but none of all these commenced, or continued to build upon the true foundation. The foundation of the church of Christ is the gospel, or the word of Christ; and just as soon as we depart from the way that He has given for the saints, we cease to be the pure church of Christ.— Therefore, anybody of people calling themselves by the name of the Lord, who teach that any person may violate with impunity, even the least command of God, or establish as a church ordinance anything he has forbidden, cease to be his people. By this we soon discovered that all the organizations that professed to be the true church were far from being built upon the first foundation. It was not until 1847, that we ascertained when and where the re-organization was to take place, as the reader may learn from the book entitled, "The word of the Lord to his people," in which it was foretold that the establishment anew would take place at Kirtland, before the 27th of June, 1848, which was fulfilled according to the prediction. Here I will notice one fact, viz: The church was first established in 1830, and twelve years after in 1842 the secret combination was introduced and established as a church ordinance contrary to all the teachings of the New Testament and Book of Mormon. This was the time when many fell into darkness. Six years after this event the church was established anew, upon the first, or same foundation. This is what Esdras called the time and the half time, it being just half the length of time from the period when the church went into darkness, till its re-establishment, as it was from its first organization, until it went into darkness. Thus, the enquirer will see that this prophecy of Esdras has been most completely fulfilled.

In the word of the Lord to his people, we who have known the right way, are called upon to unite in this work. And I now call upon every one who has been a member of this church, to examine our doctrines and our belief, and prove it by the rules that are left on record, for to guide the honest enquirer after truth, and which will enable him to know, even with a perfect knowledge, that we are right. One plain rule which is given is sufficient: "Therefore all things which are good, cometh of God, and that which is evil cometh of the Devil: for the Devil is an enemy of God, and fightest against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. But, behold that which is of God, inviteth and enticeth to do good continually. Wherefore, *everything* which inviteth and enticeth to do good, and to love God, and to serve him, is *inspired* of God. Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the Devil. For behold, my



brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know, even with a perfect knowledge, as the day-light is from the dark night."—(Book of Mormon, page 561.) Now, let me ask, do you verily believe the Book of Mormon? The answer is, we most assuredly believe it to be the word of the Lord, written by inspired men for our instruction. Can you then have even the least excuse for not determining whether we are right or wrong, and knowing, even with a perfect knowledge, whether the writings of Esdras are, or are not inspired of God. If you remain wavering and undecided after having all these things that pertain to our belief, and the foundation upon which we have commenced to build, laid before you; you are thereby forced to admit; either that you do not believe the Book of Mormon, and have no confidence in the rule given therein, or else that you cannot discern between good and evil, that you cannot distinguish between day-light and the dark night. Are you willing to take either of these positions? If you are not, then I call upon you to come forward, and investigate; and determine on the course you will pursue immediately. There is no time to be spent in procrastination. You have already stood still and waited a long time. Some of you, for many years, have been, in a measure, inactive in the cause of truth. Can you, conscientiously remain idle any longer? We must give an account to the righteous judge, of our actions and conduct here, and of the use we have made of our talents. If it shall then appear that we have improved and employed our talents faithfully, it will then be said to us, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou, into the joy of thy Lord." But if it is then made known that we have not improved our talents—that we have been inactive in the work of righteousness, we shall hear the sentence pronounced upon us: "Thou wicked and slothful servant," and "shall be cast into outer darkness, where there is weeping and gnashing of teeth." The writings of Esdras call upon all the people who profess to be from the church of Christ, to come forward and unite in peace and righteousness, and keep all the commandments of the Lord. It calls upon us to build upon the first foundation; in short we are called upon, and exhorted to lay aside all our contentions; to cease from all unrighteousness, and henceforth live agreeable to our profession, and be what the church of Christ should be—a light unto the world.—These are the teachings and the admonitions they contain. Reader, can you object to this—is not the teaching to do good—do not they invite and entice men to do good, to love God, and serve him continually? How then can you doubt, or even for a moment stand wavering and halting between two opinions? If you truly believe that the gospel of Jesus Christ is the only true and living

way, and that following his precepts and examples is the only means that will make us perfect in righteousness, and enable us at last to enter the celestial kingdom, why stand aloof and refuse to join with those who have already complied with the commands of the Lord, and answered to the call made to all who love righteousness. "But," says one, "the translations of Esdras contain other doctrines than these you have mentioned." I answer, they do not contain a single command of a spiritual nature which is not to be found in the Bible and Book of Mormon. The gospel of our spiritual salvation is contained in these two books. This gospel with all its ordinances and requirements is eternal and unchangeable. We must obey its ordinances and fulfil all its requirements, or we cannot enter the kingdom of heaven. This gospel is also a test by which we may try all the forms and doctrines that are taught as the truth. Any and every doctrine, or commandment, or ordinance which does not perfectly agree with the requirements of the gospel taught in the New Testament and in the Book of Mormon is of the Devil, and those who profess to believe in the work of the last days cannot have the least excuse for being deceived, or led astray by any false doctrine.— Yet it is evident to every one who has read the translations of Esdras, that the plan of our temporal salvation is contained therein, and that they plainly inform us where and how the Lord designs to gather his people. And this command which is given, is to all who love righteousness, and desire to do the will of the Lord. It is unnecessary for me to here repeat the numerous passages that speak of those who refuse to unite in this work and aid in building up the kingdom of God. Having shown that these writings are true, I leave every one to judge for themselves what will be the consequence if they neglect so great a salvation.— That it is our indispensable duty to obey every command of the Almighty, none will deny. That God has given a rule by which the saints may know whether any doctrine, commandment or revelation, which may be presented is of God, or from some other source, is indispensable. Take heed therefore, lest ye be found fighting against the work of God. Although it may be said that the violation of a temporal command will only be punished with a temporal chastisement; yet it is not possible to produce sufficient testimony to justify this assertion. I might refer to many instances that are recorded in scripture where the Lord instructed his servants how they might obtain a temporal salvation if they had refused to make use of the means pointed out for their deliverance. It is certain that they would have perished. But we do not find any evidence to show that this would have been their only punishment. But, in this instance, we are not only required to secure our own temporal salvation, but, besides this, a work is required of the saints, which is this: "To establish a perfect order of government which the Lord has made known; and also preach the

everlasting gospel to all the inhabitants of the earth." In all these writings on the subject of this temporal work and salvation, I defy any person to find a single sentence, or even one word that can be construed so as to teach any unrighteousness. On the contrary, the whole teachings of the writings, from the beginning to the end, is in perfect accordance with the strictest principles of righteousness. This is a fact that cannot be denied. And I repeat, if you verily believe the words of our Savior, if you verily believe the Book of Mormon, you must admit that the writings of Esdras are true, and that they proceed from the same high and holy source, as did the Bible and Book of Mormon.

J. C. BREWSTER.

For the Olive Branch.

On the evening of the 25th of February, 1849, I received the following instruction for the Church of Christ. Thus saith the Almighty Lord, even Jesus Christ: "Beware of the counsels of the ungodly, and have not communion with those who will not obey my word—who will not answer when I call upon them; or with those who will not unite with you to do the work unto which you are chosen, because of your steadfastness and delight in the truth."

JAMES C. BREWSTER.

### Distances in California.

From the great Salt-lake city to the Gold Region, on the Sacramento is six hundred miles. From the gold region to the mouth of the Colorado is six hundred miles.

From the great Salt-lake city to the mouth of the Colorado, is six hundred miles in a direct line. There has not yet been any wagon route discovered from the Salt-lake to the mouth of the Colorado, which is less than one thousand miles in length.—From the Salt-lake to the nearest navigable waters, which has communication with the ocean, is six hundred miles. At the mouth of the Colorado is a large and safe harbor, capable of affording shelter to hundreds of the largest ships in the world.—The Gulf of California is seven hundred miles in length, and from fifty to one hundred and fifty miles in width. It contains an immense number of islands, some of which are large and fertile.

The peninsula of California is seven hundred miles in length, but very narrow, averaging only thirty miles. This Peninsula, is very rocky and mountainous, only being a small part adapted to cultivation.

The country lying on the Colorado, the Gila, and the Rio Virgin, which consists for the most part of arable land, comprises about one hundred and fifty thousand square miles—being three times as large as the State of Ohio.

## A Prophet to Lead the Church.

Since we are frequently interrogated as to who is the Prophet to lead the Church, and knowing the principle to have been formally taught that a Prophet must be ordained to lead the church, let us see if the gospel order, taught by Christ, and those whom he chose to be his witnesses, contains any such order, other than that Christ is the Prophet and head of the Church, and is its leader and protector. The apostle Peter, in the 3d chapter of the Acts, says: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatever he shall say unto you." Christ told the Nephites, upon this continent, that he was that Prophet spoken of by Moses. Peter further quotes the words of Moses, which says, "every soul which will not hear that Prophet, shall be destroyed from among the people."—The Apostle in his letter to the Ephesians says, "the God of our Lord Jesus Christ, the Father of glory, hath put all things under his [Christ's] feet, not only in this world, but also in that which is to come; and gave him to be the head over all things to the church." He says, "not only in this world;" showing plainly that Christ is the head of the Church, even in this world, or life. In the 12th chapter of Corinthians the Apostle says: "Now ye are the body of Christ, and members in particular; for the body is not one member, but many. And now how many? The Apostle here identifies eight or nine. Thus, for to one is given by the spirit, the word of wisdom; to another knowledge, by the same spirit; to another faith; to another the gifts of healing; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But] all these worketh that one and the self same spirit, dividing to every man, severally, as he [God] will. By the above we learn that the Lord has reserved the right unto himself to bestow these gifts upon whom he pleases, and that he has not delegated man with the power or authority to parcel them out. The Apostle goes on to reason with the Corinthian brethren, making use of the body of a man as a figure, showing that the body of a man was not a perfect body unless it contained all its members thereunto belonging. And that in like manner Christ's body, or Church could not be perfect, unless it contained all the gifts he had enumerated, given by God through his Spirit. The Apostle exhorts his brethren to seek earnestly for the best gifts. Brethren, so let it be with you; but be not deceived; for if you find a Spirit upon you seeking to manifest itself, and not according to the pattern given in the 12th of Cor., you may know it is not of God; and will confuse the body. And again the Apostle says, "God hath set some in the church—first, apostles, secondly, prophets, thirdly, teachers, after that, miracles, then gifts of healing, helps

of governments, diversities of tongues. By the above we also learn that the gift of prophecy is one of the ways in which the spirit of God is manifest in the church, and that it is bestowed upon man as God will. Then it does not come by ordination, any more than the other gifts given by the Holy Ghost. In the 13th chapter, the Apostle says: "For we know in part, and we prophecy in part." And why? Because each member of Christ's church has the spirit in part; that is only one eighth part manifested as before described. It is evident from the apostle's reasoning, that the day will come when all these parts will be united upon, or in one body. The body that shall be found worthy and receive the eight parts in one, will not see through a glass darkly; but will see as it is seen, and know as it is known; and, if in this world, will follow the example of Enoch and Elijah. We have not yet found that in Christ's Church a prophet is to be its leader, except the Prophet Christ. Neither is there any such office given in the gospel, as coming by ordination. The offices of Elder, Priest, and Teacher, comes by ordination. Is it not as reasonable that one possessing the gift of wisdom or knowledge should lead the church? Have we not seen the folly of Prophets that lacked wisdom and knowledge? Then let us look to Christ for our Prophet, (and obey him lest we be cut off from among the people,) and to God who is to be the bestower of all these gifts, by the Holy Ghost, and impart one to another according to the grace of God bestowed on us; and thus become perfected in the knowledge of the Lord, until we shall be able to see as we are seen, and know as we are known.

H. ALDRICH.

## The Writings of Esdras.

(Continued from p. 144.)

3. Why do not men repent and serve the Lord when all these things will be done soon. Repent, O all ye sinners, ere the grate day of the Lord cometh, repent, yea, repent, for the day of the coming of your Lord and Savior you know not.

4. And now I say unto you, that ere the earth is purified by fire, and the enemy of all righteousness bound, some of those who are called saints, and are saints, shall forsake the right way, and will say it will profit us nothing to serve the Lord any longer, for we have served him so long, and what profit hath it been to us, and then shall hail stones fall to the weight of a talent and destroy them.

5. Blessed be the name of the Lord, for he will do very great things. Was not God just unto the children of Ammon, for when they rebelled against him he cut them off, and overthrew

them, but did not utterly destroy them. Even so it shall be when any nation rebels against God: he will torment and trouble them for a season, and give them a space for repentance, and if they will not repent he will utterly destroy them; and they shall be destroyed, that will not serve the Lord their God; yea, even all who will not serve the Lord their God, shall be destroyed. Praise ye the Everlasting King of all the earth; yea he hath created all things, for he doth rule the nations, for he is very great and his law shall endure forever; although the laws of man shall pass away, yet his law shall never fail or disappear, for it is a glorious law and it shall never be hid; although it shall many times be destroyed, yet it shall be brought forth in a very miraculous manner. When will men cease to do evil, and serve the Lord their God; when will men cease to pervert the right way of the Lord, and cease to do that which they know is not right. God is the only one that can support you, and bring you off victorious in the end, through all these calamities and wars, which is a coming upon the earth; then why will you not serve him, and keep his commandments, for he is great and terrible and none can deliver from his hands when he would destroy, for all his ways are just and merciful, righteousness is his precepts and justice his laws; his law is like a fire which never ceases to burn, and his words are like a lamp which burneth continually. Glory and majesty, and everlasting power is the Lord.

With wonder and surprise many nations shall behold the gospel coming unto them, when it shall come in the ships of Tarshish, and it shall come unto them, as it was carried to them by the birds of the air, they shall go to Bersheba and Dan and unto every nation under the heavens, many shall go in ships and many shall not, some shall be carried in the air by the power of the Lord, others shall walk upon the water, and many great miracles shall be done in the sight of men that they may believe in the Lord their God; others shall remain at home, and shall build up Zion: yea Zion shall be built up very beautiful before the coming of our Lord and Savior Jesus Christ. Great is the Lord God of Israel. Even so, Amen.

And now I say unto you, that any man that speaketh the truth in his heart, and loveth his neighbor as himself, and keepeth the commandments of the Lord his God, the same shall be saved, for any man, or any one who speaketh the truth in his heart he will not speak any vain thing, which is vanity, for the spirit of Christ is the spirit of truth, for nothing is of God which cometh of vanity, for vanity cometh of the devil, and satan is the enemy of all righteousness, and therefore what good is there in vanity and light speeches, which avail nothing, but the condemnation of your own souls; then repent and serve God with all your might, mind and strength that you may be saved. God is very great, for he has created all things, and nothing was created without his power.

For even the herbs which Satan has been suffered to cause them to grow upon the earth, was not without the power of the Lord, for the Lord has created the dust out of which the plants did grow. It is because that God is a God of truth and justice, that men will not serve him, if God was like unto the enemy of all righteousness, all men would serve him, for all men serve satan, and no one doth serve the Lord with all his might, mind and strength, for they all serve satan, although some do not serve him as much as others, yet all do serve him some, for none do serve God with all their might, yet many serve him; that is, they are called saints, for God calleth none saints, but those who are saints indeed, for none are saints, but those who strive to serve the Lord their God; strive then to serve the Lord your God, remember all his holy words, that when wickedness shall have an end that you may dwell with him forever, for God has created all things from the east unto the west; yea from the north unto the south, shall the glory of God shine forth; it shall shine forth on the earth; nothing shall be in the earth, or on the earth, but what shall be cleansed, and shall become pure, and the trees of the forest shall blossom, and shall not decay, but they shall grow and be beautiful, for they shall be seven times more beautiful than they are now, for nothing shall hurt nor destroy in all my holy mountains, saith the Lord, for all things shall be beautiful. Even so, Amen.

When the earth is beautified the saints will rejoice, and say now we know that our Redeemer lives, and that he has come to save us, for by his power the earth has been so gloriously beautified. For by his power all things which are for the use and good of man were created, and by his power they shall again be so gloriously beautified. For by his power in the beginning he made all things very beautiful, and he will again beautify them; yea he will make them very beautiful, for all things must be restored as they were at the beginning; therefore all things must be very beautiful. Praise ye the God of everlasting love.

And now I say unto you, ye that are called saints, is there any amongst you who speaketh the truth in their hearts, and love their neighbor as themselves, or that keepeth the commandments of the Lord their God? Is there any amongst you who love their enemies, and pray for those who hate them? And now I say unto you, if you love your neighbor as yourself, you will not turn away from him when he is hungry and distressed, but will care for his welfare as much as if it were your own; if you have gold and he hath none, you will impart to him that he may have also. If you love your enemies, you will feed them; if they are thirsty, you will give them drink, and you will not desire to slay them; it is better to be slain than to slay. If you pray for your enemies, what will you pray for? Will you pray that God would send his judgments and destroy them, or will you pray that God would have mercy upon them, and save them in the end? Yea

I say unto you; that this is the way you should pray, that they may repent and see the folly of their doings, and be saved, and not be cast off forever. God is great and all his ways are justice and Peace. Peace is taught in all his precepts, for nothing is taught by him but what is good; although men do not understand his law; yet the day will come when they will understand them, because they are all to be understood by men, and if they do not understand them, they cannot enter the kingdom of God. Although they are very great, yet they must be understood by man. Praise God who rules on high. Arise all ye and his praise sing, for he is your eternal king. Menasseh shall return from the land eastward, and from all the places whither he has been driven, he shall return; that a part of the tribe of Manasseh shall return from the land westward unto Mount Zion, from the islands of the sea, and from the land of Bethsala, which lieth beyond the rivers of Egypt. Dan shall return from the north countries, and Judah shall return from the Plains of Oskre, and from many other places whither the Lord has driven him. Then shall the saints rejoice, when the ships built of Chitem wood shall sail over the waters of the great deep, and bring in the saints of the nations afar off, and from the islands of the sea, yea, they shall bring them from the five countries of the south and from the three countries of the north, from Tubal, from Divan, and from many other places; for Divan is a great country, which lieth east of the islands of Egypt; from the east and from the west, shall the saints come to Mount Zion, they shall come in companies of thousands, yea, tens of thousands; when they shall come, the wicked shall fear and tremble. Be exceeding glad and rejoice, O all ye saints, for the day of your salvation is near at hand—the day of your redemption draweth nigh, and you will be saved if you continue faithful until the end, and not turn away and serve Satan. But if you continue to serve the Lord your God, and do not turn away and serve Satan, remember these words for they are faithful and true. Even so, Amen.

The signs in the heavens above, and in the earth beneath shall be very wonderful. For it shall come to pass, that men shall be confounded, and shall be exceedingly astonished, and shall know not what to do, for it shall appear as fire in the heavens, and the signs on the earth shall be earthquakes, and great storms, which shall shake the earth, for they shall be furious and terrible, and who shall stand before them?—none but the saints can stand, for fear shall take hold of the wicked; they shall tremble, and shall not know whither to fly, for they shall be affrighted when they shall see the judgments of their God coming on the earth. For cities shall be left desolate, and palaces shall have no owners, but the Lord their God; for when the kingdom of God is set upon the earth the abomination shall possess five kingdoms. Praise ye the king of everlasting light,



for he has created all things, and he has done wonderful things, which are not yet to be known by man, nor by any one who dwelleth upon the earth. As for the books which are laid up for the wise and prudent, which contain many things which shall come forth in their own due time, or in the own due time of the Lord, for they contain great riches of wisdom and knowledge of the Lord, too great for wicked men to know or understand. Even so; Amen. But many of the rest of the books shall not come forth until wickedness is nearly taken from off the face of the earth. But the seventy last must be preserved for the saints of the Most High, after wickedness is taken from off the face of the earth. And it shall come to pass in the last days, that many great and marvellous things shall be done, insomuch that mountains shall flow down, and not be found any more; rivers shall be dried up, and the saints shall be preserved exceedingly, and they shall not all be destroyed by the hands of the enemies of God. God will not prosper those who will not serve him long, but he will prosper them for a short season, and then they shall be destroyed, for the Lord God of Israel sayeth, that the wicked shall not prosper forever, but they shall be cut off in a few days and be destroyed, and this is because of their great wickedness; they shall not be prospered, saith the Lord, for when they suppose they are prospered they shall be cut off, saith the Lord. For now I say unto you, that no murderer is a servant of Christ, for a servant of Christ will refrain from murder and all bloodshed. For a murderer is a servant of the Devil, and a man cannot serve God and be a murderer, although he be a servant of God before he doeth murder, but the spirit of God will not dwell with him after he has murdered. But if a man murdereth when he know not the right way, but is in darkness, he may repent, and be forgiven of the Lord his God and be saved. But if he doth not repent and serve the Lord his God, with real intent of heart, he shall not be saved. And now I say unto you, those who stealeth, Satan hath full power over them; him who hateth his enemies, Satan is leading on to destruction; him who doth not speak the truth in his heart, Satan is striving to overthrow. any one doth not speak the truth in his heart, Satan will destroy him; if he doth not strive to speak the truth in his heart, he will cause him to count himself better than his neighbor, and to steal, and they will be led on until they are utterly overthrown, and this shall be because they do not resist Satan. And now I say unto you that the words of this book are the words of the Most High, for they are the words of righteousness unto all men.—This is not the word which shall be given unto the saints to teach them the great ways of the Lord their God. But it is unto such as know not God, for it is unto all men; therefore it is not to teach the saints the ways of the most high; and his great wisdom are reserved until the end of wickedness, until wickedness is taken from off the face of the earth. Praise the God of endless

light, O, all ye saints of the Most High. The book which is called the book of wisdom, contains a small part of the wisdom of God. Also, many books show forth his great power and wisdom, but yet a very small part of his power or wisdom is as yet written. Also, I say unto you, that a small part of the great works of God are written in the words of righteousness to his saints. Alfo, in many other books is a small part of the many things which he has created written.

### CHAPTER 108.

*How glorious is the King of Kings, even the Lord of Hosts.*

And now I say unto you, that after this many books shall come forth; the first is the Happiness of the Saints and the Sorrow of the Wicked; the second is the Glory of God shown forth upon the earth; the third is the Wisdom of God showed forth upon the earth; the fourth is the Great Goodness of God to his Saints; the fifth is the Great Mercies of God to the wicked; and the sixth is called the Book of Righteousness. But all these are for the worthy and unworthy to read; besides these are many books which are to come forth, for there is seven hundred and twenty and four which were written in the forty days. Praise ye the Lord God of Hosts, yea, even the King of all the earth. And now I say unto you, that the seventy last are reserved unto the end, that the saints may read and understand them; but the rest are to come forth before wickedness shall have an end. Therefore speedy must be work, and faithful those that do it, for from the time the kingdom is set up on earth until wickedness shall have an end shall be but forty and eight days; therefore, those who assist in bringing forth the work to establish the kingdom of God upon the earth must be faithful and true, and continue in the good work unto which they have been called. Therefore, continue in the good work, O, all ye saints, and fear not, although wicked men and satan shall strive to destroy you, for the Lord will preserve you, if you but continue in his works; for him that doth cease to do the work of the Lord his God, shall be counted as an unwise servant. And now I say unto you, that those who shall continue faithful unto the end shall have great glory, for they shall dwell with the Lord their God who died to redeem them, even the Saviour of all mankind, who would be saved, yea he died so redeem all mankind, that they might be saved who would be saved.

Praise him from whom all blessings come, for he is very glorious, and his glory shineth over all the earth, and it will cover it as the waters covered the earth in the days of the flood; even so shall it be when the earth is cleansed from all its wickedness, the praises shall arise from morning until evening; praise ye the God

who thus will cleanse the earth from all evil; and will cause it to become a sanctuary of the living God. And now I say unto you, the book which is called the Happiness of the Saints and the Sorrows of the Wicked, must speedily come forth after this book, which is the words of righteousness to all men. For him who doeth not the work of the Lord shall be counted an unwise servant, and shall in no wise have more given unto him to do, therefore he is not blessed of the Lord while he dwelleth upon the earth, but he shall be tormented and afflicted by Satan, and slain, and then he shall dwell on the earth with the Lord his God, having been afflicted and punished here; but if he doth not the work of the Lord, and turneth again unto the wicked, he shall not dwell on the earth with the Lord; but if he doth not the work of the Lord his God, and doth deny him, and turn again unto the wicked, he shall dwell on the earth with the Lord his God, after having been afflicted and slain by Satan, while in the flesh, for the Lord will not reward men who will not serve him until after they have been punished. Even so, Amen.

And now I say unto you, that the work of the Lord is a glorious work, and it must be done. For the work of the Lord cannot be hindered, and made to cease by man, for his work shall be done, and no man can hinder it. For the Lord God will do his own work, and he will destroy the wicked from off the face of the earth, and none but the righteous shall dwell on the earth; wicked men will strive much to hinder the work of the Lord, but the Lord will accomplish his work in his own due time, for man knoweth not when to do the work of the Lord, if the Lord his God doth not command him to do it. For man can do nothing which is good unless the Lord his God doth assist him, for all that man doth without the assistance of the Lord his God is but vanity and evil. For nothing cometh of God but what is just, holy and righteous.

### *The Happiness of the Saints.*

But the saints have at many times great joy, but it is not a fullness of joy, for no man knoweth what great joy is, for God has many things in store for his saints, but they will not obtain them, and for this many will have cause of repentance, for it seemeth good in the sight of the Lord to do a great work in the last days, and he will accomplish it in a short time after he commences it. — Great is the joy of the saints of the Most High, for the plan is ordained from the beginning of time, the way unto the Lord is plain, for while the earth was yet in darkness, and the inhabitants thereof were not upon it, the Lord God determined to do his own work, and in his own way, and when he shall accomplish his great and glorious work, then shall the joy of the saints be full. When will the joy of the saints be full? In the day when all things are

restored as at the beginning. Then shall the children of Israel be brought into their land, flowing with milk and honey, which because of their wickedness was withheld from them, for the enemy of all righteousness caused them to do wickedly; and for this cause they were thrust out. For when famine cometh many of the saints shall be preserved from death, and many shall be preserved from the hand of their enemies, and those that are slain shall know that they shall come forth in the first resurrection, and dwell on the earth with the Lord their God, even Jesus Christ.—For all the power is the Lord's, and he will preserve those whom it pleaseth him to preserve, and he will slay those whom it pleaseth him to slay, and many of the saints shall fall, and but few shall remain upon the earth, and many shall become weary of much tribulation, and therefore many shall fall asleep to rest until the Lord of glory is seen coming in the clouds of heaven, for but few shall remain upon the earth until the work is accomplished, for the Lord is merciful, and nothing shall fail which he has said should be done.

The saints shall glorify the Lord in the last days. The nations of the earth shall be gathered together, some to make war upon the saints, and some to serve the living God of heaven.—As the rain-bow in the heavens, and as the flowers of the field, so is the life of man: his righteousness is as the mist of the morning, which quickly vanisheth away, even so it is. The saints that foresake the ways of the Lord shall not be prospered, and those that continue to serve the Lord shall be blessed, and understanding shall be given unto them, visions shall be shown to them, and their enemies shall not have power over them. Such is the joy of the saints. Can a thread stop a sword, can a paper stop an arrow when it is shot from a bow? As no man can do this, so no man can hinder the work of the Lord. The mountains shall flow down at his presence, the wicked shall be consumed, at the presence of the Lord shall these things be. The saints shall flee into the desert; the fruit of the land shall be blessed, the forest shall be made beautiful, the flowers shall not fade, and man shall not die. Even so, Amen.

Wo to the shepherds that will not feed the flock, that say the burden of the Lord is too great, and we cannot serve the Lord; that build houses of bulrushes, and lay the foundation thereof in the sand, that say the Lord will not see us, neither will he hear us. Wo be to such, they shall go down to darkness. The glory of the sun, is the glory of the Lord, for he created it. The earth is the Lord's footstool.

The place of the saints—the saints who die before the great and last day—shall be reserved, they shall not be in the presence of the Lord, they shall be hid from the presence of the wicked, that they may be at rest. Why is man fallen? Man fell because Satan tempted him. God suffered Satan to tempt him that

he might fall, he sinned and therefore was cast out, he was cast out of the presence of God to wander in darkness, not having the light of the Lord ; he sinned of himself willingly ; after this Satan tempting him, he having not power to withstand temptation, he was led into darkness. But the Lord God, in mercy, had mercy on man, and showed himself first to Adam, who had transgressed, and afterwards to such as diligently sought after him. Soon after, the people being smitten, the language of the Lord was taken from them, they became more miserable than before, for they were divided, and soon after learnt war ; he gave unto Israel the law and the prophets, that they might not utterly perish ; man having become subject to death, the Son of God died to save those that would be saved, that in the end the world might be saved.

*To be continued.*

## A Song of Zenoah, written before the Flood.

Strong is the power of God on earth—

Strong is the power above the sky ;—

He slays the wicked with strong death ;

But brings the saints to rule on high.

Woe, unto Lamech, whose strong wall,

With strength of towers rules o'er the north.

But, with their king they shall soon fall,

When God the strongest seas brings forth.

The sword shall perish with the hand

That raised it 'gainst his brother's hand—

His name shall perish from the land,

Who first encouraged war and strife.

The land of Cain shall disappear,

Though wide amidst the sea it stands—

Where war has spread its death and fear—

Where Cain prepared his wicked hand.

For wickedness now fills the earth,

And spreads its darkness through the land.

Soon sinners shall fall with all their mirth,

And few in all the land shall stand.

Arise ye saints of God and sing,

The praise of him who rules on high ;

For you unto a land he'll bring,

When war's bright star appears on high,

And thunder shakes the fearful sky;  
For war shall rage about the land,  
From Abel's wall to Sarom's sea,—  
Not cities large, or fortress stand;  
But all shall perish by death's hand.

## A Song of Zenoah, translated from Esdras, 1842.

Love ye the Lord and keep his will,  
That ye of good may have your fill;  
Therefore, love God  
And keep his way  
That ye may have a peaceful day.

Love all the good and seek to find,  
And God will give you peace of mind;  
For all that seek  
Shall surely find,  
For God will leave no one behind!

He will not leave, if they will pray,  
For he will lead them through the day!  
When sorrow reigns,  
And when death and pain  
Shall sweep the land, and fill with shame!

Therefore, believe and not be slain—  
Therefore believe, and not remain  
In the land of death,  
And shadow of sin,  
For death and destruction shall soon enter in!

Justice shall mourn, and destruction shall rule—  
Your rulers are feeble, the kings they are fools.  
The people shall sink,  
For their strength is undone—  
Their glory is fading like the setting sun!

Therefore, believe and not remain  
In the land where Satan has spread all his shame;  
For the clouds are now gathering,  
And fierce thunders roll  
Along the broad sky, and shake the strong hold!

# THE OLIVE BRANCH,

O R

Herald of Peace and Truth to all Saints.

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VOL. I. KIRTLAND, O, APRIL, 1849. NO. 10.

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Issued Monthly at One Dollar per annum.

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## The Warning to the Saints,

O R,

### THE PAST AND FUTURE HISTORY OF THE CHURCH.

That portion of the church of the Latter Day Saints, to which the warning is most particularly addressed, is those now in the western part of Iowa, and in the valley of the Great Salt-Lake, who are under the direction of the quorum of the twelve, or to speak plainly, those who are under the control of BRIGHAM YOUNG, and receive his word as the Law of the Church and regulate their actions agreeable to his will. For the want of a more appropriate name, I shall style this people the Brighamites, in order to distinguish them from other parts of the church, who call themselves Mormons, or Latter Day Saints.

In the writings of Esdras, this part of the church are called "The ungodly" and "The Idle," and the city that they inhabited is called the Idle city. Esdras says, "The idle man (him who knoweth the way of God and walketh not therein) shall be counted as the ungodly, who cannot stand, who have turned judgment into gall, and wisdom into a bitter fountain." They are called idle for this reason. They profess to be the servants of the Lord when they are not. They profess to be engaged in the work of righteousness; when instead of this, they "have turned judgment into gall, and wisdom into a bitter fountain."

Yet we have a promise that many even of this people will turn from the evil ways in which they are led, and find salvation by obeying the commandments of the Lord; and our business now is to warn them faithfully, and to make use of all the means that have been placed in our hands, to convince them of the error and danger of their ways. Although it is probable, I might say certain, that the majority of those to whom the warning is sent, will disregard and reject its truths. This has been the case with almost every age and people, when the Lord has warned the transgressor of his law

of the evils that should come upon them. When Noah, a preacher of righteousness, warned the inhabitants of the antediluvian world, for a period of one hundred and twenty years, they repented not; they believed not the word of the Lord which he declared to them, and were finally swept away by the flood. When Samuel warned the Israelites in the name of the Lord, of the folly and danger of changing their form of government, they heeded it not, but persisted in their demands to have a king. When Daniel declared to the Assyrian monarch that his kingdom was divided and given to the Medes and Persians, he did not repent of his wickedness, and the consequence was he soon fell by the hand of his enemies.

When the prophets warned the Jews of the great danger they were in, and exhorted them to forsake their sins, they rejected the warnings and the counsel of the Lord, and persecuted his messengers. The overthrow of their city, the destruction of their temple, and the captivity of the whole nation, was the result of their unbelief. When the people of Jerusalem, just before the final destruction of the city, were warned of the approaching calamity, by signs in the heavens above, and the earth beneath, they heeded it not. And when a messenger of wo walked through the streets of the city and upon its walls, pronouncing wo and desolation on the city, the temple, and the whole people; it was regarded as naught. They did not escape the judgment of which they had been so long and faithfully warned. Numerous instances of a similar character might be enumerated, and in almost every case of this kind the mass of the people have disregarded the admonitions of the servants of the Lord; and have scorned to accept the means offered for their salvation, while at the same time, a few, generally the poor, have received the truth, and been profited thereby. Can we expect that it will be different now? Are not the wicked and the ungodly the same in disposition, and feeling and character as in former days.

The warning to the saints was published in Springfield, Ill., July 18th, 1845. This little work foretold the overthrow of the church at Nauvoo, and the desolation of that city, in such plain and express language, that it was noticed in some of the public papers, particularly by the St. Louis Reveille, and copied from this paper into the Nauvoo Neighbor, the editor of the Neighbor, commenting upon this notice, spoke of the writer of the warning in these terms: "The Tom-fool lives in Springfield; and has about as much to do with Nauvoo as the editor of the Reveille," &c., &c. This may suffice to show the spirit that was manifested by the leading men of the church, and how they received the Warning, but before two months had passed away, the threatened destruction was commenced; their enemies were upon them, driving them by "fire and sword," burning their dwellings, and compelling them to flee from their homes to save their lives. And how were the devasta-



tion of the infuriated mob arrested? Was it by the strong arm of military power, of which the leaders of the church had so much boasted? For years previous they had taught that it was the privilege of the saints to resist their enemies by force of arms, and that God would give them power to triumph over their foes in battle, and their extensive preparation for war is too well known to require to be described here. Esdras says: "And on the Idle city he will bring fear; and the Prince of fear shall rule over them, though they say every man to his neighbor, let us be strong." And it may safely be said that no people, under similar circumstances, ever manifested greater fear, or yielded to an enemy so much inferior to themselves in everything, except courage, with so slight a resistance. Instead of maintaining their rights at the commencement, as they had time after time declared they would do if attacked by their enemies, they entered into a treaty with them, and agreed to leave the country as soon as practicable in the spring. Did not the Lord bring fear on them? Did not the Prince of fear rule over them? After all their display of military power, and their repeated declarations of their disposition, and their ability to defend themselves; yet as soon as their enemies had brought into the field a force one-third as numerous as their own, they quailed before the storm, and abandoned the city and temple to the foe. What could the editor of the Neighbor say of the warning then, was it not true? Yet such was their fear, that they left Nauvoo in the most inelephant season of the year, not daring (to all appearances) to remain until the proper time of going arrived. Still one thing was wanting to complete the fulfillment of the prophecies concerning the Idle city, and many of the followers of the Twelve exultingly said it would prove false; that they had not been driven by their enemies, but had and were leaving the city in a peaceable manner, and the prophecies speaking of that event were untrue, &c., &c. But a few short months passed by, when their enemies were again in the field. Nauvoo was besieged, and two engagements took place with artillery on both sides, and finally the city yielded, and its unfortunate inhabitants were compelled to fly from their homes in less than twenty-four hours. This struggle is thus described by Brigham Young in his epistle: "In September, 1846, an infuriated mob, clad in all the horrors of war, fell upon the saints, who still remained in Nauvoo for want of means to remove, *murdered* some, and drove the remainder across the Mississippi. They were compelled to flee from the fire, the sword, the musket and the cannon's mouth, as from the demon of death."

The leaders of the people whom these prophecies concern are thus compelled to admit that they have actually suffered those things that it was foretold they should suffer. Every disinterested person who has read the Warning, now admits that it is true, and has been fulfilled.

I will now give a few extracts from the Warning to the Saints that have not before been published, and which appear to foretell events in the history of that people that have not yet transpired :

"Who can destroy the work of God, or have power to prevail against him? If they prevail against him, then shall the ungodly prosper; but if they shall not prevail against him, then shall the ungodly be consumed, for God will bring forth his sword to battle and he will cut the ungodly in pieces, and they shall be *devoured by wild beasts.*"

"For the Lord God shall call a strong and terrible people, whose swords are in their right hand and their bows in their left. Their arrows are sharp, that they cannot be turned aside. They shall smite their enemies, and burn their cities with fire, that the ungodly may learn to serve God, and not destroy his people."

"The strength of the Lord shall prevail; though the ungodly be strong with the strength of Satan, their strength shall not prevail; their swords shall be vanity; they shall not prosper; they shall flee from their enemies, and be overtaken; they shall fall into snares, and pits, and be broken."

"Wo to the ungodly inhabitants of the earth, for they shall not stand, neither prosper, but they shall have desolation and destruction; therefore turn unto the Lord your God, that ye be not cut off, for your strength shall be ashes, and your glory dust; therefore they who fight with the sword shall not be able to stand. They shall fall and be cut off by the sword; they shall not have strength, neither glory, nor wisdom; for they shall not have peace, but destruction, and they shall not escape; neither find peace or rest, for destruction is decreed upon the whole earth."

These extracts speak of the future in terms that cannot be misunderstood, and their fulfilment is certain to be accomplished; but in the book entitled, The Word of the Lord to his People, the fate of the Brighamites is written as follows :

"They shall strive to possess the Land of Peace, but their place shall be in the desert, and their habitation in the wilderness. They shall assemble themselves together, saying, let us go down and possess the land of our enemies, and establish our city in the land of the west; yet the imagination of their hearts shall be to do evil continually; they will put their trust in the sword, and not in the God of heaven. For this cause they shall be smitten, their power shall become weak, their wisdom shall be vanity, all their attempts to possess the land of the righteous shall fail, they shall all be astonished because of their tribulations," &c., &c.

And again it is written :

"They that enter into the secret chambers, that walk in forbidden ways, wherein I the Lord have commanded them not to go; they that oppress the poor, and build costly temples, wherein they worship the Prince of darkness, but not the God of heaven, wherein they follow the imaginations of their own hearts, and practice

all manner of wickedness in secret, saying surely our ways are hid, they cannot be discovered. Thus saith the Lord your God : though your ways are in the dark, yet they shall be brought to light; though your works are in secret, yet they shall be made known; all the inhabitants of the world shall know your transgression, your abominations and works of darkness, yea, these shall all be revealed and made manifest in due season ; that in which you put your trust shall be destroyed; your friends shall fail in time of need; the enemies shall have power over you, and the destroyer shall prevail against you; the enemy of all righteousness shall have full power over all ye who call yourselves saints, and yet do all these wicked and ungodly works; in fear and tribulation shall ye live, and in sorrow shall ye go down to the grave in a strange land."

In another place it is said :

"They shall perish by famine, by wild beasts, by pestilence, by the hands of their enemies, and by each other, and the remainder shall become vagabonds and outcasts, who shall wander as did Cain, in continual fear, for every people shall be their enemies, and they shall not have power to defend themselves, for their judgments and their punishments are just."

Here every one who desire to go to the valley of the Salt-Lake may read the history of the people who are going there, and learn what his position will be if he persist (after being thus warned of the folly and wickedness and danger of so doing) in his determination to obey the counsel of the ungodly ; yet we are assured by the inspired writer, who has spoken so plainly of the miseries that these people shall endure, that there are those amongst them, who are honest in heart, and that they will be saved. How many of this class there is we do not know ; perhaps they are but few. But be they few or many, we who have the light of the truth must do our duty towards them all. They must be warned fearlessly and faithfully. We must not stand still and see them perish in their iniquity and not set before them the means of salvation. If we do, the Lord will require their blood at our hands.

But there is another class of people called Latter-Day Saints, not included in the party of whom the above extracts speak. Some of this class is to be met with in every place where a number of the members of the Church are to be found. These profess to stand neutral, and refuse to unite with the people of the Lord, and will not assist to accomplish his work. They are spoken of in these words :

"But those who are unfaithful and slow to obey, and not diligent in my work, shall not find peace, neither shall they be prospered ; darkness and gloom shall surround them ; dismay shall fill their hearts, and all that they seek to do shall fail ; for only in obeying my laws and in keeping my precepts can they prosper."

Again it is said : "Those who remain idle and do not assist to

do the work of the Lord, are no better than those who fight against it, and their reward shall be the same that those who oppose the work shall receive."

This is said expressly to all those who profess to be members of the Church; no distinction is made between the various parties into which they are divided, for all have gone astray, and now all are called upon to return to the true foundation and build thereon. And it is impossible for any, for even one individual member of the church before whom this work is set forth, to remain neutral. If you are not for the Lord you are against him. When the word of the Lord is sent to you, and confirmed by almost innumerable testimonials to be indeed his word, what excuse can you have for not obeying its requirements? You have none, no not one that will avail you any in that day when you are called upon to give an account before a just God of your actions, and your conduct here. Consider well the whole matter, and act as you will; wish to have acted when that great day shall come.

J. C. BREWSTER.

## The Writings of Esdras.

(Continued from p. 158.)

Therefore, in the last days, his power must be showed forth unto all men, yea, unto all nations that dwell under the sun, that his words may be fulfilled. Because of wickedness the earth mourneth, and because of abomination the land is cursed; for man's sake, the thorns and thistles are come upon the earth. The saints can continue to go on in all the ways of righteousness, and never cease to learn more. They need never say it is enough, they cannot cease to go on, and not perish; utter destruction cometh upon such, for the happiness of the saints consists in learning the ways of the Most High. But as much affliction cometh before happiness, they shall be greatly afflicted.—Therefore, none shall stand but those that continue to learn the ways of the Most High. All the nations of the earth are as dust, and the saints which say we are saints, but strive not to know the ways of the Lord, are as the dross of the lead which is cast out to be destroyed, as chaff driven before the wind, as the filth of the earth, evil doers, seeking to do evil, knowing the right way, but not walking in the same; those calling themselves saints, will spread abroad, doing mischief: the day shall come when they shall be cast off, having not loved God, nor kept his commandments; they shall not find a place in Zion; where they can dwell in peace; they shall be a reproach among my people, saith the Lord. The meek and those that love God and his law, shall dwell in Zion. The Lord will not fail to fulfil his purposes, which are glorious, to judge the na-

tions in truth, and execute judgment in righteousness; he will beautify the earth and make it holy, all things shall be glorious. Even so, Amen.

The nations of the earth dwelling in peace and safety, shall inherit the earth; the tribes of the north having returned, dwelling in their places, the nations shall no more make war; but none but the pure in heart shall dwell there, for the Lord hath said it. Even so, Amen.

The saints shall dwell in peace and prosperity, knowing God and keeping his commandments, loving righteousness and abhorring evil; having loved God and his righteousness, they are saved. The saints, such as are saints, shall meet together often, they shall fast and pray much, not fearing those that hate them, and that strive to destroy them, for they shall have their reward, but serve the Lord diligently with all their might, that Satan doth not destroy them, for thus saith the Lord God. Even so, Amen.

If any man serveth the Lord with all his might, he will do five things. 1. He will love the Lord his God, and if he loveth the Lord his God, he will obey him, and if he obeys him he will keep all his commandments. 2. He will love his neighbor as himself, and not despise the poor. 3. He will love his enemies, and speak evil of no man, for this is the commandment of God. 4. He will speak no vain words, and he will not lie. 5. He will make war upon no man, and slay no man.

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*Let the wicked slay the wicked, and the righteous let them alone.—*

*The duty of the Saints—the cause why many fall away. The Great Happiness of the Saints.*

It is the duty of the Saints to live so that they may know all the ways of God, and the mysteries of his Kingdom, in Heaven and on earth, and if any one arise not to this, he is not diligent in the work of the Lord. Let no one wait for another, but let all strive to serve God, and obtain the best gift. Let them meet together often, for this is the will of the Lord; if any one awaiteth for another, no one will serve God; fear not persecution, for if ye do right, ye are persecuted; such as fear persecution do not fear God; such as fear God, fear not persecution. In the Church are many gifts, the gift of prophecy and discerning of spirits, the gift of faith, the gift of tongues, and the interpretation thereof; unto some is given one gift, and unto some, another, that there may be order in the House of God; therefore use these gifts prudently, but fear not persecution. Even so, Amen.

It is because the saints serve not the Lord with all their might, that many fall away from their first love; for if the saints meet not together oft, and use the gifts the Lord has given them, they cannot retain their first love. If a man falleth away because

another doth wrong, who committeth the sin, and who is punished; therefore, let those that serve the Lord, serve him, and not wait for those that put far away the day of his glory. Blow ye the trumpet, make the proclamation, call together the pure in heart, saying let us serve God. If ye do this, ye are justified, but if ye do it not, ye are condemned. The saints shall not slay their enemies: if a man slayeth another, he cannot be happy, for the happiness of the saints consists in a conscience void of guilt; therefore, the saints slay not their enemies, neither do they rob them; neither do they shed blood; the saints are not of the world, if they were of the world, the world would love them. If ye are the followers of Christ, serve him; follow not after the lusts of the flesh, but in all things live godly. Such as fear persecution fear not God, but they strive to please men, for which cause they are condemned, for the Spirit of God shall cease to strive with all such. Therefore, if ye strive to please men, ye are unholy and unprofitable servants; and as such shall be cast out of the Kingdom of God.

And now I will write somewhat concerning the persecution of the saints: some are tried in one way, and some in another, each one having different trials, yet in the end are all tried alike, so that all are made perfect through faith and great tribulation.—Remember my covenant to keep it holy, saith the Lord.

The love of God among his saints. If ye love not one another with a perfect love ye cannot be happy. And I say unto you, that when this book shall come forth ye may know that the time for to bring the House of God into order has arrived, that is the church. Among the saints should be first brotherly love, secondly, faith; thirdly, the speaking of tongues, and the interpretation thereof; fourthly, the healing the sick, miracles, discerning of spirits, and prophecying. Without these things they cannot prosper; can a man walk without feet, or can he work without hands? Christ is the head of the Church, and the saints are members; therefore, if one member is lame all the rest suffer.

Rejoice exceedingly, ye saints of the Lord, for ye shall be saved, when the kingdom of God is set upon the earth; they shall prosper for a time, when many of the saints shall fall into darkness, and half of the time shall pass away when the kingdom of God shall be established anew upon the same foundation.

Those that serve God possess the power of God awhile in the flesh; the power which is given them is not as great as the power God hath; those that serve God, can know things that are to come, by the power of God that can heal the sick; they can see all things, and know all that can be known; ye must know these things, or ye do not serve God, and are no better than the heathen, but are much worse, for they live according to the light they have.

Many are willing to receive the word of God, but many will say, I will not believe because the wise and the learned do not; some will say I will not read because it is simple, but the Lord taketh the weak things of the earth to confound the wise and the mighty. God works in a mysterious way, he maketh weak things strong, and the strong things are made weak before him. Strive not to overthrow one another; for if ye strive to overthrow each other how can ye be built up; ye cannot be built up, but will be thrown down, and if ye cast yourselves down, who shall lift you up? I say unto you that if ye cast yourselves down, ye shall not be lifted up, ye shall not be built up in spiritual things, neither in temporal things; how can you prosper when one is divided against another; a house divided against itself cannot stand; therefore, if ye are divided one against another ye must fall; for God hath said it, and it shall be so. Even so, Amen.

#### CHAPTER 69.

##### *Peace must be in Zion.*

If there be not peace in Zion how shall it be built up; it must be built up, and if there be war it cannot be done; peace must be where the saints dwell; God is a God of peace, and not of war, therefore his saints must dwell in peace; they shall not war with the nations around about, neither among themselves, for if they do either, they shall fall. Even so, Amen.

2. If there be war in Zion, it can never be built up; the Temple of the living God shall be built there; the saints shall dwell there in peace and safety, they shall know the commandments of God and obey them; they shall keep all his commandments; they shall have fullness of joy in serving the Lord their God. Even so, Amen.

3. God knoweth all things, he knoweth the evil doings of the wicked; he will defend his saints that they fight not; he will cover them with his glory, and surround them with a bulwark of righteousness; the city shall be a most holy place, and the wicked shall not enter therein.

4. The glory of God shall be shown forth in it, and the nations shall stand afar off and wonder; the wicked shall be smitten with famine, earthquakes and pestilence; they shall be smitten because of their sins, because they desire to destroy Mount Zion.

5. All who draw the sword do wickedly; him who slayeth a man shall be tormented in this life, and after death they shall be cast into darkness, for no murderer hath eternal life.

##### *The Sorrows of the Wicked.*

The wicked have sorrow, grief, disappointment, and trouble; they are in fear: they fear the judgments of God, knowing that

they do wickedly. But yet they do not leave off their wickedness, but do evil unto the end. They make lies their refuge, but fear that they shall be sought out, and their iniquity revealed; the liar and the hypocrite fear lest their evil works be discovered. The wicked live in darkness, therefore they shall die in darkness; their works are evil, and their end shall be full of sorrow. In this life, they shall have grief, disappointment and vexation of spirit. Even so, Amen.

All the wicked have sorrow, their ways are hedged up, not having the Spirit of God to direct them; they are in darkness; they draw their swords to slay each other; they shed blood for money; they slay each other for gold; for silver they stir up strife; they have no peace, for they are continually working evil or desiring to do it. Their purposes fail for want of understanding; this brings sorrow upon them, therefore they have no peace, but continual torment. For lack of knowledge they die; because of their wickedness the same is cast down into darkness, where they shall remain for a space and a time, no man knoweth how long; but this he knoweth, that all the wicked shall be punished for their evil works. There are many things which man seeth, which he doth not understand, before he searcheth into things which he cannot see; the wicked have done evil in all the earth, they work evil continually, but yet they shall have their reward. Him who speaketh lies, shall be overthrown; the hypocrite cannot stand, for God hath spoken it; all the ungodly must perish. Even so, Amen.

### *The Building up of Zion.*

ZION shall be built up in a day, and in an hour, when the world expecteth it not; the streets shall be paved with gold, and the Temple shall be built with stone which is purified; it shall be ornamented with carbuncle; silver shall be as lead, and gold as brass; they shall live in peace, and the saints shall come to Zion from many countries; from the east, and from the west, and from the north and from the south; they shall come from the nethermost land unto Mount Zion; they shall come in ships; and they shall come riding upon horses and camels, and upon swift dromedaries; they shall come with lamas, and many other beasts, which God has created for the good of his saints; they shall come with ships across the great sea, from the Isles which are afar off. Divan shall hear the word of the Lord and rejoice in it.

By means of their riches the Jews shall be gathered to Jerusalem, especially those that dwell east of the river Euphrates. They shall go to Jerusalem on camels, and upon swift dromedaries; and the city of Jerusalem shall be built up, and shall be more glorious than before. Gold shall be fetched from Opher, and precious stones from Cobi; and the temple shall be more glorious than in former days.



Zion shall also be built up in great glory and beauty ; greater than any other city that ever was before it ; no wicked man shall enter into the city. It shall be a glorious and holy place ; that no filthy or unclean person shall be there ; for thus saith the Lord God of both heaven and earth. The word of God cannot fail, it must be accomplished ; there shall be great fear and strife in many countries ; men shall fear each other because they all do wickedly ; take heed that ye fall not. If ye walk in the dark ye will stumble, and if ye stumble ye will fall ; therefore walk in the light that ye fall not, for if ye walk in the light ye will not stumble. The righteous will trust in God and shall not fall, therefore be ye righteous and holy ; the wicked will fall because they will not dwell in peace ; they fight and slay each other, and are cut off ; the wicked slay the wicked, and they all shall perish ; they cannot stand because they sin against God. If ye serve God ye shall be saved, while all the wicked shall perish ; all the ungodly shall be cut off ; they shall not be left to remain ; they shall fall and appear no more ; they shall not be found forever, for thus saith the Lord God who created all things.

God is merciful and gracious ; he spareth the wicked a long time, that they may repent and be saved if they will ; but if they will not repent he causeth them to be destroyed, for the wicked shall not always prosper in their evil ways, but shall be brought down ; although they are strong they shall be made weak ; they shall be confounded and shall perish ; they shall all fall together. Zion shall be made strong, and the saints shall have peace ; they shall have no war ; they shall not slay, neither shall they be slain for God will preserve them from all evil ; they shall not be destroyed for God will protect them. God is glorious ; all the earth shall see his glory ; when the saints shall see his glory they shall rejoice, but the wicked shall be consumed ; they cannot stand, for God will destroy them ; they shall be as stubble ; they shall melt as wax before the flame ; therefore serve God, that ye may be preserved and saved from all evil. God knoweth all things : therefore serve him, for the hidden things which are beneath the earth, shall be revealed in the last days ; all things which have been hid up shall be brought forth. Many books, many of which have been mentioned, and many of which have not, many books concerning different things, the book of Destolen shall be given unto the saints in the last days for their good ; all things for their good shall be given unto them, that they may have wisdom above all others. Men seek after wickedness, and remember not the Lord God ; the ways of the Lord are justice and truth, the way of men are wickedness and deceit ; deceit ruleth where the Spirit of the Lord is not ; those who seek after power, shall not obtain it ; they shall disappear forever ; they shall not obtain power who seek after it in unrighteousness, for the Lord God hath spoken it. Even so, Amen.

*The Folly of Sin.*

A backbiting tongue is like a two edged sword, it divideth that which is joined together ; a sword woundeth the flesh, but a back-biter breaketh the bones ; a lying tongue and perverse lips, I hate saith the Lord. The liar shall have his part in the lake that burneth with fire and brimstone, which is the anger of the Lord.

The liar shall be cast out of the Kingdom of the Lord God ; the backbiter shall also be destroyed ; for all these offend God, and those who offend shall be destroyed. The treacherous dealers shall be cut off, they shall not stand, they shall be cast down, and they shall be cut off from the face of the earth. The deceitful man among the saints, is like a wild gourd in a vineyard of fruit ; the appearance thereof is beautiful, but the end thereof death. The covetous man is a sharp briar, as a thorn, the beginning of which is evil, and the end thereof is without good. The hypocrite is an evil which no man knoweth, as a pit in the midst of the plains, and him that goeth by shall be taken therein ; as the bitter waters of Edom, by the rocks of Gershon. The idle man, him who knoweth the ways of God, and walk not therein, shall be counted as the ungodly, who cannot stand, who have turned judgement into gall, and wisdom into a bitter fountain.

## CHAPTER 25.

*The world lieth in darkness; and the measure of Iniquity is nearly full.*

The days of the earth are almost numbered, the transgressions of men are nearly at an end ; the days of the kingdom of the west is nearly finished, three score and ten weeks their time is at an end, their cup is nearly full, they shall be given unto fire and desolation. Fire, sword and famine, shall put an end to the exalted kingdom ; a house built upon the sand must fall ; wo to the glory of the west, the pride of the north, the beauty of the fading stars. Twelve and one is not, the residue is broken, like the tree that is smitten with the lightnings of heaven ; as the rulers, so is the people, so are those whom they serve. See the people divided, the liar is not ashamed, the rulers transgress the law, the law of nations.

The people without a foundation must surely fall ; the people are strong but the foundation faileth ; law is the foundation of a people, and justice their strength ; where the law is broken and justice is not found, there the people perish. Even so, Amen.

The Lord will judge the nations, and they shall have their reward, for iniquity, for justice, for judgment, saith the Lord ; the nation is as a broken staff, that on which they lean is broken, they repose confidence in that which will tear them to pieces. Even so, Amen.

They are as one that trusteth unto the crocodile, that will bring him meat. Who shall stand up against the Lord, the mighty one of Jacob? Is not the chief among you perished and the mightiest becoming as naught? The glory of the west, the beauty of the south is as ashes. Wo is the inhabitants of the land, the fading stars, the eagle drawing near destruction. Wo to the land scattered and broken, divided, rising up, standing, broken, as the waves of the sea disappear.

Let the salvation of the Lord be made known, the word of the Lord unto all people, therefore the divided nation, the haughty and exalted people shall not stand.

## CHAPTER 5.

*Taken from the Great Mercies of God to the Wicked.*

1. How long shall the earth mourn, and the inhabitants thereof dwell in sorrow?

2. How long shall the wicked triumph and the sword prosper in their hand?

3. How long shall truth, justice and peace mourn in the ends of the earth or heavens?

4. How long shall the nations of the earth dwell in darkness, and in the shadow of death?

5. How long shall Zion and Jerusalem be broken down, and the holy places be trodden under foot?

6. How long shall the peaceable dwell among the ungodly of the earth?

7. How long shall that which is broken down remain desolate?

1. The earth shall mourn until wickedness shall be taken from off the face thereof, for sin and oppression rules, and ignorance and strife have no end. Who are the inhabitants of the earth that dwell in sorrow? They are those that do not seek after evil, they are those that are waiting for righteousness to come unto them, that seek after joy and mourn because affliction is upon them, and because of the great wickedness that is upon the earth.

2. The wicked shall triumph until the day of recompense cometh, for the wicked are they whose beginning is gall and their end worm, who came from the pit and shall go into the same; their words are fire, and the sword shall prosper in their hands, they shall destroy the peaceable, and sweep off the just, therefore they shall prosper until the day of recompense, which is near, even at the door.

3. Truth, justice and peace shall mourn yet a few days, then shall wickedness be cast off, and wisdom return upon the hills of Bashan, and upon the mountains of the east, where it once dwelt.

safely, where justice and truth were found, and peace among the nations.

4. How long shall the nations dwell in darkness and the earth in the shadow of death? How long shall these things be? The word of God shall be preached unto the nations of the earth, and many shall believe, and that which is broken shall be built up, and that which is desolate shall be healed, and Jerusalem shall be a sanctuary, and Zion an abiding place for the saints, they that once flourished shall rise again from the dust, for the wicked shall destroy each other in their own land, and the inhabitants of the earth shall return into their own country, which was given them in the days of Peleg, and then shall all righteousness, truth, justice and peace, that has been on the earth since the beginning be brought back, and all evil shall be cast far away. Amen.

## CHAPTER 7.

*The great glory of God showed forth upon the Earth.*

13. How long shall men forget the works of the Most High; they sail through the waters, but consider not the power of him who made it; they eat the fruit of the earth, but consider not the glory of him who made it; they love not God, neither seek they after wisdom; they know not the depth of his understanding, neither the height of his wisdom; in his wisdom he hath made the stars, and in his understanding he hath fashioned the earth; the earth and all therein are small, unto God who made all other things. He hath made the moon, and the sun, the stars, and appointed each unto their places.

14. In the book written by Enoch, and also by Abraham is a full account of the splendor of the Sun, the Moon, and a great multitude of the Stars of Heaven. Why do not men consider and learn the ways of God? They see his work, but know it not; they are blind unto spiritual things, they are in darkness, knowing not the right way, neither seeking after it; thus saith the Lord God of hosts, because of this mine anger is kindled against the ungodly, and I will utterly destroy them from off the face of the earth. The wild beasts of the forest shall come out upon one hand, and the waves of the sea upon the other. Famine, pestilence, earthquakes and the sword, shall waste the inhabitants and destroy the cities. In these perilous times the saints shall flee unto the mountains, dens and caves of the earth, to the desert, and unto every hidden hole in the rocks, where man can live; but suddenly the end shall come, a flame of devouring fire shall pass through with a great noise, the earth shall pass away, the saints shall be changed from mortality to immortality, every unclean and corruptible thing shall be destroyed, and the earth restored as at the beginning. Even so, Amen.

15. The land shall then be joined together, the waters shall be in the north and in the south, the rivers shall be broad and long, that ships may sail therein ; their depth shall be five fathoms, and the breadth of the river Jordan shall be a thousand fathoms ; men shall sail in the north sea, and in the south sea, for there shall be no more winter, neither ice nor snow. The earth shall bring forth all kinds of fruit and grain ; all nations shall speak the same language, even the language of the Lord ; there shall be no longer Medes, Persians, Jews, nor Arabians, but all shall be one in Christ Jesus ; they shall build houses and inhabit them ; they shall plant vineyards and eat the fruit thereof, love and peace shall be there, for righteousness shall abound.

*To be continued.*

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From the Writings of Esdras.

## A Song of Nathan the Prophet :

WRITTEN IN THE LAST DAYS.

Ye sons of men, why sing ye yet in vain—  
Why sing of pleasures that will end in pain—  
Why sing of joys that can but end in wo,  
That soon will drive you to the gulfs below !

Vain glory of the rich, the proud, the strong,  
That live with ease, and think the day too long ;  
That sport with time God gave to mend their ways,  
And spend in idleness near all their days.

What is the treasures that you prize so high ?  
Are they still greater blessings than the sky ?  
Your gold and silver shall the rust corrupt,  
And sudden death your peace shall interrupt.

Can garments rich, or jewels bright and fair,  
Make strong the mind, or drive away all care ?  
Will riches teach pure wisdom where to dwell,  
Or raise desires for which once Satan fell ?

No, wisdom seeks the pure unshaken mind,  
And dwells where'er such virtues it can find ;  
Whether in forests wild or deserts wide,  
Or on the Isles, with these she will abide.

But scorn the rich, the proud ungoverned tongue,  
That ne'er the praise of God, or glory sung :

That dwell not with the rich if vain they be,  
But seek a place of rest beyond the sea.

Sow ye the wind, the whirlwind you shall reap,  
And for your folly shall have cause to weep,  
For tenfold vengeance waits the dread command,  
For sin, and pride, and death are in your hand.

Why should the rich and proud so haughty be—  
Why should they not consider all men free?  
All were created on an even scale,  
And all must serve their God, or they must fail.

Justice, truth and honor, wisdom brings  
The greatest and the best of earthly things,  
That comes from God, for all good comes from him,  
And all that do not seek for wisdom, sin.

## To Correspondents and Readers.

The communication forwarded from Rome, Mich., is objectional to the pages of the Olive Branch, because the matter contained in it would be likely to lead to a protracted controversy. This paper is so small that it makes it very desirable that all matter intended for insertion in it should be directly to the point.

The Olive Branch will be enlarged just as soon as the subscription list will make it justifiable.

Brethren and patrons of truth, remember that faith without works is dead. Then if you have faith that the next volume will be enlarged and continued at one dollar per annum, let us see your works in currency that will pay the printer for the present Volume, (if delinquent,) and the next. Our faith is predicated on good authority that the second volume will be forthcoming, but it will depend upon your works for enlargement. Distant subscribers can remit by mail, post paid, directed to Hazen Aldrich, Kirtland, Ohio, or J. C. Brewster, Springfield, Illinois, at our risk. If any copies of the Volume are missing, let us know, and they will be forwarded if the letter is post paid. [Ed.]

ERRATA.—In the 8th No., page 140, 2d line from the top, read, "And formed the vallies, but has not cast them high into the air, neither has he sunk the vallies deep in the depth of the earth, but he has suffered the enemy of all righteousness to do this, because of the transgressions and wickedness of men."

7th No., 10th line from bottom, for R. B. Page, read R. B. Sage.

# THE OLIVE BRANCH,

Q. R.

Herald of Peace and Truth to all Saints.

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VOL. I. KIRTLAND, O., MAY, 1849. NO. 11.

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Issued Monthly, at One Dollar per annum. Published by H. Aldrich.

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Written for the Olive Branch.

## The Sabbath.

The inquiry is sometimes made by persons apparently honest and sincere: "Is it required of us as saints to observe the Sabbath as a day of rest?" In order to settle this question, we take this opportunity to lay before our readers our views and belief on this point.

We believe that it is the duty of all who profess to be Saints, to observe the Sabbath, and to refrain from all secular labors on that day. Our reasons for believing this, are these:

The Sabbath was, in the beginning, set apart by the Almighty for a day of rest. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his works, which God had created and made: Gen. 2. 3. The commandments given to Moses was to Remember the Sabbath day and keep it holy. It was not a new commandment, for the Israelites were commanded to remember the Sabbath day, and the reason given was, that the Lord had blessed that day, and hallowed it. By this we plainly see that the commandment to keep the Sabbath was not given to the Israelites only. It was not one of those Laws that were given because of transgression. It is not a part of the law of carnal commandments which were added because of disobedience. For the Lord had blessed the seventh day and sanctified it, long before any act of transgression or disobedience had marred the beauty of his works. Consequently, it is not a Jewish ritual. It is of an older date than the origin of the Jewish nation. It cannot, with any degree of propriety, be argued that as Christ was the end of the law, the observance of the Sabbath is no longer necessary. With equal reason, it may be said that it is no longer required of us to keep any of the command-

ments given to Moses; and written on the tables of stone by the finger of the Lord.

On this subject many have greatly erred, and some false and dangerous doctrines have been taught and believed in the Church of Latter Day Saints. It is, on this account, highly necessary for us to define our belief on this important point, in regard to the Jewish laws, and the observance of the rites and ceremonies of the ancient people of the Lord. Our belief is this:

All the laws and ordinances that were given to the Israelites, that were not observed and taught by our Savior and his Apostles, *are done away forever*, and are not binding on any; neither has the observance of these laws or ceremonies been required of any people, since Christ came to fulfil the law of carnal commandments. Christ was the end of the law. He was the great High Priest, of which all the former High Priests had been only a type.

The Apostle says: "For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." The law made nothing perfect, but the gospel of Jesus Christ bringeth all who fulfil all its requirements to perfection. The path of the righteous shineth brighter and brighter unto the perfect day.

All the types and shadows of the law were fulfilled in Christ, and from that time forward none of the believers in the gospel observed those things. Paul says to the Hebrews that "Christ needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people, for this he did once when he offered up himself." Christ then was the great High Priest forever. Those Jewish high priests who lived after the crucifixion of Christ, were disbelievers in him, and the truths that he taught.

The apostles did not offer sacrifices, nor perform any of those rites and ceremonies that had been a type of things to come, and which they well knew had been fulfilled in and by the coming of the Savior. It may therefore be taken as a safe rule for our guide in this matter, to observe and do those things that the apostles taught and practiced, and those things that they did not teach and practice it is not for us to do.

That the apostles observed the Sabbath, is too clearly established by facts to be doubted by any honest inquirer after truth.

When Paul was at Antioch, he preached in the Synagogue on the Sabbath. At Corinth he reasoned in the Synagogue on every Sabbath, for nearly a year and a half. At one time, when addressing the Jews, he declared that he had done nothing against the customs of their forefathers, who are known to have been strict observers of the Sabbath. It is also known that the Jews were ever on the watch to discover some discrepancy between the practices of the early christians and their own custom, (for which they might punish them,) yet there is not a single instance



recorded of their ever charging the christians with a neglect or violation of the Sabbath. It may, therefore, be considered certain that the apostles, and those who believed on their preaching, did observe the Sabbath.

Esdras says that those who go to the land of peace, shall observe the Sabbath. Hence it follows, that all who refuse to keep it holy, are not Saints, and cannot lay claim to the promises of safety and protection, that the Lord through these writings, has given to his people, who will obey him. Some object to observing the Sabbath on this ground :

"The Sabbath," say they, "is the seventh day of the week, and that day is not observed by christians of the present age, and we cannot conveniently keep a day holy that all our neighbors disregard, consequently it is useless for us to pay any regard to the first day of the week, since God has not commanded us to keep any but the seventh."

In answer to these, we have only to say, that after the Saints are established in the land of California; the Lord says they shall keep the seventh day, but we have no liberty given us, to neglect the observance of the first day, until we are permitted to keep the seventh. It is a fact which has been proved beyond doubt, that it is for our own good, both temporally and spiritually, to rest from labor one day in seven, and devote it to religious duties and exercises.

The command to keep the Sabbath, like every other command of God to man, was intended for our good; and the strict observance of the Sabbath, and all the other commandments of God, will serve to benefit us both now and hereafter. A late writer on the Sabbath remarks :

"The Sabbatical institution is not a positive or moral institution merely. It is based on a natural law. And if it is the duty of the laboring man not to commit suicide, it is their duty to keep the Sabbath. They were not made for seven days' labor in a week, and they cannot endure it without diminishing their strength, and shortening their lives."

In the year 1832 the British House of Commons appointed a committee to investigate the effects of laboring seven days in a week, compared with those of laboring only six, and resting one. That committee consisted of nearly thirty members of Parliament. They examined a great number of witnesses, of various professions and employments. Among them was John Richard Farre, M. D., of London, of whom they speak as an acute and experienced physician. The following is his testimony :

"I have practised as a physician between thirty and forty years, and during the early part of my life, as the physician of a public medical institution, I had charge of the poor in one of the most populous districts of London. I have had occasion to observe the effect of the observance and non-observance of the sev-

enth day of rest during this time. I have been in the habit during a great many years of considering the *uses* of the Sabbath, and of observing its *abuses*. The abuses are chiefly manifested in labor and dissipation. Its use, medically speaking, is that of a day of rest."

"As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labor and excitement. A physician always has respect to the preservation of the restorative power, because, if this once be lost, his healing office is at an end. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life, and the first general law of nature, by which God prevents man from destroying himself, is the alternating of day and night, that repose may succeed action.

"But although the night, apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a *long life*. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose, the animal system. You may easily determine this question, as a matter of fact, by trying it on beasts of burden.—Take that fine animal, the horse, and work him to the full extent of his powers every day of the week, or give him rest one day in seven, and you will soon perceive, by the superior vigor with which he performs his function on the other six days, that his rest is necessary to his well being. Man, possessing a superior nature, is borne along by the very vigor of his mind, so that the injury of continued diurnal exertion and excitement on his animal system is not so immediately apparent, as it is in the brute, but in the long run he breaks down more suddenly; it abridges the length of his life, and that vigor of old age which (as to mere animal power) ought to be the object of his preservation."

"I consider, therefore, that in the bountiful provision of Providence, for the preservation of human life, the sabbatical institution is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the *natural* duties, if the preservation of life be admitted to be a duty, and the premature destruction of it, a suicidal act."

"This is said simply as a physician, and without any reference at all to the theological question; but if you consider further the proper effects of real christianity, namely, peace of mind, confiding trust in God, and good will to man, you will perceive in this source of renewed vigor to the mind, and through the mind to the body, an additional spring of life, imparted from this higher use of the Sabbath as a day of rest.

"Were I to pursue this part of the question, I should be touching on the duties committed to the clergy: but this I will say,"

that researches in *physiology*, by the analogy of the workings of Providence in nature, will show that the divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it. I would point out the sabbatical rest as necessary to man, and that the great enemies of the Sabbath, (and consequently of man,) are all laborious exercises of the body or mind, and dissipation, which forces the circulation on that day, in which it should repose; while relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins, not one of which, if rightly exercised, tends to abridge life, constitute the beneficial and appropriate service of the day.

"I have found it necessary to my own well being, as a physician, to abridge my labor on the Sabbath to what is actually necessary. I have frequently observed the premature death of medical men from continued exertion. In warm climates, and in active service this is painfully apparent. I have advised clergymen also, in lieu of his Sabbath, to rest one day in the week; it forms a continual prescription of mine. I have seen many destroyed by their duties on that day, and to preserve others, I have frequently suspended them for a season from the discharge of those duties. I would say further, that quitting the grosser evils of mere animal living, from over stimulation and undue exercise of the body, the working of the mind in one continued train of thought, is destructive of life, in the most distinguished class of society, and that Senators, themselves, stand in need of reform in that particular: I have observed many of them destroyed by neglecting this economy of life.

"Therefore, to all men of whatever class, who must necessarily be occupied six days in the week, I would recommend to abstain on the seventh; and in the course of life, by giving to their bodies the repose, and to their minds the change of ideas, suited to the day, they would assuredly gain by it. In fact, by the increased vigor imparted, more mental work would be accomplished in their lives. A human being is so constituted that he needs a day of rest, both from mental and bodily labor."

Men who labor only six days in the week and rest one, are not only more healthy and live longer, than those who labor seven, but they do more work, and do it in a better manner. The experiment was tried in England, upon two thousand men. They were employed for years, seven days in a week. To render them contented in giving up their right to the Sabbath as a day of rest, that birth-right of the human family, they paid them double wages on that day. Eight days' wages for seven days work. But they could not keep them healthy, nor make them moral. Things went badly, and they changed their course—employed the workmen only six days in the week, and allowed them

to rest on the Sabbath. The consequence was that they did more work than ever before. This, the superintendent said, was owing to two causes, viz : *the demoralization of the people*, under the first system, and *their exhaustion of bodily strength*, which was visible to the most casual observer.

It was tried on the northern frontier of the United States during the last war with Great Britain, when building vessels, making roads, and performing other laborious services. The commander stated that it was not profitable to employ men on the Sabbath, for it was found that they could not do as much work in the course of the week. The experiment was tried on one hundred and twenty horses. They were employed for years, seven days in a week. But they became unhealthy, and finally died so fast that the owner thought it too expensive, and put them on a six days arrangement. After this he was not obliged to replenish them one fourth part as often as before. Instead of sinking continually, his horses came up again, and lived years longer than they could have done on the other plan.

At a tavern in Pennsylvania, a man who had arrived the evening before, was asked on Sunday morning if he intended to pursue his journey on that day. He answered, "No." He was asked, "Why not?" "Because," said he, "I am on a long journey, and wish to perform it as soon as I can. I have long been accustomed to travel on horse-back, and have found that if I stop on the Sabbath, my horse will travel further during the week than if I do not."

Examples like these might be multiplied to almost any extent. It would require a large volume to contain them, but the above will suffice for the present occasion. These facts show that "The sabbatical institution is in accordance with the nature of both man and beasts, and the observance of it is profitable unto all things."

And were man nothing more than an animal, and were his existence confined to this world, it would be to his interest to observe the Sabbath. Should all the business, which is not required by the appropriate duties of the Sabbath, be confined to six days in a week, the only time which God has given for that purpose both man and beast might enjoy higher health, obtain longer life, and do more work, and in a better manner, than by the employment of the whole seven. But man has a spirit as well as a body. The Sabbath was instituted for both, to elevate, purify and bless man, both temporally and spiritually, and to fit us not only for usefulness and happiness on earth, but for glory, honor and immortality in heaven. Let us, therefore, Remember the Sabbath day to keep it holy.

J. C. BREWSTER.

Written for the Olive Branch.

**A Revelation given to Joseph Smith, June, 1830.**

The words of God which he spake unto Moses, at a time when Moses was caught up into an exceeding high mountain, and he saw God face to face, and he talked with him, and the glory of God was upon Moses, therefore Moses could endure his presence. And God spake unto Moses saying, Behold I am the Lord God Almighty, endless is my name, for I am without beginning of days or end of years; and is this not endless? And behold, thou art my son: therefore look, and I will shew thee the workmanship of mine hands, but not all, for my works are without end, and also my words, for they never cease. Wherefore, no man can behold all my works, except he behold all my glory, and no man can behold all my glory and afterwards remain in the flesh. And I have a work for thee, Moses, my son, and thou art in the similitude of mine only begotten, and mine only begotten is and shall be, for he is full of grace and truth. But there is no other God beside me, and all things are present with me, for I know them all. And now behold this one thing I shew unto thee, Moses, my son, for thou art in the world, and now I show it thee. And it came to pass that Moses looked and beheld the world upon which he was created: and Moses beheld the world, and the ends thereof, and all the children of men which was, and which are created; of the same he greatly marveled and wondered: and the presence of God withdrew from Moses, that his glory was not upon Moses. And Moses was left unto himself; and as he was left unto himself, he fell unto the earth, and it came to pass that it was for the space of many hours before Moses did again revive his natural strength like unto man. And he saith unto himself, now for this cause, I know that man is nothing, which thing I never had supposed. But now mine eyes, mine own eyes, but not mine eyes, for mine eyes could not have beheld, for I should have withered, and died in his presence. But his glory was upon me, and I beheld his face, for I was transfigured before him. And it came to pass that when Moses had said these words, behold Satan came tempting him, saying, Moses, son of man, worship me, and it came to pass that Moses looked upon Satan and said, Who art thou? for behold, I am a son of God, in the similitude of his only begotten, and where is thy glory, that I should worship thee? for behold, I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee in the natural man. Is it not so, surely? Blessed be the name of my God, for his spirit hath not altogether withdrawn from me, or else where is thy glory, for it is blackness unto me, and I am judge between thee and God, for God said unto me, worship God, for him only shalt thou worship. Get thou hence Satan, deceive me not, for God said unto me,

thou art after the similitude of mine only begotten, and he also gave unto me commandments, when he called unto me out of the burning bush, saying, call upon God in the name of mine only begotten, and worship me. And again Moses saith, I will not cease to call upon God. I have these things to inquire of him, for his glory has been upon me, and it is glory unto me; wherefore I can judge between him and thee. Depart hence, Satan. And now when Moses had said these words, Satan cried with a loud voice, and went upon the earth and commenced saying, I am the only begotten, worship me.

And it came to pass, that Moses began to fear exceedingly, and as he began to fear, he saw the bitterness of hell; nevertheless, calling upon God, he received strength; and he commanded saying, depart hence Satan, for this one God only will I worship, which is the God of glory. And now Satan began to tremble, and the earth shook, and Moses received strength, and called upon God, saying, in the name of Jesus Christ, Depart hence, Satan.

And it came to pass that Satan cried with a loud voice, with weeping and wailing and gnashing of teeth, and departed hence, even from the presence of Moses, that he beheld him not. And now of this Moses bear record, but because of wickedness, it is not had among the children of men.

And it came to pass that when Satan had departed from the presence of Moses, he lifted up his eyes unto Heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son, and calling on the name of God, he beheld his glory again, for it was upon him, and he heard a voice saying, blessed art thou, Moses, for I, the Almighty, have chosen thee, and thou shalt be made stronger than many waters, for they shall obey thy command, as if thou wert God; and lo I am with thee, even unto the ends of thy days, for thou shalt deliver my people from bondage, even Israel my chosen. And it came to pass, as Moses' voice was still speaking, he cast his eyes and beheld the Earth, yea even all the face of it, and there was not a particle of it which he did not behold, discerning it by the Spirit of God. And he beheld also the inhabitants thereof, and there was not a soul he beheld not, and he discerned them by the Spirit of God, and their numbers were great, even numberless as the sand upon the sea-shore.

And he beheld many lands, and each land was earth, and there were inhabitants on the face thereof, and it came to pass that Moses called upon God, saying, tell me, I pray thee, why these things are so, and by what thou madest them. And behold the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with Moses face to face, and the Lord God said unto Moses, for mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is mine only begotten Son,

which is full of grace and truth ; and worlds without number have I created, and I also created them for mine own purpose, and by the same I created them, which is mine only begotten ; and the first man of all men have I called Adam, which is many. But only an account of this earth and the inhabitants thereof, give I unto you, for behold, there are many worlds which have passed away by the word of my power ; and there are many which now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine, and I know them.

And it came to pass that Moses spake unto the Lord saying, be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content. And the Lord God spake unto Moses saying, the Heavens they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come, and there is no end to my works, neither to my words. Behold this is my work to my glory—to the immortality and eternal life of man. And now Moses, my son, I will speak unto you concerning this earth upon which thou standest, and thou shalt write these things which I shall speak, and in a day when the children of men shall esteem my words as naught, and take many of them from the book which thou shalt write. Behold I will raise up another like unto thee, and they shall be had again among the children of men, among as many as shall believe these words were spoken unto Moses in the mount, the name of which shall not be known among the children of men, and now they are spoken unto you. Amen.

## The Writings of Esdras.

(Concluded from p. 175.)

16. Unto God all things are possible, but unto man many things are impossible ; can a man number the fishes of the great deep ? Can he number the grains of sand on the sea shore and upon the desert ? Can he number the trees of the forest or the leaves that are hereon ? Can he number the inhabitants that are in the world in a day ? Can he number the stars ? Will the sun or the moon obey him ? He can do none of these. The power of God is strong and mighty, the power of man is vanity. Like as the fire is quenched by the waters, so man is confounded by the mighty works of God. The princes and the kings of the earth are as grasshoppers, and the inhabitants of the earth as dust. The lightnings smite down the cedar trees, but the power of the Lord utterly breaketh in pieces the nations, the fire consumeth the cities,

even so, the word of the Lord shall consume the ungodly, for his words are as fire, even as flaming swords, among the nations. But before these things shall come to pass, the Gospel of God shall be preached from Sheba to Calkerrel, from Javan, westward, Bethsula, which is by interpretation a Precious land. Love ye the Lord and ye shall be blest. Even so, Amen.

17. Every island shall hear the word of the Lord, even the islands in the midst of the mighty sea, from the north even unto the south; being small, who shall find them? Being afar off, who shall bring them to Zion? The word of God shall be sent unto them; and unto such as will repent, believe, and be baptised, shall the spirit of God be given. They shall build ships and send the word of God unto all other islands, and to the obscure corners of the earth, and such as believe shall remain in their places until the abomination which maketh desolate is set up and ruleth, and is thrown down, then shall the saints flee to Zion, and build up the city of the everlasting God; and from this time henceforth they shall continue to build up the city.

18. Wo unto the fat ones of the earth that devour the flock and spare not the poor, that drinketh wine and are not satisfied with gold, for their end is come, their rejoicing is at an end; the Lord will recompence upon them all their doings; they shall have instead of rejoicing, sorrow, instead of fine linen, sackcloth, instead of the fat of rams, leanness; they shall flee into the wilderness, and shall be scourged, and be smitten; they shall cry unto the Lord, and after many days he shall hear them, and will have mercy upon them, and comfort them, and they shall be girded and brought into their own land, and they shall inherit it, and none shall make them afraid. Even so, Amen.

### *The Blessings of God.*

God blesseth men with many things, but yet they thank him not; the birds sing his praises, but men profane his name. God blesseth men with wine, and oil, and corn, with sheep, and oxen, and horses, with mules, with camels, with barley and fruit. He hath given him a thousand kinds of fruit; he hath created and given him many other things, but yet men praise him not, neither thank him for it; he sendeth rain and causeth things to grow, yet they consider not that God doth it, because their hearts are hardened. Satan hardened their hearts, they hearken not to the counsel of God. When God sendeth his prophets unto them, they reject them, saying, we have already seen enough. For these things they shall be condemned, for not thanking the Lord their God for the things he has bestowed upon them. If they serve God they will remember him, but those who do not serve the Lord forget him; they remember him not, they do not consider that the power of God keepeth them alive, therefore death shall overtake them,



and they shall go down to the grave. Consider the ways of God, for they are glorious, and his works, for they are wonderful. Consider his works and all his doings, for his works are great, they are full of exceeding great wisdom; seek to understand his wisdom, for it is great and full of exceeding great glory.

All things belong unto God, all things are his in heaven and on earth, therefore serve him with all your might, mind and strength that ye may be saved. God speaketh the truth, therefore ye must speak the truth; he loveth all men, therefore ye must be like him; ye must love all men, and speak the truth in your hearts, you must love your enemies, do good to those that hate you, shed no blood, speak no vanity, neither lie, put selfishness and covetousness far from you, let not envy, strife, nor backbiting have place with you; where these things are the Spirit of God is not; therefore these things are not with the saints of God, because they grieve the Spirit of God. Love God and keep his commandments, and it shall be well with thee. If ye understand the will of God, do it; if ye understand it not, inquire of God and he will show thee. Therefore, say not I do not know the will of God, therefore I cannot do it, for God will make known unto you his will when you ask of him; therefore, if ye ask him not, ye are condemned for it, for if ye do not all that is in your power to do, ye shall be condemned, and punished for it. Even so, Amen.

All are condemned for not serving God, but many are saved through his mercies, for he is merciful. Even so, Amen.

## CHAPTER 26.

### *The great Wisdom of God showed forth upon the Earth.*

View now the earth with all its power,

Its destruction cometh in an hour.

In an hour when they think that they are safe,

But all shall fall that have not faith.

How shall the land mourn when the hand of the destroyer is upon it! look and see while destruction yet slumbereth, and vengeance is not awakened, while the adder yet sleepeth in the grass, and the tiger is not aroused from the thicket, while the sword is yet in the sheath, and the bow is yet unstrung. Is not a horrible thing been committed in the South? Shall not vengeance speedily repay the wicked? The hand of the destroyer has long been stayed, but vengeance shall no longer slumber, for death hath stretched forth his hand, and the fire of destruction is already kindled.

Who shall chase the hungry lion from his prey, or quench the fire when it burneth in the stubble? Wo is the earth, and the inhabitants thereof, for they are smitten, and they shall fall; the

young men shall fall by the sword, and your old men shall die for lack of bread ; the cities shall be burnt with fire, and the strong holds shall be wasted by famine, for destruction is decreed upon all the earth. O, Bethsula, how is thy glory fallen, like the rose that is smitten by the east wind; thou was like a goodly tree in the midst of the earth, thy branches spread themselves in the air, and thy leaves made a goodly shade, whose roots were strong in the earth, and whose head was lifted on high ; but thy leaves are withered, and thy branches are decayed. The east wind shall smite thee, and the multitude of waters shall cast thee down ; thy glory shall be dust, and thy pride ashes, for thy cities shall be desolate, and thy vineyards and pleasant places filled with the slain ; thy slain shall not be numbered, and those which escape the sword shall be few. Lament, O ye inhabitants of the land, for your enemies are as the locusts, and your foes as the sand of the sea shore ; therefore thou art as a ship broken in the midst of the sea ; thou shalt perish and none can save thee ; thou must fall and disappear, and shall rise no more at all, for the decree has gone forth, and cannot be removed.

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[BEHOLD the Songs of Isaiah, even the praises of the Lord, for they are written for the instruction of the Saints, that they might be sung in all the assemblies of the righteous, for the Lord God delighteth in the Saints when they sing his praises. Him that praiseth the Lord is as one that burneth incense, with a pure heart and upright spirit, for a lying tongue and deceitful lips the Lord hateth.]

## The Songs of Isaiah.—The Glory of God.

1. Behold the glories of your Lord,  
And see his wondrous ways ;  
'Tis written in his holy word,  
The righteous sing his praise.
2. Behold the Sun in glory shines,  
By its Creator made ;  
It speak his glorious power divine,  
Who placed it in the sky.
3. The moon in beauty sheds its light—  
In silent beauty shines,  
It shows its great Creator's might,  
Whose glory is sublime.

4. The distant stars his glory shows  
To unbelieving man,  
Declare his glory as they shine,  
Formed by the Lord's command.

5. This Lord of Glory, love and life,  
Unto the wicked calls.  
If they will look to him and live,  
They shall be cleansed from all.

6. From all their sins they shall be freed,  
And live and die for him,  
Whose Spirit now doth intercede,  
That ye may look and live.

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Written for the Olive Branch.

## From the Writings of Esdras.

Praise ye the Lord! Praise his name—  
Sing ye the praise of him who came  
To let the oppressed sinner free,  
That all the earth his power might see.

For God is strong, yea strong and great—  
He made the righteous of the dust;  
At his command arose the sea,  
And he will set the righteous free.

He spread the heavens high above:  
There reigns in peace the God of love—  
There rides the heavenly queen on high,  
And stars bright glittering through the sky:

The strength that holds the sky above,  
Did form the lion and the dove;  
He formed the planets in their course,  
And tunes the stars with matchless force.

The comets riding fair on high,  
And meteors blazing through the sky,  
Which oft in fiery showers descend,  
And brings a tempest in the end.

The power that lifts on high the sun,  
Which doth its daily courses run;  
That makes the planets silent shine,  
And gilds the sky with light divine.

For beauty shines in all the sky,  
And thousand stars to us draw nigh;  
And he who made the sun to shine,  
Did fill the stars with light divine.

He made the milk way's circling arch,  
Through which the hosts of heaven march;  
He made the spirits of the air,  
And all the hosts of heaven fair.

## The Words of Righteousness to all Men.

In the twenty-fourth day of the second month, I, Esdras, wrote this book, which is the Words of Righteousness to All Men, and this is the word of the Lord, to every people under the Heavens. The Lord sent his angel unto me, who said, arise and write the words that the Lord thy God shall give unto thee, and I did so. And the words were this: If any man serves the Lord, he will do it with his whole might, mind and strength, and he will do all things that the Lord commands him to do; for the Lord has commanded him that he shall love his neighbor as himself; that he shall not murder; also, that he shall not steal, and many other things which is for their good. The Lord hath created the trees of the forest, and the grain which groweth in the field; also, the herbs that groweth in the valleys; the birds that fly in the air, and many beasts for the use of man; also, the fishes that swim in the water; and after all this, man will not obey him; vanity and pride is in the hearts of men; although the Lord has created all these things for his good, he will not keep the commandments that he has given him. The Lord feedeth the birds of the air, and the fishes of the sea, by his liberal hand; also, every thing that he has created, is preserved by his power. Hath not the Lord given you all things that you have, and why will ye not obey him? Repent, ye nations of the earth, and serve the Lord your God with all your minds and strength; for all things belong to the Lord who created you of the dust, and formed you of the ashes of the earth. Praise ye the Lord, all ye nations of the earth, for the many things that he has done for you. Repent, ere the great day of his judgment comes. Come all ye inhabitants of the earth, and serve him who created all things you have. And

now this is the word of the Lord to every people under the heavens : In the last days there shall be a great tumult upon all the earth, and every nation under the heavens shall be shaken, for nation shall destroy nation, and many shall fall to rise no more. Famine, pestilence and earthquakes shall destroy many, and all who will not serve the Lord shall be destroyed. But if they will serve the Lord, they shall be preserved, as it was in the days of Emen and Noah ; as Noah was preserved from the flood, and Emen from the hands of his enemies, even so shall it be with those that serve him in the last days. It shall be in those days that every man shall be afraid of his neighbor, for great fear shall be upon all flesh. But to all those who will serve the Lord, he will be very merciful, and his great goodness unto them shall be very great, for they shall be preserved from the hands of their enemies, from famine, pestilence and earthquakes.

Was not the children of Israel delivered from the armies of Pharoah ; and Mecanist escaped over the mountains from those who sought to destroy him? And it shall come to pass in those days, that all things which is not preserved by the Lord, shall be destroyed, and the earth shall be shaken, and all things that are in it shall be removed from their places, and all that are upon the earth shall be shaken, and all the wicked shall be destroyed. Repent, O ye inhabitants of the earth, and hearken unto the words of the Lord your God. Why will you not repent and serve the Lord, who created you, and the earth, and all things that is upon it for you. But pride and vanity is in the hearts of men. And it shall come to pass that the trees of the forest shall be destroyed, the birds of the forest shall be cast down, and the fishes shall be found on dry land, and many beasts which are for the use of man shall be destroyed, because of the great wickedness which is upon the earth.

Repent, and come unto the Lord your God, for he is the only one that can save you from his great and terrible destruction. Also, in that day the serpents shall come out of the sea, and the wild beasts of the forest, and shall destroy many, for in that day the Lord shall pour out his wrath upon all nations, for they will not obey him, and keep his commandments ; but in that day, there will be some in all nations that will obey him, and unto those he will be merciful. Even so shall it be, that if any will not serve the Lord, he shall be destroyed. Why will ye not repent and serve the Lord your God, who hath created all these things for you ?

A day will soon come in which he will destroy all the wicked that will not repent. Great darkness is upon the earth, and all nations hath forgotten the Lord who created them ; and it shall come to pass that there shall be but five of a city saved, and two of a thousand also, and the rest shall be destroyed. And it shall come to pass that many of the Saints shall be slain. Arise, ye who

are cast down, and praise the Lord. But man whom the Lord created is the most wicked of all his works; even the birds of the air, and the beasts of the field praise the Lord their God more than men, who are the greatest of them all. Arise, O ye men of Israel, and all ye men of the earth, those that dwell on the earth, and in dens and caves in the depths of the earth, and repent of your evil ways, and turn from your wickedness, and serve the Lord your God, for in the last days there shall be a great earthquake, which shall destroy your cities, and the dens and caves in which you dwell; there shall be many great famines which shall destroy the grain of your fields; and you shall be destroyed by pestilence, if you will not repent and serve the Lord; and your cattle shall also die of thirst. But if ye will now repent and serve the Lord, he will preserve you from famine, pestilence and earthquakes; he will pour out his Spirit upon you at all times, and he will preserve your flocks by his almighty hand. You shall not worship any thing in heaven or on earth, but the Lord God, who created these things which you see around you. For when this trouble and distress shall come upon the earth, if you will serve the Lord, he will preserve you; why will not ye repent?

(TO BE CONTINUED.)

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**Translated from Esdras.**

The earth shall be cleansed from all evil;  
And wickedness perish with all;  
But the righteous, the saint, the believer,  
Shall never be suffered to fall.

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**Remittances since December.**

R. Malby \$1, J. Wilder \$1, J. W. Crane \$1, C. H. Gardner \$1, J. Kelly \$1, Wm. W. Lain \$1, G. Meteer \$1, Wm. Jennings \$1, J. McDowell \$1, O. Johnson \$1, J. H. Bishop \$1, H. Herringshow \$1, D. Brown \$1, M. Olmstead \$1, J. F. Green \$1, G. Mory \$1, L. Sanger \$1, C. Smith 50 cts., J. M. Adams 50 cts.

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**ERRATA.**—In the 9th No., page 149, 9th line from the top, for “half a time,” read “a time,” and in the 10th line from the top, for “a time,” read “half a time.”

# THE OLIVE BRANCH,

OR

Herald of Peace and Truth to all Saints.

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VOL. I. KIRTLAND, O, JUNE, 1849. NO. 12.

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Issued Monthly at One Dollar per annum. Published by H. Aldrich.

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Written for the Olive Branch.

## The Writings of Esdras

SPRINGFIELD, May 6th, 1849.

In those times when the Almighty Lord hath determined to punish all the transgressors of His holy law, and to overthrow and bring to naught all the nations that will not observe and keep the commandments that He has given unto all men; then shall those be chosen who shall be endowed with power and wisdom from on high, and the spirit of understanding and knowledge shall be with them. These shall go forth and proclaim the Truth unto all the inhabitants of the earth, and warn all to repent of all their ungodly deeds, and all the abominations which they commit, and the powers of this earth, neither the power of Satan, shall be able to prevail against them. For the work of the Lord is great, and in righteousness; and in power shall His servants go forth to accomplish it. Therefore, let all who are called of the Lord, and chosen to labor in this work be faithful, even unto the end. And the power of God shall be made manifest unto many, and many shall, thereby, be brought to a knowledge of the Truth, and be saved in the everlasting kingdom of righteousness. At that day shall those who have set themselves up, and who bear rule in unrighteousness, and who practice wickedness in the name of the Lord, be cut off, and their powers brought to naught. All men shall see and understand their transgressions. And many, who by the rulers of the people, have been led astray and been deceived, shall return again, and repent, and forsake the evils in which they have been led; and some at last shall be saved in the kingdom of God. Let all the servants of the Lord give heed un-

to the commandments which have been given unto them ; let them strive to live righteously, and to deal justly continually ; let them take heed that there be no unrighteousness found amongst them, for inasmuch as there is unrighteousness found amongst my people, they are under condemnation, saith the Lord, and my power shall not be made manifest for their salvation, except they be pure and holy before me.

They who delight to keep my law, will I delight to uphold and strengthen, saith the Lord. They who faithfully observe my commandments and walk humbly before me, and are not lifted up in the pride of their hearts, shall be made honorable among my people, for whosoever doeth the work of righteousness, and seeketh not for reward, or the praise of men, the same shall be rewarded, even with that reward of righteousness which is laid up in store for all who strive with diligence and humility to establish truth in the earth.

### A Vision of the Latter Times.

In the time when the end draweth nigh—when the time draweth nigh that the Highest hath appointed for the establishing of his kingdom, by a people not exalted, by a remnant despised and broken off ; but whose righteousness shall exceed the righteousness of their brethren. By a people oppressed and esteemed as naught, shall the work be done, for the desire of their hearts shall be truth peace and holiness.

In that time when these things begin to be fulfilled, shall the Nations of the earth be confounded, for distress, and tribulation, and anguish shall come upon them suddenly. They who love peace shall mourn and be afflicted, for the sword shall be unsheathed for battle, and shall return no more, until the power of the wicked is broken, and those who will not deal justly are brought low. Let the Lord be exalt ; let his name be made honorable among the Nations ; let his power be made manifest for the deliverance of his people, that all the nations may see and understand his work, even his great work, which shall be wrought for the salvation of the saints. From the land of Egypt shall come forth an oppressor, and from the east a mighty, and a terrible one. Many cities shall be consumed by fire, and many strong holds shall be made desolate. Many years shall they reign in oppression, and the land shall mourn because of the power of the unrighteous Ruler, and they who be with him.

Many nations shall they punish, and great men shall they humble, and bring low the pride of the haughty. Because of them, shall Bethsula be afraid. Their power shall be a terror to those afar off.

A small nation shall wax strong in battle, and the people es-



teemed as weak shall humble the mighty. Before them his armies shall be as stubble given to the devouring flame. His glorious cities shall be filled with astonishment. His chief Captains shall be dismayed, and his valiant men overcome with fear; and the people esteemed as naught shall prevail even unto the end, and their power shall be exercised in the defence of the truth, and by them the saints of the Most High, shall be assisted to do the work given unto them. Yet their rulers will not become Saints; but their power will they employ to assist the Saints to establish the truth.

Many and wonderful will be the works of the Lord Almighty, for in those days shall commence the continual prosperity of the Saints. Yet not without tribulation shall the work be accomplished, for the hearts of all men shall be tried, that the faithful and upright may be known among the people, and the unfaithful be made manifest by their unfaithfulness. The apostles of the truth shall be steadfast, upright and immoveable in the truth, and shall be those who have been proved, and found worthy; that they be not a reproach unto the people of the Lord.

Thus saith the Lord unto his people, be ye diligent, and let not the transgressor pass by unrebuked, or the wicked perish unwarned, for the day of my wrath is terrible, and shall come when the world looketh not therefor.

### A Revelation given to J. C. Brewster, AT SPRINGFIELD, ILLINOIS, A. D., 1849.

Thus saith the Lord your God, even Jesus Christ: That there may be order in my church, I now give unto you this commandment, that ye neither teach or practice any doctrine that is not revealed in my gospel, which is contained in its fullness and purity in the Bible and Book of Mormon. Therefore, this is my commandment unto all my Saints, and more especially unto the Elders of my church, who are sent forth to teach righteousness to the people, that ye teach no doctrine that is not contained in both these books, except the order and time, and place of the gatherings, and the temporal work, as it is revealed in the writings of my servant Esdras.

In this revelation we have a plain commandment, one that can not be misunderstood. There need not now be any diversity of opinion as to the doctrine that we believe, or any doubt as to what constitutes the faith of the church. Every intelligent person can examine the Bible and Book of Mormon for himself and see at once what we believe, and what we disbelieve.

Every Elder that is sent forth to preach is required to observe this instruction, and the moment any elder presumes to teach any doctrine, or advance any principle that he is not able to prove by

both the Bible and Book of Mormon, he is teaching false doctrines and principles that are not a part of the faith of the Church. The Presidency of the church has this, among its other duties, to see that all the apostles and elders are properly instructed, and that they teach no new or any doctrines, that are not received as a part of the faith of the church. We wish to have our position distinctly understood. The word of the Lord to us, is that we neither teach or practice any thing that is not contained in the gospel. We have nothing to do with the Law of carnal commandments anciently given to the Hebrews. We have nothing to do with their rites and ceremonies. These were all superceded by the gospel, and we are now under the gospel, and not under the law ; and if we obey the commandments, we shall neither teach or practice any thing that is not required of us in the gospel, as it is left on record for our instruction, except it be the temporal work, as revealed in the writings of Esdras. It is impossible to establish a church upon correct principles without taking both these books for our guide. The fact, that the Bible alone is not sufficient, is clearly proved by the existence of such a great diversity of religious opinions, throughout christendom, all founded upon the Bible. In order to supply what was wanting in the Bible, the Book of Mormon was revealed, and brought forth, containing the fullness of the gospel, written in such plainness, that it is impossible for it to be misunderstood by any honest enquirer after truth. One fact is worthy of note, that the Book of Mormon does not teach any doctrine or principle different from what Christ taught his disciples, and commissioned them to preach. But such is the plainness of the truth taught in the gospel, as revealed in those two books, that taking them in connection, as the Lord has directed, it is impossible for us to err ; it is impossible for us to teach aught but truth, righteousness and holiness, and it is impossible for us to be deceived by any false doctrine, which the preverters of the truth may teach.

The apostle says that in the scriptures are hard things to be understood, and that some, in his day, did wrest them to their own destruction. The same is true now. There are those who appear to be unwilling to take the plain word of God for their guide, but lay hold upon those things that are hard to be understood, and are continually teaching, or rather professing to teach. They "desiring to be Teachers of the Law, understanding neither what they say, nor whereof they affirm," while they neglect the weightier matters.

This must not be permitted in this Church. And we now say to all, that the Bible & Book of Mormon taken together, and not either of them separately, is our guide. Every commandment or instruction that can be found in the gospel, in both the Bible and Book of Mormon, we receive, and we do not receive any doc-

trine that cannot be proven by a plain passage from both books. By following this rule, we receive all the good and reject all the evil that has ever been in any church on earth, and are enabled to build upon the true foundation. One doctrine that has been taught in the church, in times past, by a strange perversion of the scriptures, is completely and forever silenced by the application of this rule. This doctrine is briefly stated by its advocates in these words: "Children," say they, "have no law or commandment given them but to obey their parents, neither have women any commandment but to obey their husbands." Now in order to prove their erroneous principles, it is their custom to refer to some passages in the Bible, always however omitting to quote others, equally important, which do not coincide with their own erroneous views. Now the apostle Paul, when speaking on this same subject says, this is a great mystery, & again in another place he says: "We have no such customs neither the Church of God," & the silence of the Book of Mormon on this matter fully confirms the truth of this quotation. Men, Women and Children, after they arrive at years of accountability, are alike amenable to the law of God, & the man who dares to teach otherwise is a perverter of the scriptures of truth, a crime of no ordinary magnitude. This doctrine is well calculated to overthrow the church, if it is once introduced. It is nothing more or less than the very worst possible form of tyranny and oppression. It represents the Almighty as a respecter of persons, when he plainly declares that he is not. We sometimes hear the advocates of this doctrine quote the writing of the ancient historian and say the woman is inferior to man in all things; consequently the husband must rule. Let us look at the facts recorded in the Scripture. We read that Miriam, Moses' sister, was his counselor. We read that Deborah, the prophetess, sent forth the armies of Israel to one of the greatest victories they ever gained over their enemies, and also that she judged all Israel. Again we read of Huldah, another prophetess, who declared the word of the Lord to Josiah king of Judah. We see no evidence of inferiority in all this. — On the contrary, it shows that all, who fear God and work righteousness, are acceptable in his sight. The Book of Mormon says that God reveals himself not to men only, but to women also. The prophet Joel, speaking of the last days, says your sons and daughters shall prophesy. Here we have the same principle taught in both books, consequently we receive it, for it is true. The order of the gospel is all the order that is necessary for the government of the families of the saints; the application of the precepts and doctrines of the gospel is universal; the principles that Christ taught, if observed carefully and honestly, at once supersede the necessity of any other order for the government of the saints, either as individuals or families. If we

all do unto others as we would have others do unto us, there will be no difficulty. In connection with this subject we will mention another fact. The writings of Esdras are entirely silent on this subject. It is however stated in the Order of the Church, that every member in good standing is entitled to a vote in the general assembly of the Church; no distinction or exception is made.—Much more might be said on this subject, but as this is only one of many false doctrines which it is necessary for us to refute and to overthrow, we will dismiss this for the present, hoping, yea, firmly believing that every honest person will be agreed with us in these views and sentiments.

H. ALDRICH.  
J. C. BREWSTER.

## The Words of Righteousness to all Men.

(Concluded from. p. 192.)

And now I, Esdras, am about to write the words that the Angel of the Lord gave unto me: Hath not the Lord said unto you, that if you will serve him, that he would save you from the hands of your enemies, from famine, from pestilence and from all evils? It shall be well with you in those days, as it was with Emen and his brethren, when they were surrounded by the armies of Gition; the Lord sent his angels and carried them away. And the blessings of the Lord shall be great unto you, and he shall send his angels to make known unto you his will. And it shall come to pass that he shall pour out his Spirit upon all those that will obey him. Arise, and praise the Lord for his many blessings unto you. And it shall come to pass in these days, that a part of every nation, also many of the Saints, shall be slain. But, after death, hath not the Lord said that the Saints shall dwell with him? But some shall not be slain. Arise then, ye that sleepeth, and serve the Lord your God, or ye shall be cut off. And it shall come to pass, that although there shall be many earthquakes, there shall be a city built on Mount Zion, that shall not be thrown down nor destroyed; and no one but the righteous shall dwell therein; and in this the Saints shall find safety, if they will keep the commandments of the Lord. And it shall come to pass, that those who dwell on the islands, that will not serve the Lord, they shall flee to the wilderness and a part shall die of thirst, and a part shall be destroyed by wild beasts, and the residue shall die of hunger; and it shall be with those that will not serve the Lord their God, that when these troubles shall come upon the earth that many of the Saints shall be slain; and in those days the rich men shall be cast down. Arise, ye that obey the Lord, and

rejoice, for the wicked shall be destroyed ; and the earth become pure, and the righteous shall dwell upon it. Praise and serve him all ye nations ; praise him ye birds of the air, and the fishes of the sea. Praise him all ye living beasts, for great is the Lord that created you. And it shall come to pass in these days, that many wild beasts shall come forth upon the earth, that are not known by men ; and they shall destroy the wicked that fear not the Lord. Arise, and serve the Lord, and fear not what men shall say of you, for they speak evil of you ; because you serve the Lord your God. Great is your reward ; be not afraid, and turn not back, because men shall rise up and persecute you, and slay you, for I say unto you, great is your reward. Great darkness is upon the earth, and all those that dwell upon the earth, whom the Lord has created, are in darkness ; but the glory of the Lord shall shine forth like a torch in the caves of the earth, for the glory of the Lord shall be greater than any other. Arise, ye that slumbereth, and awaké ye that sleepeth, for the day of the Lord is at hand. Arise, and go, ye swift messengers, and proclaim the word of the Lord to all nations, that through mercy they may be saved ; for if they will obey the Lord, although their bodies be destroyed, after death they shall dwell in the presence of the Lord their God, and these are the words which the angel of the Lord spake unto me. And it shall come to pass, in the last days, that all those that will not serve the Lord shall be destroyed. Great is the Lord, and he is able to save you. But now, when the Lord has sent his word to you, if you will not obey him, Wo is unto you if you will not serve the Lord, who is your God. And now I say unto you that dwell in darkness, and know not the way of the Lord, repent and serve the Lord, and bow not down to graven images, and say these are my gods, but bow down to him who can save you, and praise him, for he sendeth the rain upon your fields, in the season thereof. But if you will not serve him, the rain shall not be sent upon your fields in the season thereof ; and the whirlwind and storms shall destroy your flocks, and your herds ; and the earthquakes shall destroy all things you have ; and you shall be slain, for thus saith the Lord your God. And now I say unto you, if you serve the Lord he will pour out his Spirit upon you, and reveal many things unto you, of which you now know not of. The power of the Lord is great ; his great goodness to the sons of men is very great ; therefore, I say unto you, repent ; repent and serve the Lord your God, for no one else is able to save from the great and terrible destruction which will soon come upon all the earth ; for the Lord in his anger is about to pour out his vengeance upon all nations. When the Lord sendeth his lightnings forth like an arrow it both cutteth down and destroyeth all things. Whether it is sent who can turn the hand of the Lord, or who can escape vengeance

of his fierce anger ? Is there any one that can make the rain to cease from falling on the earth, or the storm to cease at his command ? If he can do this in his own strength, he can then turn away the wrath of the Almighty. Is not the lion fierce, and the whale strong ? Doth not the leviathan play in the waters of the great deep ? And when the king of all beasts roareth, the lion doth fear and tremble. Even so shall it be. The Lord shall work, and no one hindereth him ; and when the kings and princes and mighty men, and ~~and~~ rulers of kingdoms, shall hear the thunders and lightnings, which the Lord God shall send upon the earth to destroy the wicked, they shall fear and tremble, for thus saith the Lord God of Israel. O, why will ye not repent, for if you do not, a great and terrible destruction awaits you, and you shall be destroyed.

Praise the name of the Lord your God, who ruleth forever over all the earth, and who is about to bring again Zion, and who by his power is about to cause the foundation of the great city of Jerusalem to be laid. Praise him all ye nations, all ye that dwell upon the earth, for he, who is the Lord God, is about to do great things. Praise him, O ye nations that dwell under the heavens, for the many wonderful things he has done for you. He has preserved Emechan from the hands of his enemies, and delivered Utilus, who is the son of Zecares, from the flames that devoured the city of Boled. He also preserved Zemiraitus from the power of the lion, and fed Emiratus, in the desert of Kitron, with bread from heaven ; and preserved Danietus from those who sought to destroy him. And hath not the Lord said that those blessings are for you, if you will but serve him. The Lord is great, and he is able to do all these things for you if you will but serve him. The Lord hath also preserved Utilus from drowning, in the river Euphrates, whither he was cast by his enemies ; he also preserved Unimus from being devoured by the serpents that came up out of the great seas ; he also delivered Asknolus from the hands of his enemies. These and many other wonderful things hath the Lord done for his Saints, in all ages, when they call upon him for assistance.—Blessed is he that serveth the Lord his God, with all his might, mind and strength. He has, and will, cast down all things which should not stand ; and those things which should stand shall be strengthened. Praise the Lord. It is better to dwell in the wilderness and serve the Lord, than to dwell in the palaces of Kings and do wickedly.

### To Subscribers and Correspondents.

The 2d Volume of the Olive Branch will be issued from Springfield, Ill. The main reasons for changing the place of publication is that we have had to go twenty-three miles to

get our printing done, which has added much to the expense of the present Volume; besides most of the matter that we wish to publish is from the Writings of Esdras, furnished by J. C. BREWSTER, at Springfield. And that he lives near by a press, and can attend to it with less expense, and will have the better opportunity to avoid mistakes.

All remittances and communications for the 2d Volume can be forwarded to J. C. BREWSTER, Springfield, Ill.

H. ALDRICH.

## An Abridgment of the Ninth Book of Esdras.

BY JAMES COLIN BREWSTER.

RETURN unto the Lord, your God, lest ye be cast off; for the wicked shall surely be destroyed, and the ungodly shall be consumed with unquenchable fire. They that know the way and walk not therein, shall find darkness, and not light; they that turn from the ways of God shall not be comforted; they shall go into darkness, and unless they repent, they shall be utterly destroyed, for speedy destruction cometh upon the ungodly, who have seen the way and walk not therein; who teach the word, but turn aside from the commandments; walking in forbidden ways, and speaking vain and lying words; and turn aside after the temptations of Satan. They lay a snare for their brother, and dig a pit for their neighbor; they turn from light into darkness, and because they cleave unto darkness, they shall have darkness; and they shall stumble and fall, being taken in the snares which they set, and falling into the pits which they have dug. For the word of God is not in vain, neither shall it fail, but shall continue the same forever. Therefore the ungodly shall not stand, but shall perish in the midst of their days; for they that serve Satan shall fall into darkness. Therefore be not led astray, for they that are led astray and do not return shall be cut off. But they that serve God shall be made strong; they shall prosper and dwell in the land which the Lord their God shall give them. For his strength is above the strength of men, and his word cannot be broken. They that fight against their enemies shall be slain, and they that escape the sword shall pass through much tribulation, and few of the ungodly,\* even those that call themselves Saints, shall escape; for they have been a wicked and rebellious people; they have been called, but have turned aside from the right way. Therefore, they shall be driven. They shall build houses but shall not inhabit them. They shall plant vineyards, but shall not eat the fruit thereof. They shall be scourged for their iniquity, and perish because they will not repent. But they that will repent shall receive mercy; but they who are proud and rebellious, shall receive affliction; they shall not be spared, or pitied, for the hand of the destroyer is upon them. They shall be brought down, and made desolate by fire and the sword. For this, saith the Lord, I will bring upon them a strong people, whom they hate, and a terrible one whom they despise, and I will utterly bring them to nought. Though they be numerous as the sand of the sea shore, yet they shall be confounded, and their multitude shall be afraid and tremble, when the Lord God shall commence his great work, and begin to cut off the proud, and destroy the ungodly, to whom judgment is as gall, and righteousness as wormwood.

\*The ungodly is that part of the Mormons who profess righteousness, but work iniquity.

Therefore, shall their destruction come quickly, and their end shall come in an hour; for they are strong, yet they shall be brought down, and they shall become weak. They shall all be smitten, but they shall not all perish. Therefore they that repent and turn unto the Lord their God, shall be preserved.

Let not the inhabitants of the Earth rejoice when God shall destroy the ungodly, for he will surely recompense upon the wicked their wickedness; for he will not suffer the wicked to escape, (i. e. the enemies of the Mormons,) and he will also punish the ungodly, for he is a God of justice and truth, and will not suffer any transgressor to escape. Turn unto the Lord your God, that ye be not utterly destroyed, for God will surely recompense the wickedness of the ungodly upon their own heads, for his judgment shall overtake them suddenly; neither shall the fire be quenched when it burneth in the stubble; neither shall the lion be turned aside from the prey. Therefore, the judgments of God shall be as fire among the ungodly, and as a lion among the wicked: for on one hand shall be sword and fire, and on the other wild beasts and desolation. Therefore, they shall be scourged, because their transgressions are as numerous as the sand of the sea shore. They shall not be spared, but they shall be driven out of the land of their inheritance. As Israel was driven forth by Nebuchanezzar, king of Babylon; even so shall the ungodly perish and be visited with utter destruction in the last days. Therefore, let the ungodly fear and tremble, and the wicked be afraid, for God will not spare them any longer.

Serve God, therefore, that ye be not destroyed with the ungodly; for they shall be destroyed, and none can deliver them from the hand of the destroyer, for destruction shall surely come upon this people, for the oppressor shall surely be oppressed, and they that break shall surely be broken, for the scorner shall be consumed, and they that watch for iniquity shall be cut off. For the ways of the ungodly are in darkness, having turned aside from the right way, they shall surely stumble and fall. Therefore, turn aside from the ways of the ungodly, and walk not in their ways, for they go to destruction.

Let not them that do evil say that their works are good; they shall surely come to nought; they shall surely be destroyed by the sword of the Lord, for his hand is strong, and he will destroy the enemies of his Saints, and will confound the Nations, and overcome their strength. He will send upon them pestilence, earthquakes, and wild beasts to devour them. He will dry up their rivers that ships cannot sail therein, and make the glory of the earth vanity, and their strength as dust before the whirlwind.

He will make the fenced cities heaps, and the strong holds a desolation. He will smite the rich that are in the plains, and the strong that are upon the mountains, and make the vallies desolate. He will brake the ships that are in the sea, and send upon the islands a consuming fire. He will make the nations to mourn and the earth to weep. When men sow the seed he will withhold the rain, but in time of harvest he will send an abundance of rain. And on the Idle city he will bring fear, and the Prince of fear shall rule over them, though they say every man to his neighbor, let us be strong. Although they make to themselves swords and snares, and dig pits for their enemies, yet shall they back from the battle, and they shall be snared, taken and broken, and the words of Alciba shall be fulfilled, which he wrote, saying:

“Strong is the God of the heavens, whose power is over the earth, and the sea, and all things that is therein; at whose power the sun is darkened, and the moon shall be turned to blood, before whom Babylon is as stubble, and the Idle city as chaff, to be consumed or driven away by the whirlwind; yet will the transgressors transgress, will the wicked continue to do wickedly, will they seek after wickedness before him who created both the heavens and the earth. These shall be smitten with the sword of Jehovah, who in his fierce anger shall cast them away, who oppress the poor and lay up unto themselves riches—that feed themselves and regard not the needy: they clothe themselves with rich garments, but spare not those that are in want.



For these are judgments deep in store,  
Which on their guilty land shall pour,  
A torrent strong, not turned aside,  
To quench in blood their lofty pride.  
What power shall quench the burning flame,  
That in the stable still remains,  
Or turn the worldwind's wrath aside,  
That scatters chaff and lofty pride?

Or stop the arrow, strongly shot,  
Their name from off the earth to blot;  
Or drive the lion from his prey?  
For now is God's avenging day.

Or who shall stop the torrent's course,  
Or stop the sword with all its force,  
And drive again the hated power,  
Who came against them in an hour?

For these shall surely overturn,  
That proud ungodly men may learn  
God is not in their secret ways,  
But is the King and Prince of days.

Lord, save the righteous from all ill,  
And all thy promises fulfill;  
Smite the ungodly with thy rod,  
Till all repent and turn to God:

To whom shall strength be given, or to whom shall righteousness be restored? Strength shall be given to them that keep the commandments and that obey the law.

They that keep the Sabbath holy, and profane not the name of the Lord God; that take not usury and abhor all works of darkness and secret combinations, for these are from Satan, and multiply evil upon the sons of men; that speak the truth and deceive not; unto these shall strength be given and righteousness restored. For beyond the everlasting hills is the land of Bashan.

For a terrible one shall stand up, before whom the ungodly shall tremble— for unto them the power of God is terrible, and they fear his glory more than the sword; for the servants of God shall be terrible; and they that go to Bashan (California) shall have strength given, and righteousness restored unto them. Let not the ungodly prosper, saith the Lord, for upon the idle shepherds will I bring a strong people; and a terrible one will I raise up, that they shall be broken and scattered, and upon every hill and in every valley shall they mourn; into whatever land they shall go, there shall they be afflicted. They shall in no wise escape, for they are transgressors; they are rebellious, proud and haughty; therefore, they shall fall.

Against whom shall judgment be brought forth, and against whom shall the battle be set in array? Those who know the commandments and keep them not. These will the Lord cast down, and bring upon them sword, fire and desolation, when their vallies overflow with abundance, and the plains are covered with grain, and the sound of rejoicing and mirth is heard in the city. Then shall be heard a voice on the waters of Cedron, crying, "Wo unto the land and the inhabitants thereof." For a fierce and a strong people, whose horses' hoofs are as steel, and the sound thereof as a whirlwind, these shall trample under foot the vineyards, and set on fire the fields of grain.— And the Idle city\* shall be confounded, and the multitude thereof shall be of small power.

\* The idle city is Nauvoo, so called, because the inhabitants of that city profess to serve God but do not. Therefore they are called Idle, as they do not the works they profess to do. This does not apply to all, but a majority are of this description.

And the mighty man shall turn back from the battle, and their swords shall be of no avail, and their enemies shall encompass them round about, and shall enter in, and shall utterly make waste and destroy. They shall slay with the sword, and burn with fire until they make the city a desolation, and a burying place for the people that are therein. But they who fear God shall escape through the wilderness, and go beyond the river Amli (Rio del Norte) unto the land of their inheritance, a land of hills, of vallies, of plains and pleasant places, which brings forth in abundance, that they who go there shall prosper.

The land of Bashan shall be given to the Saints—those who shall escape from the midst of the ungodly. They who go there shall not be of the ungodly; they shall be those that speak the truth and lie not, that love peace and abhor war, that are not lovers of gain and seek not after riches.

These shall go there and inherit the land, for no one but the righteous shall dwell there. But they shall dwell there, and no one shall make them afraid. They shall build cities; they shall plant vineyards, and they shall make the desolate lands a garden, and the forsaken place a fruit field; they shall make the waste places a pleasant land.

Wo to the Idle city for their transgressions are many, and the righteous among them are very few, and because of these they are spared, and when these turn to wickedness they shall be destroyed. Therefore repent and return unto the Lord, lest ye be cut off; for God will sweep away the wicked, and overthrow the ungodly, and they shall sink into darkness.

The strength of the Saints shall not be shaken, neither shall they be overthrown; neither shall the ungodly have power to make them a prey, for the sword of the Lord is strong, and it shall be terrible among the nations, and the cities of the wicked shall fall before it. Their walls shall not stand, neither their towers defend them; but they shall all fall and perish together, even in wickedness. Wo to the Idle city, and to the inhabitants thereof, for they are a rebellious people; a people turned aside from the right way, in whom the Lord God hath no delight, because of their wickedness. They shall not rest, neither shall they have peace; because of their transgression, they are driven and smitten by their enemies; they shall not be spared nor saved from destruction; but shall perish from off the face of the earth. Such is the lot of those who have the light of the gospel and yet draw the sword against their enemies.

It shall come to pass that there shall many great and marvelous things be seen by all the inhabitants of the earth; even more than has been seen since the days of the flood; for the earth shall be shaken, and the moon shall be turned into blood; there shall be great tribulation upon the face of all the earth, and all the wicked shall fall, though they be many in number. Who doeth good that they may be saved? who serveth God that they may not perish?

Who can find a righteous man, or a friend that faileth not? Because there is none righteous, the earth mourneth. For no one serveth God continually; they have broken the commandments of God; they regard them not.

How are the mighty fallen and the righteous turned away? The pure in heart are not found, and the righteous are few among men. The haughty lift themselves up; the proud are not cast down; the ungodly are without number, and the wicked fill the whole earth. The Lord will destroy the wicked from off the face of the earth, and the ungodly from among his Saints.

Salvation cometh by good works; without obedience no man can be saved; for him who will not obey shall not receive the reward of righteousness, laid up for the saints of the Most High, which are peace, glory and life everlasting, the inheritance of the Saints of the Most High, a crown of eternal glory laid up for them who fear him and obey the Lord God who created them.

Who shall not see when the Lord setteth up his banner, when he calleth the wicked to repentance? Then shall his glory be shown unto the saints of the Most High; therefore keep all the commandments which he has given you, lest Satan overcome you by his temptations, which are many.—He seeketh to lead men astray into darkness, where the light cometh not, and the glory of God is not seen, for the power of Satan is darkness, and his power is the shadow of death which leadeth unto death, even the first and second death, the destruction of the body and of the spirit; for the ungodly who have seen the way and walk not therein are reserved in chains of darkness unto the great and terrible day of the Lord, wherein all flesh shall be judged and rewarded according to the deeds done in the body. The power of God is light, and his strength is glorious; they that keep his commandments shall rejoice, and they that fear him shall learn wisdom; for wisdom cometh of God and glory is shown forth by his wisdom. The word of the Lord, like a two edged sword, shall divide the righteous from the ungodly. The way of the Lord is terrible. Like a rock in the midst of the sea, so are the Saints among the wicked. The anger of the Lord is terrible. As a fire among the stubble, so is his anger towards the ungodly. Hath not the Lord spoken by the mouth of his prophet Malachi, saying:—

“The day cometh that shall burn as an oven, and all the proud and they that do wickedly shall burn as stubble; but unto such as fear my name shall the sun of righteousness arise with healing in his wings, and they shall go forth and grow up as calves of the stalls, and the wicked shall be as ashes under the soles of their feet.” Then shall the righteous have rest; for, as it is written, the wicked cease from troubling and the weary are at rest. The word of the Lord came unto Isaiah, saying: “I will smite the proud and the wicked shall be cut off; the scorner is consumed, and they that watch for iniquity are cut off.” The wicked shall no longer triumph, and the righteous shall have rest. Vengeance is mine, and I will repay, saith the Lord. A day of warning, and not of many words.

Behold and hearken, O ye people! behold the judgments of God about to be poured out upon the Nations. He will smite the wall, and it shall be destroyed. His lightnings have went forth and shall not return until they have gone to the ends of the earth, till they have smitten the proud and cast down the haughty, till they have humbled the pride of the rich or smitten them with destruction; for the Lord God hath spoken it, and it shall be accomplished. God will not spare the wicked, unless they repent.

The saints who go to Bashan for safety shall keep the commandments, which the Lord their God shall give them. They shall not err, neither shall they stumble, if they keep the commandments which the Lord God gave unto those who served him; for great is the power of the Lord, and his strength is above the strength of Nations. Therefore fear not, but go forth to the land which the Lord God shall give you, for an inheritance; and the ungodly and wicked shall not have power to go there. And they who go there shall appoint one to be their leader, one whose trust is in God, vigilant, and not easily turned aside from the right way; and he shall lead them in the way which they should go to the land of their inheritance; and he shall be appointed by the voice of those who go there, and if he behave himself unworthily or break any of the commandments given them to observe, another shall be appointed in his place; but if he shall do that which is right, then he shall retain his office one year. And while he shall keep the commandments, they shall obey his word.

They shall not transgress the commandments, though he should command them so to do: but in all other things they shall obey him.

The foregoing was written in A. D. 1842.

Let all the earth rejoice and sing  
Their great Redeemer, Prince and King,  
Who comes to set them free from sin,

And in the earth his work begin.  
Rejoice, rejoice, rejoice again,  
The earth has long in darkness lain.

Let all the Saints arise and sing,  
For all the earth, when cleansed from sin,  
Shall like a fruitful field appear,  
And bud and blossom all the year;  
Rejoice, rejoice, rejoice again!  
The foe of righteousness is slain!

The Saints shall prosper in the earth,—  
The wicked fall by sword and dearth,  
The God of Righteousness declares  
He'll save you from the wicked snares,  
Rejoice, rejoice, rejoice again!  
The righteous shall be freed from pain!

See all the righteous ones are saved—  
The wicked are destroyed, who gave  
No glory to the glorious God,  
Are smitten by his Iron rod.  
Rejoice, rejoice, rejoice again!  
The Saints are washed from every stain.

From every stain of sin made free,  
That they may live to know and see  
The glory of their God sublime,  
Whose wondrous glory is divine.  
Rejoice, rejoice, rejoice again!  
For Satan and his power is slain.

## An Extract from the Prophecy of Enoch.

"In the same year that this nation (the United States) shall begin to fall, shall the Kingdom of righteousness arise. The power and authority of God shall then be given to those who strive to keep the commandments, and break not his law. And they shall go forth and establish and build up the Kingdom in the land that will be given them to possess. There shall be no earthquakes, tempests, wars or desolation. But they who have been oppressed and trodden under foot of men, shall gather together, and shall inhabit the richest of all the countries of the world, even the land of peace, which none of the ungodly or unjust nation shall possess. For the space of ten years after this time, the Saints shall not be considered by men; as one of the nations of the earth; but in this time they shall be preaching the gospel to those who have long dwelt in darkness, and shall change the wilderness to a garden, and the desert to a fruitful field. For thus saith the Lord God of both heaven and earth.

Then I, Enoch, looked and saw the judgments that shall be poured out upon the inhabitants of the world in the latter times. In those days the rulers of the lands shall be proud, and ungodly or wicked men, who shall seek their own pleasure, and not the good of the people, and the people shall increase in wickedness until the measure of their iniquity is full, and they shall commit all the crimes that ever have been committed by men, and then shall the judgments of God be poured out upon them, even storms and tempests, earthquakes, floods and pestilence. Then shall the nations make war, upon each other, and many shall be slain.

The people of Bethsula\* shall be destroyed. For many years they shall be visited by signs in the heavens above, and judgments and destruction on the earth. But in the seventieth year of the nation, they shall begin to fall; they shall not rise again.

Therefore, repent all ye who do wickedly, and serve the Lord your God; for his hand is upon the Nations, and his judgments on those who keep not his law. There shall be an end of the power of the ungodly and the wicked.

But those that will turn from the ways of Satan shall be saved; they shall inhabit the earth, and establish the Kingdom of righteousness, which shall increase until all other nations have vanished away and are found no more, for the Kingdom of God shall possess the whole world.

\* The United States are termed "the people of Bethsula," as they are the greatest nation on this continent.

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# THE OLIVE BRANCH,

Herald of Peace and Truth to all Saints.

"Be not weary in well doing; for in due season we shall reap, if we faint not."

VOL. 2.

SPRINGFIELD, ILL., JULY, 1849.

NO. 1.

Issued Monthly at one dollar per annum.

J. C. BREWSTER, EDITOR.

HAZEN ALDRICH, PUBLISHER.

## *Readers and Patrons of the Olive Branch:*

One year has passed away since the publication of this periodical commenced, and in fulfilment of the promise then made by the publisher, twelve numbers have been issued, and the first volume is now complete.

Having redeemed the pledge given in the first number of the first volume, the publisher now proposes to publish the second volume from Springfield, Illinois—having entrusted the business of preparing and arranging the matter for publication to J. C. BREWSTER.

The confounding of false doctrines and false leaders, and the gathering of all the honest and faithful believers in the work of the last days into one church, where there is one Lord, one Faith and one Baptism, are the objects we have in view. To accomplish this work is the object of our mission; to this end we have labored to the best of our abilities and understanding through the past year, and with Divine assistance, we will continue to labor until it is accomplished.

Since this work commenced, we have encountered much opposition, and have had many trials and conflicts with the enemies of the truth. All this we expected in the beginning,—for the Prophet in speaking of this work, says that, "All who have not the love of the truth in their hearts, shall rise up and oppose those who labor faithfully in the cause of righteousness." But the promise to us is, that we shall have wisdom and power to establish righteousness in the earth, and we feel assured that the promise will be fulfilled. We have not been confounded or overcome by our opposers, although they have come in every form; some openly and boldly as enemies, and some as friends and brethren, that they might obtain a foot-hold in our midst, and thereby the more easily overthrow the work, by introducing and advocating false doctrines. But none of these have been

able to accomplish their purposes. Our cause is the cause of truth; *eternal and immutable truth!* and it must and will prosper.

Brother HAZEN ALDRICH commenced the publication of the *Olive Branch* at his own option, without capital, without subscribers and without agents: he, laboring with his hands for \$20 per month to defray the expenses of printing. Such was his faith in this work, and such his confidence in the power of the Almighty to sustain him in his arduous undertaking. It is to his faith, as manifested by his works, that our readers are indebted for whatever of consolation, or comfort, or instruction, that they may have derived from the pages of *The Olive Branch*.

Notwithstanding all the embarrassments under which we have labored, and the unfavorable circumstances in which we have been placed, the work has continued to roll slowly and steadily forward. Friends of the truth and patrons of *The Olive Branch* have been found in every State from Maine to Iowa, and the number is constantly increasing. All this has been done without the assistance of any traveling Elders or Agents to bring it into notice. This being the fact, we see no reason to be discouraged; but, on the contrary, we see much to encourage us to continue as we have commenced, in what has transpired during the past year. Knowing that the time is short in which we have to work, let us be active and diligent in the good cause, and do our duty to ourselves, to our brethren and to the world; feeling assured that He in whose cause we labor is able and willing to render to every man a reward according to his works.

### Minutes of the General Assembly, Commencing June 23d, A. D. 1849.

Met this day in the Temple at Kirtland, Ohio, in answer to a proclamation in the 7th number of "*The Olive Branch*."

Meeting opened by prayer by President ALDRICH, at 10 o'clock, A. M.

The President then addressed the meeting and showed that he stood there in the capacity of first Elder in the Church of Christ, by virtue of an appointment from a small body of Saints, called together by J. C. Brewster, June 26, 1848, he having received a commission from the Lord to call together all the pure in heart to establish anew the true church.

The day was spent in investigating points upon which those assembled did not agree.

*Sabbath, June 24.*—Brother Younger occupied the forenoon showing the prediction of the downfall of the church organized in 1830, by the book of Doctrine and Covenant.

Afternoon mostly spent in reading J. C. Brewster's address. After meeting attended to the ordinance of Baptism.



*Monday, June 25.*—Meeting again opened at 9 o'clock.

The first Presiding Elder then expressed a desire to know who was and who was not entitled to a vote;—the order of the Church being express that only those in good standing could be entitled to a legal vote.

President Aldrich decided that no one was entitled to a vote in this Assembly, who did not believe all the writings of Esdras and Revelations, that had come through brother J. C. Brewster, for the establishing of the church and the building up of the kingdom of righteousness. He then called for an expression of the meeting, and only six were found to be entitled to a vote.

Conference was then opened at 2 o'clock, P. M.

Hazen Aldrich being elected to preside in said Conference, he appointed S. Benedict Clerk.

The Conference then adjourned to the west room in the attic story and continued business.

Read several resolutions which were presented, and unanimously agreed that it was not wisdom to adopt them under present circumstances.

It was then unanimously

*Resolved*, That Joseph Younger be received into fellowship in this church in the office of an Elder, and receive a license from this conference to act in the duties and calling of an Elder.

*Resolved*, That Bro. Smith Benedict be ordained an Elder.

After partaking of the Sacrament confirmed and ordained Bro. Smith Benedict Elder, and adjourned to 8 o'clock next morning.

*West Room, Attic story, 8 o'clock, June 26.*—Opened Conference by prayer, and after a few minutes consultation, adjourned *sine die*.

HAZEN ALDRICH, *President*.

SMITH BENEDICT, *Clerk*.

We now present to our readers the proceedings of the opposition, or illegal Conference at Kirtland, in compliance with their request.

**To the Brethren and Saints scattered abroad in every Land.**

*Brethren in the cause of truth, and fellow laborers in the gathering of the Israel of God:* We feel constrained to address this circular to you hoping that the God of all truth and the Spirit of our Lord and Saviour Jesus Christ may be with you and in your hearts, to guide you in your understanding, that you may be able to discern between the truth and error in all things, and crave your intercession at the throne of Grace for us, that we descend from all high-mindedness, or desire to excel in unrighteousness, and follow the humble path marked by our meek and lowly master.

Whereas a General Conference was proclaimed by the presiding officer of the Church of Christ, organized on the 26<sup>th</sup> day

of June, A. D. 1848, in accordance with the writings of the Prophet Esdras, brought forth by the power of God through his servant our brother J. C. Brewster, which says: "And I saw that in the third year after the time (or year) that their first leader was slain, that a few gathered themselves together; and established the Kingdom anew upon the same foundation;"—[see Olive Branch, or Herald of Peace and Truth, Vol. 1, page 8;] and also according to a revelation to J. C. Brewster, which says: "Arise and do the work unto which thou art appointed." [See Olive Branch vol. 1, page 91.] Feeling it our duty, through the grace of God, to attend this Conference, appointed to commence on the 23d of June, A. D., 1849, we came together on that day, in the house of the Lord of the Latter Day Saints, in Kirtland, Lake county, State of Ohio, North America; and our President, without organizing the Conference, presented for our individual acceptance two revelations, purporting to be the word of the Lord to brother J. C. Brewster, as a rule of faith and practice in this organization, which read as follows:

*First Revelation.*—"Thus saith the Almighty Lord, even Jesus Christ, beware of the counsel of the ungodly, and have not communion with those who will not obey my word—who will not answer when I call upon them; or with those who will not unite with you to do the work unto which you are chosen, because of your steadfastness and delight in the truth."

*Second Revelation.*—"Thus saith the Lord your God, even Jesus Christ: That there may be order in my church, I now give unto you this commandment, that ye neither teach or practice any doctrine that is not revealed in my gospel, which is contained in its fullness and purity in the Bible and Book of Mormon; therefore, this is my commandment unto all my saints, and more especially unto the Elders of my church, who are sent forth to teach righteousness to the people, that ye teach no doctrine that is not contained in both these books, except the order and time and place of the gathering, and the temporal work, as it is revealed in the writings of my servant Esdras."

Knowing as we do, that many spirits are gone out into the world, and many are receiving revelations, according to their limited views of the goodness of God, we were constrained to withhold our acceptance or acknowledgment of them as principles in our faith and practice, until they had been tested by the sure word of God and found purely necessary.—understanding as we do, that no ordinance, either spiritual or temporal, is, or should be, binding upon us individually speaking, that has not passed the ordeal of the highest tribunal or authority in the church to determine such cases; and believing from good authority that the general assembly of all the authorities of the church of God on the earth, assembled in council, is a proper tribunal.

to determine the quality of all directions unto us, either spiritual or temporal. To prove this, we refer you to Doctrine and Covenants, pages 213 and 273, section 51, and also writings of Esdras, Olive Branch, vol. 1, page 46, which says, "that there may be order in all my works;" &c.; and having organized at the first upon these principles, [see Olive Branch, page 82] and seeing that these disputed revelations cut off from our faith and practice, many plain and precious principles or rules of the Gospel; and knowing that it was the custom formerly in the church, for the President of the church, with all his productions, to be presented before the General Assembly yearly, for their acceptance. After a discussion which lasted two days and part of the third, upon this subject, we were constrained to call for and organization of the Conference, which our President refused to do until he had taken a vote to decide how many would receive the two revelations as binding upon us. The vote was taken, and resulted in 4 receiving them, and 12 not receiving them until they had been submitted to the conference of the church. Our President then declared himself and the three with him to be the church—himself their President. The meeting was then discontinued to come together again at 4 o'clock.

*Monday, June 25, 4 o'clock.*—Conference met at the house of the Lord agreeable to previous notice, and proceeded to organize; and in the absence of the President, (according to the rules of the church in such cases,—see Olive Branch, page 78;) by the voice of the congregation Elder Austin Cowles, as President's first council, was called to the chair, and I. H. Bishop was chosen scribe.

The Conference was then opened by prayer by the acting President.

A short address was then delivered to the assembly by the Chair; and after some observations from various members of the assembly, the members of the organization were requested to give in their names.

Twelve then gave in their names, and one united.

After some further remarks from different persons relative to our peculiar situation, it was

*Resolved*, That there be a committee appointed to draft a circular to be distributed through the church to all whom it might concern, setting forth the peculiar situation which we as a church were placed in.

Austin Cowles and I. H. Bishop were chosen as a committee to draft the same.

The Conference then adjourned to meet at 10 o'clock next day.

*Tuesday, June 26.*—Conference met according to adjournment, and after opening by singing and prayer, the circular and minutes and following resolutions of the Conference were read and unanimously adopted.

*Resolved*, That we most deeply deplore the unhappy circumstances that have separated us in feeling and actions, and will sustain the authorities as constituted in the organization in 1848, and will embrace every opportunity to become reconciled according to the word of God..

*Resolved*, That the officers of the church that have been received and acknowledged in this organization of the church before this time, retain their standing in the same until removed according to legal authority..

*Resolved*, That we receive the writings of Esdras through Bro. J. C. Brewster, as far as they have come to our understanding, to be our guide in the temporal salvation of Zion..

*Resolved*, That the members present at this Conference receive from the hand of the chairman recommendations in their respective stations in this church, if requested.

Finally, Brethren, knowing that all men are fallible, we present ourselves to you in our weakness, praying that in any case whatever, you discover our deviation from the path of rectitude, you will give us the brotherly hand to lead us back to the straight and narrow way which leadeth unto life; and do us the kindness to believe, that it was in the integrity of the heart we have done what we have done in this Conference, seemingly through stern necessity; and if you discover an error in our proceeding, rejoice in that you are more wise than we, that you may be able to bring us to an understanding of the truth, that we all may be saved in the kingdom of God.

The remainder of the day was spent in exhortations, singing and instructions. The hymn last heard by Brothers Joseph and Hyram Smith was then sung.

A call to adjourn.

*Resolved*, That this circular, together with the minutes of this Conference, be printed and circulated under the direction of the chairman..

*Resolved*, That this Conference adjourn to a time and place to be designated hereafter.

AUSTIN COWLES, *Chairman*..

I. H. BISHOP, *Secretary*

ATTEST.

Elder DAVID PURDUN,

Elder JOSEPH ROBINSON,

" WILLIAM CARR,

" NORMAN G. BRIMHALL,

" CHARLES WOOD,

" SHELDON HURD,

" LEMON COPLEY.

I do not blame any of these dissenters only for not being better informed, except A. Cowles and I. H. Bishop; they are inexcusable; they are men well enough informed to know better.

H. ALDRICH.

We will now proceed to examine this singular document, and

see how the faith which its authors profess agrees with their practice.

First, then, they profess to believe in the writings of Esdras as being brought forth by the power of God; and they resolve to take the instruction contained in them as their guide in the temporal salvation of Zion. They are willing to receive all the writings of Esdras, and all the instruction that has been given to J. C. Brewster, except the two revelations referred to and copied in the circular; the authenticity of these they dispute. The position they take is, that no ordinance, either spiritual or temporal, is binding upon them as individuals, until it is first brought before the General Assembly of the church and acknowledged to be of divine authority.

Now, if we admit this doctrine to be correct, we must acknowledge the General Assembly to be the highest tribunal not only on earth, but in heaven; and its decision is superior to the plainly revealed will of God, and whatever part of the law of God that August tribunal may decide to be unnecessary, and declare it not to be any longer in force, ceases to be binding upon the individual members of the church. Is this not claiming authority that is clearly illegal, and making the word of man and the decisions of a human council of greater force than the word of the Lord? Now let us enquire where they find proof to substantiate this doctrine? For proof they refer us to the book of Doctrine and Covenants, although they well knew that we do not receive that book as any authority, and that we do not take it, or any part of it, for any guide or rule either in belief or practice. We consider it as a book given to another church or people who have passed away, and its requirements are no more binding on us than is the commandment given to Noah to build an ark. We commenced to build upon the first foundation, which is the Gospel as contained in the Bible and Book of Mormon. Hence the folly of referring to the book of Doctrine and Covenants as testimony in this case is manifest.

The second proof they bring forward is from the writings of Esdras, to which they refer, (see Olive Branch, page 46, vol. 1,) where the subject under discussion is not once mentioned. The paragraph to which they refer, reads as follows: "That there may be order in all my works have I caused men to be appointed and set apart to preach the gospel and to administer the ordinances that are among the people, and I change them not, for my works are not changed that I have commenced for the salvation of my people." This, let the reader observe, says that men are appointed to preach the gospel and to administer the ordinances, not to decide what the gospel is, or to determine the quality of the ordinances required, and say whether they were binding upon the individual members of the church or otherwise. What proof is this of the correctness of the position taken by

those dissenters? Not the least. Had they acted in a fair and honorable manner, they would have quoted the whole sentence, and not the first line only.

Here then is all, yes all the proof they pretend to produce, and this is plainly no testimony whatever. They first refer to a book not received as authority by the church; and secondly, they quote part of a paragraph that does not speak of the subject at all; and I will here add that not the least proof of this strange doctrine can be found in the Bible, Book of Mormon, or writings of Esdras.

The circular also refers to the manner in which such matters were conducted in the church under Joseph Smith, as if we were to be governed by the same rules that were adopted by the church that has been, instead of taking the Scriptures for our guide. By neglecting the rules given in the scriptures for the church to observe, that church or organization went into darkness, and are now suffering the punishment of their folly and wickedness; and now men professing to believe this to be the case, come forward and point to the conduct of that people as a guide for us, and advocate the same doctrine and principles that has caused the ruin and overthrow of the first organization,

We believe that every individual to whom this work is presented, has a right, and is in duty bound to examine and test its correctness, and we want none to unite with us who do not feel perfectly satisfied of the truth of the principles we believe; but we deny that any assembly on earth has a right to exercise the authority claimed in the circular for the General Assembly. By this rule the individual members of the church are deprived of the right to investigate and act for themselves. The General Assembly must do all this for the individual members of the church, and they hold that no law is binding upon them until it is first declared to be so by that council.

Our belief is just the reverse of theirs, and we find abundance of proof to substantiate our belief in both the Bible and Book of Mormon. When the word is sent to any people, it is for every individual among them to examine it for himself, and every one is accountable for himself for his conduct. When the gospel was preached to the Jews by Christ and the Apostles, they as a People rejected it. All the authorities of the covenant people of the Lord in council assembled decided that the gospel taught by our Saviour was not binding on them—that it was blasphemy; yet we find that it was binding upon every individual composing that nation. There is not, neither has there been any tribunal on earth that has a right to decide any such question. Every person must act, and investigate, and judge for themselves, and those who cannot and do not agree with us in faith and practice, have an undoubted right to disagree; but we tell them plainly, that we have taken our position, knowing

that we are right, and we will not change or recede in the least. We want none but true hearted and faithful members, who will act according to their profession. Those who believe the Bible and Book of Mormon, must and will believe the writings of Esdras; these are the men to do this work, and these are the men that will do it; these constitute the church of Christ, and those that are not for the truth are against it. Those who reject the word of the Lord are not saints; they are the ungodly, let them call themselves by whatever name they may.

It is to be regretted that the writers of this circular did not state what their objections were to the principles taught in these two revelations. They carefully conceal their objections in the circular; but we well know from their own confession what their objections are.

They object to the first, because it forbids communion with those who will not unite with us: They hold that we should not refuse to commune with any who profess to believe the first principles of Mormonism, even if they disbelieve the writings of Esdras. Although it is evident, that had it not been for these writings this organization would not have taken place on the 26th of June, 1848. Consequently, if these writings are untrue, this church was re-organized or re-established by the power of deception, and every one who honestly believes that these writings are false, must also believe that the translator, James C. Brewster, has been, and is still deceived by the powers of darkness, or else, that he is wilfully endeavoring to deceive the world. It is impossible for them to have any other opinion. In either case, how can it be possible for any disbeliever in this work to desire to be admitted to all the privileges of membership, without in fact being a member. The absurdity of such a doctrine is too plain to require comment, and I do not know that any one has yet offered themselves for admission into the church who did not feel perfectly satisfied of the truth of these writings of Esdras. Neither will any that are true believers in the Bible and Book of Mormon. For what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? If we who believe those writings are in the light, then those who disbelieve them are in the dark; and if those who disbelieve them are in the light, then we who believe them are most certainly in the dark. The Book of Mormon says none that are unworthy shall be permitted to partake of the sacrament; and the believers and disbelievers cannot both be worthy; hence the necessity of a separation between them is apparent. Every one who will examine the two books above referred to, will find abundance of proof of the correctness of our position; but not any to substantiate that of our opponents.

The second revelation was given to instruct us what the true

principles of the gospel are, and to be a guide to the church that by following it we may avoid all those errors into which others have fallen. Heretofore there has not been any rule recognized in the church, by which any doctrine or principle could be tested, and its correctness or incorrectness ascertained. The authorities of the church in council assembled, claimed and exercised the power to settle all questions concerning points of doctrine— (the same principle as advocated in the circular.) When this was the only way to decide such matters, the faith of the church was constantly liable to change, and it was impossible to define with any certainty, the principles to which persons were required to subscribe on becoming members of the church; and when one joined in full confidence that all the articles of the faith of the church were correct, he could not know how soon some new doctrine might be introduced into the church and recognized as true by the authorities which he would be required to believe, or be termed an apostate, although he was firm in his first faith. With no other guide but the decisions of the authorities of the church, it was in the power of any influential member to take some isolated passage of the scriptures and build upon it a new doctrine or ordinance, which, on being recognized by the authorities, became binding upon all the members of the church. In this way, four or five new orders of Priesthood were introduced into the church, which are not mentioned in the Bible or Book of Mormon, and more than twice that number of new ordinances and new doctrines were introduced and established in the same manner.

All these things happened because the old church had no sure guide, but depended entirely upon the wisdom of the leaders, and these were all liable to err and to change. The absurdity of placing such a power in the hands of any council of men, is too obvious to need explanation.

The plain, positive and unchangeable rule now given for our guide, finds no favor in the eyes of those who delight in change and novelty. It is opposed by those who would gladly introduce into this church some of the false and dangerous doctrines of the old organization. It is opposed by those who wish to set themselves up as judges for the people of God, and who think their own wisdom an all sufficient guide for the church.

Let them oppose to the utmost of their power, they cannot prevail. Esdras says of us, "Many shall be their enemies, yet over all their foes shall they triumph, and over all that oppose shall they prevail." With these instructions for our guide it is easy to define our principles, and there is no danger of any change being made in them, for the doctrine taught in both these books is all that we will or can receive as Gospel. Here then, we have something certain—something not liable to be changed; and every enquirer may ascertain before he becomes a member,



what he is required to believe and practice, and what he is required to refrain from and renounce. This is our rule and our guide, and those who will not be governed thereby, have neither lot nor part with us. We take the Gospel for our foundation; we have commenced to build thereon; and as we have commenced, so we will continue; not turning either to the right hand or to the left, or deviating in the least from the straight path marked out for us to pursue; and although the number of those who go with us may be small, they will be the faithful and long tried saints who are called upon to do this work: and the church will then be built upon the rock of eternal and unchangeable truth.

We will notice one thing more in the conduct of those dissenters, which shows conclusively how strong is their faith in the writings of Esdras. The circular is signed by seven Elders, or rather, seven members, who have prefixed that title to their names. The minutes of their Conference does not show that any vote was taken to ascertain who should be received as Elders, and it is certain that no such vote was taken. But the writings of Esdras plainly declares, that no one shall be ordained to, or hold any office without the consent of the church. They have not in this case manifested the faith they profess by their works.

Hoping that those who have dissented from us, (that is, those who are honestly deceived,) will see the error into which they have fallen, and return to the path of duty and assist us in carrying on this work, we will close our remarks for the present, having already devoted more time and space to this subject of the circular than it appears to merit.

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### Fulfillment of Prophecy.

"In these times the nations that obey not the commands of God, shall cease to flourish; their prosperity shall be turned into perplexity, and their strength into weakness. Those who have long had power and dominion over the inhabitants of the earth, shall be divided, and those whom they have oppressed shall rise up and make war upon their rulers, and many nations shall be rent in twain, and many kingdoms shall be broken in pieces. Then shall the rich be slain and their riches be given to the poor; then shall the great and the mighty perish together; then shall the vineyards, and pleasant gardens, and fertile fields, be wasted and trodden under foot; then shall the glorious cities, the abodes of kings and nobles, be given into the hands of the destroyers; thousands shall perish, the mighty shall fall, and all that have borne rule in unrighteousness shall be overthrown."—*Olive Branch*, vol. 1, page 26.

The above extract was written in August, 1847, and published in March, 1848.

This prophecy it must be observed, foretells a civil war among all the nations that have long had power and dominion over the people of the earth. Now, if we compare this prophecy with the events that have been and still are transpiring in Europe for the last eighteen months, it is impossible to avoid seeing that it has been and is still being fulfilled. In this short time, more than thirty of the old governments of Europe have been revolutionized, or have underwent a material change; and all or nearly all these changes have been effected by the people, who have long been oppressed, rising up against their rulers.

Esdras says that the "glorious cities shall be given into the hands of the destroyers," and it is a fact worthy of notice that the capitals of half the great nations of Europe, have been the theatres of bloody and protracted battles. Twice since the commencement of these revolutionary wars has Paris, the capital of France, been converted into a battle-field, and its streets have been crimsoned with the blood of its citizens. Vienna, the capital of the Austrian Empire, has twice or three times suffered in the same manner. The cities of Madrid, Naples, Milan, Genoa, Dresden, Venice, Berlin, and numbers of others, have likewise been given into the hands of the destroyers. Thousands and tens of thousands have actually fallen and perished in their streets. At the present time one half of Europe is involved in wars of the most destructive and desolating character, attended with cruelties and barbarities equal to any that ever occurred in the dark ages. It is also remarkable that all these wars are the result of the rebellion of those who have long been oppressed, thus perfectly fulfilling the words of Esdras.

### Writings of Esdras.

(Continued from page 195, Vol. 1.)

The day cometh when the transgressor shall be esteemed great among the children of men, and they who work wickedness shall be exalted; then shall the righteous mourn and the saints shall be afflicted.

For the power of the ungodly shall increase unto the destroying of that which is right among the people of the Lord. Yet all shall not be turned from the right way, neither shall the power of the transgressor continue; but they shall be confounded and brought low, and they who have exalted themselves shall be cut off by pestilence, and by their own hands shall one who leadeth astray the people of the Lord be destroyed.

In the land of Bethsula shall be many evils by which the people shall be scourged and afflicted, even for the space of many

years, until all who desire to live in peace and to keep the commandments of the Lord, shall be constrained by these judgments to gather together in the land of Peace, and build up the kingdom, which shall continue to increase until all the nations of the wicked and ungodly are consumed and their power destroyed.

Then shall the saints possess the earth, even all the lands that have long been possessed by the unrighteous; for in every nation shall be found a remnant whose desire shall be peace and righteousness, and these shall go forth and possess the earth after the nations of the wicked are overthrown. Then shall the just laws of God extend even to the ends of the earth.

These things shall come to pass in the time which the Lord has appointed for his great work to be accomplished, and the work of the Lord which he requires of his servants, is to establish truth and righteousness in the earth, by which all false doctrines and unjust laws of men shall be confounded and brought to nought.

Therefore let all who are the servants of the Lord be faithful and labor continually to accomplish this work. Let them observe all the commandments of the Lord and not transgress; for he that teacheth righteousness must himself be righteous; and he that leadeth the people of the Lord must observe all his commandments, or he shall not be suffered to stand.

Therefore, take heed all ye who are called upon to labor in the work of the Lord, lest ye be found breaking any of the commandments that he has given unto the saints, for the Lord calleth upon none to do this work who do not desire righteousness or who do not desire to keep all the commandments he has given.

Therefore, whosoever is found breaking any of the commandments, and will not observe them, ye may know that he is not called of God to labor in his work, for none but those who are saints can accomplish this work. Therefore, let all take heed lest they be found in transgression, for the transgressor shall not stand amongst the people; but the saints and the righteous shall be supported and preserved, and by the power of God shall be able to confound those who rise up to oppose them. Before them the wicked and ungodly shall not be able to stand—for the righteous and those who are saints shall not be overcome by the wicked, neither shall the ungodly have power over them after they have commenced this work. But the wicked and ungodly shall have power over those who will not receive the truth, for they shall not be preserved from the power of their enemies if they will not answer when the Lord calleth upon them. The obedient shall prosper, but the rebellious shall Satan have full power over.

Therefore let those who are called upon hearken unto the word of the Lord, for a day cometh speedily when the earth,

shall be filled with tumults and violence such as they have not known since the world began.

And in every land shall be war and contention, and in every city shall the power of the destroyer be made manifest,—and among every people shall be great destruction, and the land of Bethsula shall be filled with war and contention and many shall be destroyed by earthquakes and tempests. All these things shall come speedily; at a time when they look for prosperity, behold adversity and affliction; when they look for peace and happiness, behold desolation and misery. Their rulers shall not be wise unto the salvation of the people. The valiant men shall not be able to defend them, for their enemies shall be in their own midst. They in whom they repose confidence shall tear them to pieces, shall destroy their cities and slay the inhabitants with the sword. Then shall the power of the nation be wasted and their riches destroyed by their own hands.

#### A Hymn.

Called to a sense of duty,  
I would obey the call,  
And for the sake of Jesus  
I freely give up all  
My former vain enjoyments  
Of pleasure, pride and gain,  
That I in Jesus kingdom  
A mansion may obtain.

How often have I struggled  
To hold some foolish sin,  
Yet to the Heavenly Kingdom  
I meant to enter in;  
But now I am persuaded  
That nothing else will do,  
But Jesus for my portion,  
And holy joys pursue.

What though the world's gay beauty  
And Satan's flattering bait,  
With all their pride and grandeur,  
Around my soul await!  
The far superior glory  
Through faith I see ahead,  
And I am bent upon it  
The holy way to tread.

Come who will travel with me  
The road that leads to Heaven,

And follow none but Jesus,  
 The way that he has given,  
 And take his word for counsel,  
 His spirit for a guide,  
 And make a full surrender  
 Of 'Every thing beside!

Come on my precious brethren  
 And travel on with me,  
 We'll seek for heavenly treasure  
 Until we find the sea—  
 The sea of boundless riches,  
 Of love, and life, and peace,  
 Where beauty never withers,  
 And glory ne'er shall cease.

What though the world reproach us,  
 And say we're mean and poor,  
 No matter what we suffer,  
 If we but reach that shore;  
 'Twill make the glory brighter,  
 And raise the praises higher,  
 And we shall be completer  
 When purified by fire.

### Conference Notice.

A special Conference has been appointed to meet at Spridgfield, Ill., on the 29th and 30th of September. A general attendance of our brethren and friends is requested, as there will be business of importance to be transacted.

### To the Friends of the Cause of Truth.

The first number of this volume will be sent to all our old subscribers; and we hope that they will not only renew their subscription, but also that they will exert themselves to obtain new subscribers and forward their names and remittances immediately. Most of the subscribers for the first volume have neglected to pay; as only fifty dollars was received by the publisher. We shall endeavor to make this small Herald of truth as useful and as interesting as its very limited size will admit.

We have on hand a large amount of matter which would not only interest but benefit our readers, that it will not be possible to publish in the present volume unless it is enlarged. Although it is highly important that it should appear in this volume, as the time is short in which we have to work, and it is necessary that all the enquirers after the truth should have all the information and instruction that we can give them in relation to this

work. In the first volume we republished the writings of Esdras, that had previously been printed in pamphlet form, at this place. These writings contain many plain and important prophecies concerning all the people and nations on the earth. These predictions are not given in doubtful and uncertain language;—they are plain, positive and expressive, and were published long before any indications of the events foretold, could be observed. A few years have passed away, and now on every hand we see and hear of their literal fulfillment. We see their fulfillment in the savage and relentless fury of the desolating wars in Europe; in the extensive destruction of the products of the soil by that mysterious disease called the Potatoe Rot; in the destruction of the wheat by the new and previously unheard of destroyer, which has this year made its appearance in the United States; in the awful famine and distress that now prevail in Ireland; in the Indian insurrection in Yucatan and in Mexico; in the numerous riots and outbreaks and acts of lawless violence that are constantly increasing in our land; in the discovery of the gold mines in Upper California; in the exodus and in all the movements of the church under Brigham Young; In the terrible and mysterious scourge, the Asiatic Cholera, which is now daily sweeping off its thousands, both in Europe and on this continent. In all these things, and in many more which might be mentioned, the truth of the writings of Esdras is amply proved and illustrated.

A history of the fulfillment of the prophecies could not fail to be interesting and instructive to all who have examined them. It is our intention to publish such a history in this volume, if our friends will obtain three hundred subscribers for the Olive Branch and send us the remittances by the first of October. If this amount can be obtained we will then issue twenty-four numbers in this volume, and continue to furnish it to subscribers at the same price of one dollar per volume. This will make the Olive Branch much cheaper than at present, as the volume will then contain 384 pages, whereas the first volume contained only 196 pages. The translation of the brass-plates that were found in Pike county, Ill. (which is the history of the people that inhabited this country long before the commencement of the christian era,) will be given in this volume, if we are enabled to have it enlarged. We will also give extracts from the historical works of Esdras.

Those of our friends who have faith sufficient to produce works, are now requested to forward whatever amount they may feel able to give to aid in a good cause. All that we ask is enough to pay the expense of printing. Our own time is devoted to the work without asking any remuneration. Although we are poor in this world's goods; yet our faith in this work is strong, and our confidence in its truth and its ultimate success is firm and unwavering, and it is in our power we would gladly publish these things gratuitously, as we have previously done; but this is impossible, and we call upon our friends to assist us in carrying on the work we have commenced.

All communications and remittances for the Olive Branch must be post paid and addressed to J. C. BREWSTER, Springfield, Illinois.

All the Ministry in this church are authorised agents to receive remittances and forward the names of subscribers for the Olive Branch.

# THE OLIVE BRANCH,

OF THE

Herald of Peace and Truth to all Saints.

"Be not weary in well doing; for in due season we shall reap, if we faint not."

VOL. 2.

SPRINGFIELD, ILL., AUGUST, 1849.

NO. 2.

Issued Monthly at one dollar per annum.

J. C. BREWSTER, EDITOR.

HAZEN ALDRICH, PUBLISHER.

## Apostacy.

*Brother J. C. BREWSTER:*

Having of late been called an apostate, and hearing others thus accused by those who call themselves Latter Day Saints, and profess to believe in the Bible and Book of Mormon, because we could not conscientiously receive and practice as a matter of faith and religious doctrine, all things that have been introduced into the church as such by B. Young and those associated with him in leading the church for the last five or six years.

I propose offering a few thoughts on that subject; and, in so doing, shall give my reasons for dissenting from them, and lest any of my friends or acquaintances should think, or be made to believe, that I do not believe in the Book of Mormon, I will here state, that I most firmly believe in the Bible and Book of Mormon, and in the work of God as commenced by the coming forth of the latter. And it was my implicit confidence in the word and work of God that caused me to dissent from the church in the West and its present authorities, as I shall now show. And in doing so, I shall be obliged to speak of some things that now characterize the church in the west, which I should not do did not duty to myself and others positively demand it. But lest I should be misunderstood, I will now say, that I believe there are some good, honest people that are now mingling with the church at Kanesville and at the Salt Lake Valley, and that all such will ere long be fully convinced of their error in following those men in authority over them, and that their love of truth and virtue will soon induce them to abandon their leaders.

It is a fact well known that ever since the church first settled in Illinois, that all who dare question the teachings of those in authority in the church, or differ from them in any way, have been dealt with, and if they would not acknowledge against their own judgments, were excommunicated and published as apostates, while they at the same time were firm believers in the

word and work of God: And in some instances at least, their moral character was a better commentary on their religious faith than that of those who excommunicated them. And if they had the moral courage to defend themselves, they were belied and their moral characters traduced through the papers with as much zeal and vituperation as ever characterized the Inquisition. I shall therefore endeavor to show what apostacy is, and what are the signs of apostacy, and will endeavor to make it so plain that all may see who the apostates are, that they may shun them. In doing this I shall give extracts from various standard works that have been published by the church, and also from the Bible.

In the first place I would ask, what is apostacy, and how are we to know when people do apostatise? Perhaps there is no word in the whole English vocabulary with which many of the Latter Day Elders have been more familiar in opposition to those that could not believe in some of the *mysteries* of the kingdom as taught by them. However, I believe the word (apostacy) is not to be found in the Scriptures, but is supposed to correspond and be synonymous with the word transgression, as used in the Bible and Book of Mormon, and as such we shall speak of it. For by referring to the Scriptures we find in every instance that those who had transgressed, had forsaken or utterly departed from the strict commands that God had given for a rule of faith and practice; and for that reason they were under condemnation: "For sin is a transgression of the law."—(1st John 3-4.) "And where no law is there is no transgression."—(Rom. 4-15.) Consequently, if there has been apostacy or transgression in the Church of Latter Day Saints, since it was first organized in 1830, it proves that there was a Law given to the church at that time; and if so, that law was contained in the Bible and Book of Mormon. To prove that this position is correct, I will here give two quotations. The Prophet Nephi in speaking of the Bible and Book of Mormon, says:

"Therefore, the fruit of thy loins shall write, and the fruit of the loins of Judah shall write, and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together *unto the confounding of false doctrines*, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter time, and also the knowledge of my covenants, saith the Lord."—*Book of Mormon*, pages 66--7.

Again, Ezekiel in prophecy on the same subject, calls the two records or books, above spoken of, two sticks—one the stick of Judah, and the other the stick of Ephraim:

"And when the children of thy people shall speak unto thee, saying: wilt thou not shew us what thou meanest by these? say



unto them; thus saith the Lord God: Behold I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."—*Ezekiel* 37--18 & 19.

From the above quotations we learn that those two books were to be joined together, and were to contain the word of the Lord, and by them false doctrines were to be exposed and confounded; consequently, they were to contain the Gospel of our Savior; and all doctrines that did not agree with those contained in them, were to be rejected by the people of God, let who would teach them. For Paul says, "Though we or an angel from Heaven preach any other gospel unto you than that which we have preached, let him be accursed."—*Gal* 1--8.

I have been more particular on this point in consequence of hearing so many of the Latter Day Saints teach and contend that it was the duty of the Saints to follow the counsel of those that preside over them, instead of learning their duty from the word of God. And was it not for this one most fruitful source of evil and seduction, the Twelve could never have succeeded in leading so many honest people into transgression and consequent condemnation.

There are two ways by which apostacy may be proven. The first is, by comparing the teachings and doctrines of the supposed apostate with the word of God.—"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."—(*Isaiah* 8--20.) "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—2. *John* 1st to 11th verses.

Now, whoever acknowledges that they are believers in the Bible and Book of Mormon, and believes that they are one, or are to become one in the hand of the Lord, according to the Prophets Nephi and Ezekiel, as above quoted, must also acknowledge that they are under the above injunction, and are bound to test all teachings and doctrines by that standard, and all are to be rejected that bring any other doctrine than is taught in those two books—even if it should be an Angel from Heaven that brings or teaches it. And yet we are gravely told that our salvation depends on our faithfulness in following the mere ipse dixit of those who chance to preside over us.

I shall now give a quotation from the Book of Mormon relative to a doctrine that is now taught and practiced at Kanesville and at Salt Lake Valley, by those in authority there:

"Behold the Lamanites, your brethren, whom ye hate, and

more righteous than you, for they have not forgotten the commandment of the Lord which was given unto our fathers that they should have, save it were one wife, and concubines they should none, and there should not be whoredoms committed among them."—Page 126.

Again, (page 542,) "And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines."

The above is sufficient to silence every one that would dare to teach the doctrine of polygamy and at the same time pretend to believe in the Book of Mormon. And I believe that there is not one of the different and conflicting parties into which the church is divided, that teach or believe the doctrine of polygamy, except that which has gone west under the guidance of Brigham Young; and yet they are accusing all of being apostates that cannot and will not follow their teaching in all things. They may try to deny that these things are taught and practiced among them, but it is too late in the day for them to succeed in that. There are too many that are now standing aloof from the church because they saw that these things were in the church, and were practiced by those in authority and by others, and if it were necessary I could give the names of many who are thus guilty. And there are some at least, that have seen the ruinous consequences of such things too much not to speak out and let the truth be known, that others that will hear may not be drawn into the snare.

But there is another way of proving apostacy, and the evidence will be of so public a nature, that it will be impossible to conceal the fact. It always has been and always will be the case; and that is, the effects or fruits of apostacy. "By their fruits ye shall know them."

Now if we can find from searching the Scriptures what was the fruits or consequences of apostacy or transgression in former times when God had a people upon the earth, then we shall have something by which to judge correctly at the present time. And as the Bible and Book of Mormon both abound with historical accounts of this kind, I shall not lengthen out this article by quoting many of them. However, as there are some that fellowship the Twelve, who say they want a precedent as a rule or criterion by which to judge of things, whether they be true or false; I will give a few quotations for the benefit of such, if any of them chance to read the Olive Branch.

I will commence with Moses, where the Lord commanded him to go up into Mount Nebo and die there, not suffering him to go into the land of promise, because he had transgressed and gone contrary to the commandments that God had given him.—*Deut.* 32--48 to 51. I presume that none will pretend that Joseph, or even Brigham, ever had a greater Priesthood than did

Moses, nor that they enjoyed any greater privileges in legislating for the people of God. A prerogative which the Lord has always reserved to himself. Yet Moses could not counsel the people contrary to the commandment, or even do the least thing himself that was contrary to the written law that had been given to that people without being punished. Well says one what does that prove? I answer, that as Moses forfeited the promises of God and could not be permitted to go into the land of promise, in consequence of disobedience, so Joseph Smith fell by the hands of his enemies in consequence of transgression.—For in the Book of Mormon it is said,—“Behold that Seer (Joseph) will the Lord bless, and they that seek to destroy him shall be confounded,” &c.—(Page 67.) Again in the Book of Doctrines and Covenants, sec. 11, it reads, “And I have sent forth the fullness of my gospel, [the Book of Mormon] by the hand of my servant Joseph, and in weakness have I blessed him, and I have given unto him the keys of the mysteries of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, *if he abide in me, and if not, another will I plant in his stead.*”

Saul in like manner died, because of his transgressions, by the hand of his enemies,—(1 Chron. 10--13;) and the language of the ancient prophet was, “O Israel, thou hast fallen by thy iniquity.”—(Hosea 14--1.) I might give many more instances of a similar nature, showing the similarity between what followed or befel the people of God in former times when they transgressed, and what has happened to the church of Latter Day Saints, during the last five years; But inasmuch as some have pretended that the difficulties and driving of the Mormons was in consequence of their not following the counsel of those that presided over the church, I will now give a few quotations to prove that they did faithfully obey the counsel of their leaders, and done all in their power to carry out the plans of Joseph and the Twelve.

The following is published in the “Times and Seasons,” under date of April 15, 1845, page 871: “Never have we seen the time before when the people were more willing to receive and listen to counsel than now.” Again, (page 903,) “It may be said that they [the saints] hearken to counsel *diligently*. \* \* \* \* \* Yes truly, and manfully will they *abide their time*, and carry out the vast measures of Joseph Smith.” Again, (page 987,) “This people are willing to do any thing under heaven they are *counseled to do*; there never was a more *obedient people* on the face of the earth.”

I might fill a whole page with similar declarations that were published by the twelve in the Nauvoo papers during the last few years that they lived in that place, and I am personally ac-

quainted with the history of that people during the period above mentioned, and I know that they were generally punctual and faithful to perform all that their leaders asked or advised them to do. Yet, notwithstanding their willingness and fidelity in following the counsel of those at their head, they could not be permitted to finish their Temple, and enjoy the homes they had made.\* Instead of prosperity we see Joseph and Hiram taken and murdered in open day, and soon after, in spite of the boasted powers and Priesthood of the Twelve, and the combined numbers of Mormons in Hancock county, they were forced to leave the state; and so great was the fear of the Twelve that they left Nauvoo in the month of February, and had all go with them that were ready and could go at that time. And now to show what has been the condition of this deluded people since that time, I will give an extract from the Epistle of the Twelve, written at Winter Quarters, Dec. 23, 1847. Speaking of the time they left Nauvoo, they say :

"From that time to this, the Latter Day Saints have been roving without home from Canada to New Orleans, from the Atlantic to the Pacific, and thousands have been wandering to and fro *destitute, afflicted and distressed* for the necessaries of life, or unable to endure, have sickened and died by hundreds."

Now, I defy those leaders to show *one* instance in all former times, where the people of God that had been commanded to gather together, and did keep the commandments that were given them, have ever been driven and scattered by their enemies as the Mormons have been. While on the other hand, it has been the same in all ages of the world, that judgments and captivity have followed when the people had received the word of the Lord and would not obey its divine precepts; but followed the counsel of vain and corrupt men. If there was no other evidence to prove that they were rejected as a church and people, the fact that they were driven from the place where the Lord commanded them to gather, is of itself sufficient to convince every believer in the Bible and the Book of Mormon, that the church is rejected because of transgression or apostacy.

Let us compare what some of the ancient Prophets have said of Zion with what has happened to the Mormons.

"In righteousness shall they be established; thou shalt be far from *oppression*, for thou shalt not fear, and from terror for it shall not come near thee. Behold they shall surely gather together against thee; but not by me. Whosoever shall gather together against thee shall fall for thy sake."—*Isaiah* 54--14, 15.

Now, to know who and where the Zion is, we will give the words of the Twelve. In giving counsel to the traveling Elders they say: "Should any ask where is Zion? tell them in America. And if any ask *what* is Zion? tell them the pure in heart."—*See epistle of the Twelve, written Dec. 23, 1847.*

Now if the Mormons in following the counsel of their leaders and President were the pure in heart, or, in other words, were Zion, then the Prophet Isaiah was mistaken; but if Isaiah told the truth, then it will prove my position true, that the leaders of the church have so blinded the people by telling them that they must abide their counsel, that the whole church as a body that were gathered, have gone into transgression and have been rejected by the God of Heaven. But that we may not be accused of giving a wrong interpretation of the words of Isaiah, quoted above, I will give Parley P. Pratt's explanation of the same text:

"From these verses we learn something of the beauty of their city, \* \* \* \* the knowledge as well as the security of all the inhabitants, while they who gather together against them to battle are sure to fall for their sake. Surely this is the heritage of the servants of the Lord."—*Voice of Warning*, page 287.

We think that no Latter Day Saint will doubt as to what will be the condition of the people of the Lord when they gather together to build up the city of Zion in the last days, if they keep the commandments of God,—for both the ancient Prophets and the modern Apostles have told us in language so plain that he that runs may read and not err. And they have also told us of the fate of their enemies that should come up against Zion, or the pure in heart, that they should fall for their sake. But it has happened to the Mormons as Moses said it should be with Israel if they transgressed and ceased to follow the commandments that were given them. "The Lord shall cause thee to be smitten before thine enemies; thou shalt go out one way against them and shall flee seven ways before them."—*Deut.* 28--25.

Now, I appeal to every candid believer in the promises of God to his people in the last days, as found in the Bible and Book of Mormon, and ask if they can compare these promises with what has befallen the church of Latter Day Saints for the last five years, and not be convinced that they are rejected?—If they can they have a larger share of credulity than I have, and no far distant time will convince them of their error,—for if such is not the case; the word of the Lord by the mouth of his holy Prophets has failed to be fulfilled—and as the Apostle said at a certain time, the saints are of all men most miserable. But before I close this article, I will compare some of the teachings and sayings of the present authorities of the church at Kanesville and the Valley, with what is found in the word of God.

*Revelations 13-10.*

"He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword.

Here is the patience and the faith of the Saints."

*Epistle of the Twelve, Dec. 23, 1847.*

"The brethren must recollect that from this point they pass through a savage country, and their safety depends on good fire-arms and plenty of ammunition.

*James' Epistle 1-5.*

"If any of you lack wisdom, let him ask of God that giveth to all men liberally and upraideth not and it shall be given him."

*Jeremiah 17-5, 6.*

"Thus saith the Lord, cursed be man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord: For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness in a salt Land, and not inhabited."

*Mathew 10-9, 10.*

"Provide neither gold, nor silver, nor brass in your purses, nor script for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his hire."

*Book of Mormon, page 67-8.*

"And that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah shall grow together unto the confounding of false doctrines, and laying down contentions, and establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter days, and also to the knowledge of the covenants of the Lord. \* \* \* Therefore, because of the covenant thou art blessed, for thy seed shall not be destroyed, for they shall hearken unto the words of the book."

*Epistle of the Twelve.*

"We wish the traveling Elders throughout the world to remember the revelations of the Book of Doctrine and Covenants, and say nought to this generation but repentance. \* \* \* and if they (the saints) want further information, tell them to flee to Zion, where the servants of God will be ready to teach them all things that pertain to salvation."

*Epistle of the first Presidency, 1849.*

"We are constrained to say to the saints that those whose hearts are not fully set in them to work righteousness and follow the counsel of those whom God has appointed to lead his people, in these last days, \* \* \* they had better keep away, such saints are not wanted here; God has no use for them, neither has his servants."

*Epistle of 1849.*

"If the saints abroad want to see the Elders from this place, let them send us their means according to their ability, that the bands of the faithful may be let loose—that the cords with which they are bound may be severed."

*Extract from the Frontier Guardian, edited by O. Hyde, now President of the Twelve, under date of May 30, 1849.*

"In consequence of so many horses being stolen by the Indians in this country last year, and some fifteen or twenty head being recently taken from the back settlements, the citizens have become so exasperated and determined many of them to shoot the Indians if they catch them any where on this side. We do not want them harmed, and to avoid it we warn them to keep away."

The above are only a few of the many contradictions and absurdities that I might point out as evidence that the church has gone into transgression by obeying the counsel of their leaders. And yet all that belong to the church and will not be made willing dupes to their perversion of the Word of God, that has been given to the church for a rule of faith and practice, are accused of being apostates and enemies of the truth. And now,

oh ye Latter Day Saints; after all this can you yet indulge the fond hope of peace and prosperity if you still continue to follow the counsel of your leaders. Remember the admonition of Jesus in his sermon on the Mount, "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man that built his house upon a rock, and the rain decended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man that built his house upon the sand, and the rain decended, and the floods came, and the winds blew and beat upon that house and it fell, and great was the fall of it."

To all who will take the counsel of Jesus, as given in the above quotation, instead of following the commandments of men, I would say, let your hearts be of good cheer, for the dark clouds that have been hovering over us so long, are already beginning to disperse, and the light of Heaven and Eternal Truth is now beaming forth in all its glory and beauty, to guide the saints in the way which they should go; and if you would know whether these things be so, and what is your duty as saints, you may learn it from the word of the Lord that is now being sent forth for the instruction and salvation of all his people.

J. GOODALE.

BENTONSPORT, Iowa, July 29, 1849.

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Notice is hereby given, That Brother JACKSON GOODALE, of Bentonsport, Van Buren County, Iowa, has been received in this church as an Elder, and has received from the presiding officer of the church, H. Aldrich, a license authorising him to act in all the duties and calling of an Elder.

July 9, 1849.

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### False Doctrines.

It is plain to every inquiring mind, that in order for us to be truly the people of God, we must stand upon the true foundation, and build thereop, and not permit any false doctrines to creep in amongst us; yet plain and important as this fact is, how difficult it is to accomplish our object to build only on the truth. In the present day so many and so great are the false doctrines that have been and still are taught, that it is almost impossible to find one who has not received one or more of these errors. In this respect, more than in any other, is there cause to fear for the safety and success of the great and glorious work in which we are engaged. It is this that will cause the most difficulty, the

most opposition. It is this that will interpose the greatest obstacles to the progress of the work

There are many apparently honest who are willing to unite with us, but still they wish to cling to some erroneous principle, some great and fundamental error that they wish to mix up with the truth, notwithstanding it is in direct opposition to every principle of reason and justice, and in direct violation of the commands of God as given in the sacred Scriptures. Such things as these must not be tolerated. If men are not willing to lay aside all their false doctrines and erroneous principles of belief and come in with their whole heart, we do not wish to have them come at all. We do not wish to compel any to believe as we do; if they do not see and think as we do concerning the work of the last days, we have this request to make of them, do not join yourselves to us—for it is our fixed and unalterable determination not to fellowship any who believe, or teach, or practice any thing contrary to the divine teaching of the Bible and Book of Mormon. We do not receive any doctrine that cannot be proved by both these books. All additions made to the doctrines taught in them are an injury to the cause of truth and to all who believe in them. We have no fellowship for such unfruitful works of darkness. We want none to join us who will not conform to the standard of our faith and practice. We expect to stand by the power of God and of truth, and not by the power of numbers. We are commanded to unite and build on the first foundation, and let all our readers remember that their salvation or destruction depends upon the manner in which they receive this command.

H. ALDRICH.

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*For the Olive Branch.*

**A Hymn.**

Come christian brethren courage take,  
 Though foes and fiends assail you,  
 Though you're despised for Jesus sake,  
 Let not your courage fail you.  
 The path our glorious Saviour trod  
 Was marked through tribulation—  
 Then for his sake fresh courage take,  
 And fight for your salvation.

How many Saints have gone before,  
 Disdaining to surrender,  
 Laid down their lives for Jesus sake,  
 And died his bold defender!  
 And shall we then expect the prize



For which our souls are waiting,  
Without our share of sorrows here—  
All worldly follies hating?

The peace that reigns within our hearts,  
Though men may cry delusion,  
To us sweet happiness imparts,  
In spite of persecution.  
Though Satan rage and men engage,  
His friends as one assail you,  
Still boldly fight, in love unite,  
And victory ne'er shall fail you.

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*Editor of the Olive Branch:*

I have obtained and copied the following letter, and forward it to you hoping that it may find a place in the Olive Branch—because its sentiments are mostly correct, and I think the writer by an attentive perusal of the Olive Branch, will understand that the time and place of the gathering of the saints is already made known, and that when the period shall arrive he will be found at his post.

H. A.

RICHMOND, Ray Co., Mo., June 24, 1849.

To all the saints scattered abroad as we are and ought to be, who by the grace of God have been made partakers of the divine nature, who after the image of Christ are created in righteousness and true holiness; who hold the truth in a pure conscience; who are built up and stand upon the true order of the church of Christ. We say the blessing of God will attend you, and the precious fruits of the gospel are yours.

We rejoice that there are yet so many that run not after strange flesh, as some have done who know that it is not in accordance with the doctrine of Christ, and they do it too by the *pretended* authority of a priesthood, which causes the hearts of the innocent to bleed, and the sighs, the sobbings and the groans, which rend the bosom of the innocent are constantly reaching the ears of the Lord of Sabbath; whose judgment now lingereth not, and their damnation slumbereth not.—(2nd Peter 2-5.) Paul also describes them in his 2d Epistle to Timothy, 3d chapter, 1-10 verses.

We have been frequently solicited by the brethren to know what they must do. To all inquiring brethren we say, we are *not* your masters to usurp authority over you; but we are your servants in Christ, and as we cannot justify wrong in ourselves or in others; we feel to acknowledge our errors, and say to all others, "go and do likewise."

It is well known by many, that since we were driven from

far west by the Mormons, (at which time we were obliged to go into an adjoining country where we could get the protection of the civil law,) we have been laying dormant, while fifty odd persons have been appointed to rule and govern the church by Joseph Smith, and there were divisions and sub-divisions, until the true order of the church of Christ was entirely neglected. In 1847 brother William || commenced vindicating our characters as honest men; in that he done well. In September, 1848, he made us a visit and professed to have been moved upon by the same spirit of God that led him to do us justice by vindicating our characters, moved upon him to come here and have us organize ourselves in a church capacity; but it must come through him, which would give a sanction to all that he had done, which would give a more speedy rise to the cause than any thing else could; and by our hoding him up, he could build up the church according to its true order, which would be a source of consolation to us. But we had not as yet come to an understanding, but consented to the organization after *three days successive intreaties*. Now we acknowledge that the organization was *not in accordance* with the order of the Gospel Church. As we observed that we had not come to an understanding, it infers that we now have, or we think we have come to understanding, and the understanding which we have received is as follows:

1. That the office of High Priest does not belong to the church of Christ under the gospel dispensation, and that all offices filled exclusively by High Priests are null and void.

2. The office of a Seer is not, nor never has been the means by which the Lord intended his church should be governed, after he had ministered to them in the flesh and had given the endowment to some and promised it to all that came into his church according to his holy order, which endowment is the gift of the Holy Ghost which was to teach the truth of all things. This endowment is to come from the laying on of hands, instead of through the school of the prophets.

3. That the gathering dispensation has not come, and every effort of men to bring about the gathering of the saints into bodies, is only sowing the seeds of discord, and is heaping upon the innocent many calamities which might be avoided.

4. That the manner of the teaching to the world should be to teach the plain, simple doctrine of the gospel of salvation, showing that men are placed here on earth to form characters for another state of existence; showing the different degrees of glory, and that every one will be judged according to their works, all the sects receiving that degree of glory which their works merit. That it was necessary that those who professed to be saints, should act upon their agency, that those who love not

|| William E. McLellan.

the truth for the truth's sake, but have pleasure in unrighteousness, might have the opportunity of bringing in damnable heresies, that those who are approved might be made manifest, and that those who choose the ways of unrighteousness might have opportunity of going to their own.

5. That a reorganization of the church of christ in this generation, contrary to that of April 6, 1830, is inconsistent with the attributes of Him who holds the destiny of all men in his own hands; the Lord having shown to us that he will hold enough of the honest in heart in his own hand that his covenants may not be broken.

When a man receives authority of God by ordination, his authority remains with him until death or translation, unless he denies the faith or defiles the priesthood.

6. That any Elder of the church who has not lost his authority upon the principles of injustice, according to the order set forth in the Holy Scriptures, has a perfect right to organize and build up according to that order, laid down by the Apostles at Jerusalem, the order among the Nephites upon this land, and the order of the church as established on the 6th of April, 1830, and he can ordain others, and it is the privilege of each branch to appoint their own presiding officers, to preside over and labor in their respective branches.

All controvertible points of doctrine are to be decided by the council of the church; not the high council, but the spiritual authorities of the church that have no right to interfere with temporal matters, except being stewards over their own.

Any High Priest who has been legally ordained an Elder by legal authority, and has not denied the faith or defiled the holy priesthood, can act in his office as an Elder after confessing before the Lord the abominations of the church.

In consequence of the abominations practiced by the Mormons, the stigma of whose characters we have to bear, the stain of which can only be wiped away by the power of God, it is evident that the way is not opened for us to organize as we would; but when the way is opened, we shall organize according to the Apostolic order.

The Lord will come and will not tarry, but who may abide the day of his coming, or who shall stand when he appeareth. There is a possibility that men may fall from grace and depart from the living God, therefore, let no man trust in man, or make flesh his arm; but let him trust in the living God, who will that all should be saved and come to a knowledge of the truth.

To ALFRED BONNY,

ISAAC N. ALDRICH,

M. C. ISHEM.

HIRAM PAGE.

P. S. The above is in answer to a letter directed to David Whitmer, by the above named gentlemen, of Kirtland, Ohio.

At the time of our organization at Kirtland, in June, 1848, Wm. E. McLellan was our most violent opposer, and he has continued the same up to the present time. Those of our readers who are acquainted with his principles and organization, will see that he is completely overthrown by the letter from his friends in Missouri. Thus error is falling before the truth, and those who lead astray and deceive the people of the Lord are being confounded and brought to nought.

If the writer of the foregoing letter will give our publications an attentive and candid perusal, he will come to a more perfect understanding, and see that the gathering dispensation has already come, and he and his brethren, who are witnesses with him of the truth of the work of the last days, are among those who are called upon to assist in carrying on the work which the Lord has commenced for the salvation of his people.

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### Extracts from Letters.

HAGERSTOWN, Wayne Co., Ind., July 25, 1849.

*Dear Brother in the Lord:*

God has been pleased in his infinite mercy again to call our attention to eternal realities. Shall not those who profess to believe the glorious things that we have received, prove by their unity in this divine undertaking, that we are indeed the flock of Christ—that we belong to one fold, and are led by one shepherd. The work to which we are summoned, is, we believe, the work of God. \* \* \* The voice of our God, powerful and full of Majesty, calls us to go forward—we must not regard any difficulty which would hinder us—no disappointment which has perplexed us in this great enterprise. Difficulties are merely trials of our faith and love; they exist only to be surmounted. It is with feelings of gratitude to our Divine Master that we are once more permitted to see the great work roll on, although clouds have been permitted to gather thick around the walls of Zion, and her true sons and daughters have had to hang their harps upon the willows, and the songs of Zion have ceased to be heard in our land. And why is it so? Because of pride and corruption, worldly wisdom and cunning craftiness of men, and finally the apostacy of the church.

It gives us pleasure to inform you that brother Younger left us on the twentieth, on his way from Kirtland. His short stay among us has been truly refreshing and edifying. On all subjects pertaining to the kingdom he appears to be perfectly familiar—conversing with ease and simplicity on the great work before us; giving light and weight to the subject, and seems to infuse a spirit of meekness and humility on all around him, together with a thirst to learn more from his lips of the great work in

the last time. We believe him to be a man of God, indefatigable in his duties, his whole soul being enlisted in the great work of the last dispensation.

He left with us a little work entitled "The Words of Righteousness to all Men," written from one of the books of Esdras. We have perused this work with care and diligence, and find in it the true principles of christianity. The simplicity of the style, the similarity of devotional sentiments, so comports with the prophecies found in our Bible written by Esdras, that we dare not doubt its divine authenticity.

We wish you to send us your paper as soon as possible, and on the receipt of the first number we will forward you the money. Your's in the bonds of the new and everlasting covenant.

B. CORNELIUS,  
AMOS BISHOP.

NEW YORK CITY, July 18, 1849.

*Brother Brewster :*

With pleasure I have of late read the Olive Branch ; I read the four first numbers and like the spirit of the paper. I believe with all my heart the first principles of the gospel, there laid down in its true order—faith, reform, and Baptism by immersion for the remission of sins—it is gospel order. I believe you have got the order as to the Priesthood right ; if faithfully carried out, all the spiritual blessings of the Apostolic church would be manifested among you. As to the recovering the lost books of Esdras by revelation, as you testify, it is all a mystery to me. I do not doubt in the least your testimony ; no doubt you are honest in this matter. If it is of God, it will stand and prosper ; if not, it will come to nought. Brother, you must not think me uncharitable ; I love all that preach Christ.

We will just exhibit the different preaching in this city among the Mormons. The Brighamites say all that depart from them are lost ; they have the keys of the Priesthood, and Strang has those that preach him as the true leader—there is none right but them—all the rest is in transgression—they cast you off with they rest. Rigdon tried to lead off a party, and several others have taken the lead of a party. How shall we know which is right ? It says to the world, there is not much union among them. I believe the time is at hand for Christ to set up his kingdom on the earth. He will prepare a people, a holy people, zealous of good works. If the Lord has revealed it to brother Brewster to feed his church, Amen to it. I do feel and hope it is all true. My prayer to God is, give me a manifestation of the truth of this work. I once belonged to the Methodist church ; I left them twelve years ago ; I then went with the Perfectionists—they have gone after the order of hell—the spiritual wife system. I gave my testimony against them.

I believe God's church is a holy people, a chaste people, pure in heart. I am in trouble; no people to associate with. My prayer is, "oh God, restore the ancient order of thy church."—I would humble myself in the dust before the Lord to be placed with them. I hope the Lord will call me and endow me with authority to save poor sinners and bring them to a knowledge of the truth as it is in Christ Jesus. I cannot indulge the thought of leaving this world without being the means of saving one soul from death or the error of his ways.

Please send me the Olive Branch, commencing at the 2d vol. I enclose you one dollar, and will try to get you some subscribers.  
P. HAMMOND.

CUYAHOGA FALLS, Ohio, July 29, 1849.

*Dear Friend and Brother :*

I now take my pen in hand to inform you of my whereabouts, and my present state of feeling and the progress of the work of God in those parts. I left Kirtland on last Friday, and was much pleased to receive your's of the 26th ult., the day before I started, and to learn how firm you resisted the machinations of satan. In fact I never saw a deeper laid plot than has been tried to overthrow this work. I said but little during the Conference, but was on my watch, for I saw the storm gathering. I was aware that I could do nothing, for my influence was very limited; but I was permitted to see where to take my stand; the path looked clear to me and I stepped in and let my example speak as loud as it would. The future will settle the matter; but I discovered for myself the extreme necessity of both the revelations at that very time. \* \* \* The work of God is taking deep root in these parts in those that have looked at it, although the June frost hurt the top, yet the roots have received strength—the work has continued to prosper, and has and will roll on with renewed vigor after the blast. A brother Wm. Wilson, four miles from here, has read the papers recently, and also saw Bro. Younger; he says that he caught the spirit of the work then; he is now very much engaged and intends to arrange his affairs as soon as possible and enter the field. He is a very able person, and says he has seen in years past, visions of his mission to foreign lands at several times. A brother Thos. Cahoon and his wife, in this place, have become strong in the faith; he sends his love to you and all the pure in heart. Another Bro. John Lanterman, has also received the faith; he never belonged to this church; but has been reading the Book of Mormon, and now receives this work with joy. I will write to you again soon.

Your's in love and Truth,

E. S. BENEDICT.

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A special Conference has been appointed to meet at Springfield, Ill., on the 29th and 30th of September. A general attendance of our brethren and friends is requested, as there will be business of importance to be transacted.

# THE OLIVE BRANCH,

OR

Herald of Peace and Truth to all Saints.

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"Be not weary in well doing; for in due season we shall reap, if we faint not."

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VOL. 2.

SPRINGFIELD, ILL., SEPTEMBER, 1849.

NO. 3.

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Issued Monthly at one dollar per annum.

J. C. BREWSTER, EDITOR.

HAZEN ALDRICH, PUBLISHER.

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## Oppose Wickedness.

It is the duty of the Saints not only to live righteously themselves, but to oppose unrighteousness in others, and to reprove, rebuke, exhort in all long suffering; and it is of the greatest importance that we should know how to oppose wickedness, and to do it in the right way, and with the true spirit of christianity. It is our duty to do good to all mankind; including our opposers and enemies; hence it follows that it is our duty to oppose wickedness in that way which will be most beneficial in its results, and which will be most effective in convincing the transgressor of his errors and bring him to an understanding of the truth. In doing this we must continually bear in mind those commandments that are given in the Scriptures for our guide:—"The servant of the Lord must not strive, but be gentle unto all men." "Behold this is *not* my doctrine to stir up the hearts of men one against another; but this *is* my doctrine, that such things should be done away." "Blessed are all the peace-makers, for they shall be called the children of God." "Bless and curse not." Let all bitterness and wrath and anger and evil speaking be put away." These are only a few of the passages that might be quoted from both the Bible and Book of Mormon, which clearly shows that the spirit which has been manifested in opposing wickedness by the various parties that constitute the Mormon Church, is not in accordance with the teachings of Christ and his Apostles. A spirit of railing and bitterness has been manifested towards their opponents, by all the parties that have endeavored to build themselves up under the name of Latter Day Saints, and this is one thing that we must carefully avoid, for the true principles of the Gospel which we believe, does not teach men to oppose wickedness in that way, or to de-

flame or scandalise those who differ from them in their views and opinions.

In the present situation of the church, it is impossible to always avoid speaking of the errors and faults into which many have fallen; but in doing so, we should always be governed by the just and benevolent rule that our Savior has given: "All things whatever ye would that men should do to you, do ye even so to them, for this is the law and the Prophets." This is a commandment that has been entirely neglected and disregarded by all those who have claimed to be the true leaders of the people of God during the last five years, and the result of this neglect has been a continual scene of angry strife and evil speaking, which has produced more evil than good, and has done more to advance the cause of unrighteousness than the cause of truth.

We should always remember when we are speaking of the faults of others, to do it in the same way that we would wish others to speak of us, if we were so unfortunate as to commit the same errors. And, when we mention those crimes which those who profess to be saints believe and practice as a part of the Gospel, it is, and must be only for the purpose of showing how widely they have departed from the truth, that we may thereby convince those who are honest of the error of their ways, and induce them to return to the straight and narrow way that leads to life eternal.

### The Work of the Last Days.

By the work of the last days, we understand the work which the Lord has commanded the saints to perform in this age of the world. This work is the greatest and most important of any that man has ever been required or permitted to do,—for it is the conclusion or completion of the work of the Lord on the earth among the children of men. This work is not to be done by the power of man or the wisdom of the world; but by the power of God and the wisdom that cometh from on high. The work of the last days may be briefly summed up in a few words,—it is this:

1st. To preach the pure Gospel of Jesus Christ, unadulterated by any of the inventions of men, and to live according to its requirements.

2d. To gather ourselves together upon the land which the Lord has appointed for the final gathering place of all the saints, and there establish the temporal kingdom, according to the order that the Lord has given, and under the laws that he has ordained for the government of his people.

This may appear strange and unreasonable to some, but the



work of the Lord always appears thus to those who are not enlightened by the influences of his Holy Spirit.

Every true believer in the prophecies contained in the Bible and Book of Mormon must be satisfied, that in this age of the world the God of Heaven will set up a kingdom which will be his kingdom, and this too before the second advent of the Savior; for Daniel says "that it was at its commencement like a stone cut from the mountain without hands; and that it grew until it filled the whole earth."

Now it is plain that if the God of heaven sets up a kingdom that he will be the Lawgiver, and his laws will be as much superior to the laws that are framed by man as his wisdom is superior to the wisdom of man.

This government will not be a religious institution, for the whole of our religious code of laws is already given, and can be practiced and enforced here in this country without the necessity of going to California. Neither will it be a military form of government, for the saints are forbidden to take part in military operations. But it is to be a civil government, entirely disconnected with any other form of government. It will be a government which will secure to every person within its jurisdiction, the free enjoyment of all the liberty which man can enjoy without infringing upon the rights of others, while at the same time it suppresses all and every species of vice and wickedness.

All human institutions are as imperfect as the wisdom of man, by which they are established, is imperfect. Not so with those institutions that are established by the wisdom of the Almighty, these are and must be perfect, for they emanate from the Author of all perfection, and therefore will be wanting in nothing that would tend to make the people of the Lord either better or happier.

Some may be led to enquire how is this great work to be brought about; how shall these great things be accomplished? We answer that it is to be accomplished by the faith and perseverance of the Saints in this work, for the promise is that the Saints who unite in this work shall have wisdom given unto them to establish the kingdom agreeably to the will of God.

This work is not to be done in secret, but openly and boldly; it is not the servants of God that need to hide their counsels and their designs, or to work in secret; it is not to be done by force of arms "for the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it from the beginning of man;" Book of Ether, chap. 3. There are some who seek deep to hide their counsel from the Lord, and to keep all their plans and intentions veiled in an impenetrable mystery, but such are not the Lord's true

and faithful servants, their works cannot result in good, either to themselves or their followers.

This work must be done in the true spirit of christianity not in the spirit of war and treason and of hatred towards our own or any other nation.

Men establish empires by the power of arms, they acquire territories and establish and build up their favorite institutions by the sword. But we find in the history of every nation that all governments thus brought into existence have to be defended by the same influences and power that first established them, and finally that they are overpowered and destroyed by force. This is in perfect accordance with the words of the Savior.—“With what measure ye mete it shall be measured to you again.” Every nation that rises by the fall of others, will in its turn fall that others may rise.

The kingdom of God is to be a peaceable kingdom, composed of just, upright and intelligent citizens who, both individually and collectively will do unto others as they wish to have others do unto them.

The kingdom of God is designated the kingdom of Righteousness, because those who are to compose or constitute that kingdom will be the righteous. The Psalmist says, “The righteous shall inherit the land.” “The righteous shall flourish like the palm tree.” Has this ever been fulfilled? Have the righteous ever inherited the land? Have they ever flourished in the earth? The answer is plain, they never have; but the time has now come when the numerous prophecies found in the Scriptures will begin to be fulfilled. The time has come of which Isaiah spake, “Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation and in sure dwellings and in quiet resting places” Isa. 32-16, 17, 18. This is the work of righteousness that we now are commanded to commence, the effect of which is to be peace, quietness and assurance forever. In this enterprise we may say in the language of the ancient prophet, “The Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us.”

The writings of Esdras point out the time and place when and where this kingdom is to be established, the order and the laws are also given, and a description of the characters by whom this work is to be done. All this is but the answer to the prayer of the Prophet Esdras, that the things which he wrote might be for the salvation of the Saints in the latter days, “that they which will live in the latter days may live.”

This is our work, this is our mission, to establish righteous-

ness in the earth, to lay the foundation of that kingdom of righteousness that shall increase until it shall fill the whole earth, that kingdom which is to be a refuge and a resting place for all the Saints who shall gather to that land from every nation to enjoy the blessings of peace and liberty, while all the other nations of the earth shall be afflicted by war and pestilence and famine and by the power of the oppressor.

This being the great work in which we are engaged, can we expect or even hope for success unless we strictly and constantly observe all the commandments of God. It is those and those only who will strive to keep the whole law of Christ, that have the promise of safety and success in this glorious enterprise.

The place where this gathering is to commence is at the mouth of the Colorado, on the shores of the Gulf of California; the fertile valleys of the Gila and Colorado is the land where the Saints who go forth from this nation will receive their inheritances.

There on the Colorado is to stand the city of the righteous, which will be the centre and the capitol of their nation. This country is thus described by a late traveler, R. B. Sage. "The Bottoms of the Colorado and Gila, with their tributaries, are broad, rich and well timbered. Every thing in the shape of vegetation attains a lusty size amply evincing the exuberant fecundity of the soil producing it. There are many sweet spots in the vicinity of both these streams well deserving the name of earthly Edens. Man here might fare sumptuously with one continual feast spread before him by the spontaneous products of the earth, and revel in perennial spring, or luxuriate amid unfading summer.

Another traveler, Mr. John M. Stanley, who passed through that country in 1846, writes as follows: "There has been much speculation in regard to the Aztec remains in the valley of the Gila. That it once has supported a vast population, we could not doubt, for the ruins of their towns and cities are plainly visible for hundreds of miles. Stone foundations are frequently seen covering many acres; but with one exception we did not find any building in any degree of preservation, this was about four miles from our trail, and two hundred and forty miles above the mouth of the river. This building is sixty feet by forty-five, three stories high and constructed of the adobe, similar to that used in the houses of New Mexico. Whether these ruins have any connexion with those of South America, is not known; the plains in their vicinity are covered for miles with broken pottery of burnt clay, beautifully painted and ornamented, and this was the only clue which we had to the advancement of the builders in the mechanic arts. The Pemos Indians have very imperfect traditions of these remains.'

"The Pemos Indians occupy a beautiful tract of country on the

Rio Gila, about two hundred miles from its mouth, and without doubt are the most interesting tribe that I have ever visited. They are of the complexion of our border Indians, about six feet high and exceedingly well formed, and of a mild and benevolent expression of face." "The Pemos are an agricultural people, raising an abundance of wheat, corn, cotton and vegetables."

### A Song for the Last Days.

By JAMES CROMPTON.

"I will establish my church among them (the gentiles,) and they shall come in unto the covenant and be numbered with this the remnant of Jacob unto whom I have given this land for their inheritance, and they shall assist my people the remnant of Jacob, and also as many of the house of Israel as may come, that they may build a city." 3d Book of Nephi, chap. 10.

Come ye that have wandered in darkness so long,  
And that now in the wilderness roam,  
Your foes have rejoiced at your loss and your wrong,  
While they've driven you from your home.

The time is approaching when you must return,  
And no more in the wilderness roam,  
To build up a city, yea far in the west,  
On the Land which will then be your own.

A remnant of gentiles will be with you there,  
And assist you to build up your home,  
No more to be driven away from the Land,  
That your Fathers possessed as their own.

The cities of Zion then soon shall arise,  
Their glory all nations shall see,  
The merchants of Babylon be fill'd with surprise,  
And her kings they shall bow down the knee.

The Fir tree, the Cedar, the Box will be there,  
And gold will from Opher be brought,  
The treasures of earth and of heaven be thine,  
And fine work on the Temple be wrought.

The servants of God will then go forth again,  
And travel in countries afar,  
The poor and the meek they will bring from the land,  
Of earthquakes, pestilence and war.

Now Babylon is falling no more to arise,  
In glory and pomp as before,  
Her merchants and kings that always despise  
The prophets that told it before.

Then Zion will spread on the right, and the left,  
 While nations are crumbling, to dust,  
 No more to arise the Saints to despise,  
 But the righteous will fill the whole earth.

### Children.

Among other important commandments of the Lord, which it is the duty of every Saint to observe, is one concerning the way in which the people of God should teach and instruct their children. There is in neither of the books which we receive as our guide, but few commandments given in plainer language than this, neither is there one that has been more neglected and disregarded by all parties of the Latter Day Saints, than this.

There is not one commandment contained in the whole gospel which it is more necessary to observe than the one in question. The neglect of this lays the foundation for the overthrow of the whole church; it would be of but little use to convert the present generation if they should neglect to instruct their children in the way of truth and holiness. This criminal neglect on the part of parents to train up their children in the way which they should go, has been productive of the most disastrous consequences to the people of the Lord, in every age of the world. What but this caused the repeated transgressions of the House of Israel, which brought upon them the frequent and terrible judgments with which they were visited? In the history of that people we very often find that they all repented and returned to a strict observance of the law of God, yet in a few years, or as soon as the children (of those who had repented,) came to maturity and constituted the nation, the whole people were again under condemnation because of their transgressions of the Law. Could this be the result of any other cause than the want of proper instruction; had they been taught by their parents to observe the law and to love God and to serve him while they were children, when they were old they would not have departed from him.

In the Book of Mormon we find many similar instances on record. When Jerad and his people first landed upon the shores of this continent, they were all righteous, yet the third generation of their descendants boldly transgressed and departed from the truth. In the history of the Nephites, we read that king Benjamin with the assistance of the Holy prophets succeeded in bringing all the people into the right way; but a few succeeding generations passed away and we find that with very few exceptions the whole people were guilty of every kind of wickedness.

Again, when the wicked portion of the Nephites were destroyed by the great earthquake and tempest, and the remainder em-

braced the gospel, and became a holy and a faithful people, how long did that happy state of things continue. Until the fourth generation, then a slight departure from the right way began to be observable, and the succeeding generation erred still more from the truth, until the whole people became corrupt and were destroyed. All this evil can be attributed to no other cause than the neglect of parents to instruct the children in the knowledge of that which is true and just. We read in the Book of Mormon, a passage addressed to those who are Saints, in these words: "And ye will not suffer your children that they go hungry or naked, neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another; but ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another and to serve one another." Mosiah, 2d ch.

King Benjamin told his people that if they were Saints, they would not suffer their children to transgress. Can a Saint in the present day suffer his children to grow up in wickedness, and yet be guiltless. Let every one who is acquainted with the teachings of the Bible and Book of Mormon answer this question for themselves. We read in the former that The High Priest of Israel was found guilty because he did not constrain his sons to do right, and that he was punished for that transgression.

Whenever the people of God cease to teach righteousness to their children they cease to prosper in righteousness; the non-observance of this commandment in any people is the sure way to bring them to inevitable ruin.

The time has come for the Saints to come out of Babylon, that is to separate themselves from the rest of the world, then they will constitute a righteous nation, and they must keep all the commandments and instruct their children to do likewise; then all will know the Lord from the least unto the greatest.

We wish to impress upon the minds of all our readers who have any faith in the work, the importance of commencing now, if they have not before. We do not wish to be understood to advise them to force their children to join the church, that which is not of faith is of sin, hence it is necessary that all who are baptised must first repent and believe; and hundreds of children have been baptised into the church who never believed or repented; this is wrong and must be avoided for the future.

Parents can instruct their children so that they will at least be strictly moral; they can teach them so that they will have a desire to do right; they can keep them away from the company of the vicious and profane; they can furnish them with books that contain good and useful knowledge, and not suffer them to spend their time in reading the corrupting and demoralizing works of those "who love and make a lie." If they do this they will be justified; but if they do it not they will be condemned. If we

expect to receive the reward of the righteous, we must be the righteous; for we read in the word of the Lord, that the slothful and those who are slow to perform the work of righteousness shall not receive the reward of the righteous. But those who are faithful and diligent shall prevail and prosper and obtain an inheritance with the Saints.

### The Watchmen of Zion.

"Again the word of the Lord came unto me saying, When I bring the sword upon the land, if the people of the land take a man of their coasts and set him for their watchman; If when he seeth the sword come upon the land, he blow the trumpet and warn the people; Then whosoever heareth the sound of the trumpet and taketh not warning, if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet and took not warning, his blood shall be upon him; but he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken in his iniquity; but his blood will I require at the watchman's hand.

So thou, O son of man, I have set thee a watchman unto the House of Israel; therefore thou shalt hear the word at my mouth and warn them from me. When I say unto the wicked, O, wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand." Ezekiel, 33, 1, 8.

In the above extract from the word of the Lord, we learn what was the duty and the responsibility of those whom the Lord called to warn and instruct those who had departed from the truth, and were in consequence exposed to the wrath and judgments of the Almighty. It is the same in the present day, those who have been called and ordained to teach righteousness to the people have this same responsibility resting upon them. To this important fact we wish to call the attention of every Elder in the church of Latter Day Saints, who may think this paper of sufficient importance to peruse its contents. There are many among those who have been constant readers of the Olive Branch, from the time we commenced its publication, who have been ordained to the office of an Elder in years past, but who are and have been standing still as they say to see the salvation of God. They have long been inactive in the work of the Lord; they have long since ceased to lift up their warning voice to the inhabitants of the earth. They have once called themselves the watchmen of Zion; but now they do not speak either to warn, instruct or re-

prove the world. It is to those we now speak; you are now called upon to arise from the state of inactivity in which you have lain so long, while the power of the adversary has prevailed to overthrow of the church; you are now called upon to take part in the work of the Lord, to become his faithful servants and assist to carry on the great work that he has commenced for the deliverance and salvation of his scattered and afflicted people. It is your duty now to unite with us who have already responded to the call that has been made: you have had sufficient time to investigate and come to a full understanding of this work.— Some admire the teaching contained in the writings of Esdras, they acknowledge that many of the prophecies have been fulfilled, and admit that they can see nothing wrong in the doctrines and principles that we believe; but yet say they, we must wait a little longer and see if all goes on right. They cannot believe that the gospel is all contained in the Bible and Book of Mormon, altho' the Lord has said by the mouth of his prophets that these two books should grow together to the confounding of false doctrines. Yet they profess to believe both the Bible and Book of Mormon, and more than this they believe, that if any part of the church of Latter Day Saints are right, it is this, but they are not fully satisfied on this point; yet they cannot find even one objection to the course that we are pursuing. They hope that we are right and hope that we shall prosper.

Such is the language of many of our readers, who instead of being thus doubtful and wavering, should be among the first to move in this work. The Apostle says prove all things and hold fast that which is good. We hope that all our readers will remember this admonition, and act after mature deliberation and reflection. But we think that those who have been investigating this work for a whole year, have had ample time to prove it to their satisfaction, and they should now embrace it and then endeavor to bring others to a knowledge of the truth. Let all the watchmen of Zion remember that the blood of whosoever perishes unwarned through their neglect, will be required at their hands by the Lord Almighty.

Since the first of August we have received letters from the friends of truth in various parts of this state and Indiana, Ohio, Pennsylvania and New York, requesting us to send faithful Elders to labor in those places, and there are none to send, truly the harvest is great, and the laborers are few. There are thousands and tens of thousands of persons in this country and in Europe, who are following the counsel of the Presidency, (at the Salt Lake,) that would joyfully receive this work, if there was some faithful Elders to lay it before them; now they are continually emigrating to the valley of the Salt Lake for no other reason than the want of the proper instruction and information. Could



they but once see this work in its true light, they would turn from the evil ways in which they are led, and embrace the truth with joy.

This call is not of man, but of God; the Lord has revealed his word, and his servants shall declare it unto the people. Who will answer as did the servant of the Lord, in ancient times?—"Here am I, send me." A few have already responded to this call in this manner, and are laboring faithfully to promote the cause of righteousness. But many answer by their actions, if not by their words, "Lord, send by whom thou wilt, but not by me." These need not expect to receive the reward of the faithful, but those who will respond to this call like good and faithful servants of the Lord, will receive power and wisdom from on high, to perform the work allotted unto them. Those who will not lay hold of this work and assist to carry it forward, (even if they do not oppose it) are no more justified, than the violent opposers and persecutors of the people of the Lord. It is impossible for you to remain neutral, if you are not for the truth, you are against it. The word of the Lord declares that His servants shall not suffer the transgressor to pass unrebuked. The time is short in which this work has to be accomplished, and all that labor therein must be diligent, faithful, and untiring in their efforts to advance the cause of truth and righteousness.

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### Writings of Esdras, (Continued from page 14.)

Let all remember the words of the Most High, that he has given unto the people that are called by his name, for inasmuch as the Saints forget his commandments will he forget them and suffer the powers of darkness to prevail over them, and they shall be blind, not knowing the things that are for their good; but shall receive those things with joy which will cause their overthrow and destruction.

Beware, lest ye to whom this work is given are led astray and deceived by the power of Satan, for his servants are diligent in the work of him whom they serve. All the Saints who are truly upright and whose desire is to obey the commandments of the Lord, above all things else, shall be able to stand for over them, Satan and his servants cannot prevail.

Let the Saints rejoice, for the power of the oppressor shall be broken, and the power of the Lord shall be revealed to the salvation of his people. The nations of the earth tremble and be afraid for the judgments of the Lord shall go forth among them, and their power shall vanish away as the dew of the morning.

I saw in the land of Bethsula, a remnant despised and oppres-

sed, who were driven by their enemies and robbed by those who were more powerful than they, whose lands their enemies possessed, because the remnant was weak and could not withstand their foes. I saw the injustice of the strong, and the misery of the weak, even until the times of their afflictions were ended, when the power was given unto them and they rose up in their strength against their enemies, and the sword prospered in their hands to the destruction of all who opposed them.

Thus shall it be saith the Lord, that remnant will overcome in battle, and the strong and the valiant and the mighty shall fall before them; & one will there arise among them, who shall be unto the gentiles of Bethsula, a terror and a scourge, such as they have not known. Over the South Land shall he reign and his kingdom shall endure for many years until the end of the power of the transgressor shall come.

The end of wickedness shall surely come; the pride and rejoicing of the rich shall cease, the strength of the mighty shall fail, and the glory of the great ones of the earth shall fade when the days of trouble and confusion shall commence, when the Lord shall begin to overthrow the power and dominion of Satan.

A day shall come of fear and wo,  
In every land in every clime,  
And proud oppressors then shall know  
The just reward of every crime.

A day shall come of war and strife,  
In every nation, every tribe,  
When swift destruction wastes the life  
Of all who dare the truth deride.

Beware ye sinners, for that day  
Shall come in wrath and vengeance soon,  
Then all who will not God obey,  
Shall meet their final, awful doom.

A fearful recompense shall come  
On every nation for their crimes,  
Then shall the righteous hasten home,  
To fair Cedonia's peaceful clime.

Beware ye Saints, for Satan's power  
Comes like a tempest to destroy,  
In fearful wrath, in that dark hour  
When war shall every land annoy.

Be firm and stand against his power,  
 And ye by faith shall overcome,  
 Shall triumph in each trying hour,  
 And find at last a happy home.

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Extracts from "The Way in which the Saints should go."

Written by Esdras.

They shall build and inherit in this country; (California,) they shall plant and eat the fruit thereof; they shall not be destroyed, neither overthrown, unless they turn from the right way which is the way of the Lord, and which is the way that God has commanded the Saints to go.

The Saints shall not prosper if they turn unto wickedness, for wickedness has overthrown all who walked therein, therefore walk not therein lest ye be destroyed, for destruction shall surely overtake the wicked and ungodly.

For the destruction of the ungodly is very terrible and their destruction shall not tarry; it shall come suddenly upon them when they expect it not, therefore they shall fall and perish; they shall not rise again, they shall sink into darkness, neither shall they escape from the pit into which they shall fall, for they shall fall and their destruction is decreed, and it can not be turned aside, neither can they be saved unless they repent.

"Wo to those who transgress the law of God and who break his commandments, for they shall surely be cut off and cast down unless they repent, for the wicked shall surely fall and the righteous be built up.

They shall become strong in the earth, they shall become mighty on the mountains, they shall not be cut off, neither confounded before the wicked, for the wicked shall not prosper against them; they shall fall by their own swords, they shall be confounded; they shall fall into the pit, they shall be taken in the snare, they shall not stand at all, for every man's hand shall be against his neighbor, and they shall slay each other with the sword; they shall fall and not rise again at all.

They shall sink down into darkness, into the pit, from whence they came, for the power of Satan shall not prevail over the Saints of God, for the power of God is much greater and will overcome Satan in the end and cast him down into the bottomless pit from whence he cannot escape, to deceive the nations and destroy the Saints; for from him comes all war and contention; but peace cometh from God and the servants of God liveth in peace; and they who fight against their enemies shall be cut off and fall by the sword. For vengeance shall surely come upon the wick-

ed and destruction upon the ungodly; it shall overtake them suddenly when they know it not, and they who continue to serve Satan shall fall into the snares of Satan, for he has spread his snares over all the earth, and the wicked shall perish therein."

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**THE WRITINGS OF ESDRAS.**—Some of our friends at a distance have come to the conclusion that we have in manuscript, a large amount of these writings which contain much that is new and interesting, and perhaps marvelous. In this, however, they are mistaken. Being unable to publish the whole when we printed the pamphlets, we selected that part which was of the most importance, and which we knew would be the most beneficial to those who might read them. The only important part of those writings not published is the order of the temporal work. We continue to write from those books occasionally, and publish it in the Olive Branch as fast as it is written.

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### A Song from the writings of Esdras.

I saw a western land that lay  
Lonely and wild and desolate,  
Where the wild beasts in peace might play,  
Nor dread his presence whom they hate.

There was the beauteous streams that flowed,  
In torrents from the rocks on high,  
There was the mountain tops that towered  
Above into the bright blue sky.

There was the spreading plains of green,  
Where grazed the herds untamed and free,  
There was the fertile valleys seen,  
Where waved the lofty forest tree.

I saw fair waters spreading wide,  
Where many a green clad islet rose,  
Amid the broad bay's silvery tide,  
The abode of plenty and repose.

This is the land, the home of peace,  
The place where righteousness shall dwell,  
Where truth and justice shall increase;  
When Satan and his works have fell.

## Book of Doctrine and Covenants.

In our next Number we intend to publish an article on this book, which will show our readers why it is not received as a guide in matters of faith and practice in this organisation.

It is not our intention to attempt either to prove or disprove the authenticity of that volume, but leaving every one to form his own opinion on that point. We will show from evidence contained in it that it is no longer a guide to the church.


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**THE PERFECTIONIST.**—Some of our readers have supposed that the people mentioned (by one of our correspondents) under this name, was a part of the Latter Day Saints, this is a mistake. The Perfectionists are an other people, having no connexion with any part of the Mormon church.

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Those subscribers for the first volume of the Olive Branch, that have not requested us to send them the present volume, will not receive any after this number, as we do not wish to send it to those who do not think it worthy of their attention. If any wish to take it who have neglected to inform us we hope they will attend to it immediately.

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 Elder J. Goodale writes from Bentonsport, Iowa, under date of August 18, that he had just spent a few days in laboring in the South part of that State, and the result of which was five new subscribers for the Olive Branch, and the addition of eight members to the church.

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“The year of Wonders.”—The New Orleans Courier well remarks that since the commencement of our national existence, there has been no period of twelve months in which so many wonderful events transpired, as we have witnessed in the year 1849. Only one-half of it has elapsed, and those events are of a deeply calamitous nature. The cholera spread over the country from the Rio Grande to the Hudson; the inundation of New Orleans, the tremendous riots at New York, the conflagration at St. Louis, the unusual number of murders and crimes of every description. These are some of the chief misfortunes that have befallen the American people in the lapse of the last six months. What is to come next is known only to Him who ruleth the destiny of nations.”

Another Extract from the writings of Esdras.—Let the meek rejoice and the pure in heart be comforted, for a work shall be wrought among the children of men for the deliverance of all who have faith in his name, who created and who ruleth all things. The rich and the proud shall be astonished, and the power of the mighty shall cease, and the strength of the powerful shall be broken.

The valiant man shall perish and the prudent shall be confounded. Then shall come a day of fear, of tumult, of contention, and of perplexity upon every land, and every nation shall be afflicted. There shall storms and earthquakes and famine and pestilence until the cities shall be desolate, and the fertile field shall become as a wilderness. Then shall the work of righteousness prosper, and the people of peace flourish upon the mountains of the west. Then shall all men see that the wisdom and the power of the Highest doth exceed the wisdom and the understanding of man.

The wisdom of God shall be given unto his Saints and they shall become mighty in the power of righteousness; at their rebuke their enemies shall be afraid, and the transgressor shall not be able to stand before them. The wicked and the ungodly shall oppose them, but by faith and diligence, and wisdom shall the Saints prevail and prosper, until the power of Satan and darkness is destroyed, and the nations of the earth dwell in safety, in righteousness.

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Remittances for the First Volume, since May. J. Goodale, \$9; A. Patching, W. W. Noyes, W. Faban, W. Wilder, Wm. Aldrich, S. Forges, J. A. Forges, A. Byington, R. Moulton, L. Wilder, J. Wilder, N. Milliken, J. Andrews, and P. Hammond, \$1 00 each; J. Darby, \$2 00; H. Vredenburg, \$1 00.

Remittances for the Second Volume. J. Goodale, agent for Iowa, \$31 00; P. Hammond, C. Rockey, J. Wilder, W. Wilder, H. Vredenburg, M. Olmsted, A. Bishop, L. Copley, H. Herringshaw, J. Kelly, W. W. Lane, J. M. Adams, C. Ivens, W. & J. Jennings, R. Stephens, S. Smith, J. Osborn, D. Dice, N. Milliken, J. Andrews, and W. Aldrich, one Dollar each; L. Sanger, \$4; J. Darby, \$2; E. S. Benedict, \$2. Total, \$61 00.

AGENTS FOR THE OLIVE BRANCH.—Elder J. Goodale, Bentonport, Iowa. John Darby, Cincinnati, Ohio. Traveling Agents, Elder E. S. Benedict, Elder Joseph Younger.

ERRATA.—On page 28, 2d line from top, read county, instead of country. Same page, 9th line from top, instead of 1848, read 1847.

# THE OLIVE BRANCH,

OR

Herald of Peace and Truth to all Saints.

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"Be not weary in well doing; for in due season we shall reap, if we faint not."

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VOL. 2.

SPRINGFIELD, ILL., OCTOBER, 1849.

NO. 4

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Issued Monthly at one dollar per annum.

J. C. BREWSTER, EDITOR.

HAZEN ALDRICH, PUBLISHER.

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## Minutes of a Special Conference,

*Held at Springfield, Illinois, on the 29th and 30th of September, 1849.*

Met on the 29th day of September, according to previous notice. Meeting opened by prayer at 2 o'clock, P. M. And on motion of Elder J. Goodale, J. C. Brewster was chosen chairman, and he appointed E. S. Benedict, clerk. The chairman then read an address from President Aldrich, to the Conference, showing the magnitude and importance of this work, and the necessity of immediate and energetic action to carry it forward, in order to secure the blessings that God has promised to those who are faithful in the cause of truth and righteousness.

The order of the temporal work was then read, showing how and in what manner the temporal Kingdom is to be established in California.

Elder J. Goodale, then made some remarks, proving in a clear and conclusive manner, the necessity of such an order being revealed by the God of Heaven to bring about the establishment of this kingdom, and also the consistency and harmony of this work with reason and revelation. He was followed by A. P. Ringer, who proceeded to show that the writings of Esdras are perfectly consistent with every principle of intelligence, benevolence and equity, and that it was therefore plain that they emanated from the great source of intelligence, benevolence and equity, which is God. And that every principle, law or order, that conflicts with intelligence, benevolence or equity, does not emanate from God, hence he argued that every honest and intelligent person who would investigate this work, must be convinced that it is true.

A call was then made by the chairman, for the names of those who wished to unite with the church; seven names were then given, to be recorded on the general church record, (eight names had been given previous to the call being made.)

The chairman then read a nomination, which President Aldrich had made of James C. Brewster and Jackson Goodale to be his two counsellors, agreeable to the order of the church. (See first volume of the Olive Branch, page 78.) The nomination was seconded by Joseph Younger, and on being put to vote J. C. Brewster and Jackson Goodale were unanimously elected counsellors to the first President.

The following resolutions were then presented and read, Whereas, Austin Cowles and I. H. Bishop, together with 7 others, whose names are appended to their circular published in the 1st No. of the 2d vol. of the Olive Branch, have dissented from this church, and have acted in open and direct violation of the order and faith of the church.

And whereas, they have been faithfully admonished and labored with, both in private and in public, and still persist in their opposition to the church.

Resolved, therefore, that their names, which are as follows: Austin Cowles, I. H. Bishop, David Purdun, Wm. Carr, Charles Wood, Lemon Copley, Joseph Robinson, Norman G. Brimhall, Sheldon Hurd, be erased from the general church record.

Resolved, That we approve of the course adopted and pursued by President Hazen Aldrich, at the General Assembly, which met in the Temple at Kirtland, Lake county, Ohio, on the 23d day of June, 1849.

Resolved, That it is contrary to both the Bible and Book of Mormon, which is the spiritual law of the church to fellowship, and commune with any that do not strictly keep all the commandments given unto the church, as taught in both those books, and in the writings of Esdras.

A. P. Ringer then moved that an opportunity be given to those of our dissenting brethren, who were present to express their views and feelings, and if possible to unite with the church again in full fellowship, which being seconded and put to vote, was unanimously adopted.

Elder J. Goodale then addressed the conference, giving a brief history of the rise of this work—stating the very unfavorable circumstances under which the writings of Esdras were first published—the prosperous condition of the church at Nauvoo, at the time when these writings came forth, foretelling the overthrow of that people—the influences that were used to suppress and prevent the progress of this work—the weakness of the instrument chosen by the Lord, to commence this work—the gradual progress of the work from the time of its commence-



ment up to the present, and the literal fulfilment of many of the prophecies contained in these writings, &c. &c., he then proceeded to show from these facts, that the truth of this work is indisputable, showing the consistency and the absolute necessity of the church being governed by the instructions contained in the two revelations objected to, in the circular referred to in the resolutions.

A. P. Ringer then made some very appropriate remarks, showing what would be the inevitable consequences, if those instructions were not received, and advising those present to receive them and unite with us in the great work of the last days. I. H. Bishop then stated that he was still of the same opinion, that he was when he signed the circular. A number of witnesses then testified that the dissenters had been labored with at sundry times.

The resolutions were then twice read, and unanimously adopted. The conference then adjourned till 9 o'clock, A. M. on the next day.

Sunday, September 30th, conference met according to adjournment—meeting opened by singing and prayer; the forenoon was occupied by Elder Goodale, in a sermon on the true gospel order, and the necessity of christian perfection, and after some remarks by others present, the conference adjourned to 3 o'clock, P. M.

Conference met at 3 o'clock, and after a short discourse by Elder E. S. Benedict and A. P. Ringer, on the subject of the communion, the sacrament was administered, after which, some further remarks were made, and then the conference adjourned to 7 o'clock, P. M.

Met pursuant to adjournment, and after opening by singing and prayer, it was moved by J. Goodale, that A. P. Ringer and Wm. W. Lane be received in this church, in the office of Elders, by virtue of their former ordinations, which being seconded, was put to vote and carried unanimously. Elder J. Goodale then moved that Chillion Daniels be received in this church in the office of an Elder, which was seconded, and on being put to vote, was carried unanimously. Elder A. P. Ringer then moved that Asa W. Lane, George Meteer and John McDoudal be received in this church, in the office of Elders by virtue of their former ordinations, which was seconded by Wm. W. Lane, and carried by a unanimous vote.

The business before the conference being now finished, the time was improved in singing and speaking till a very late hour, when, on motion of A. P. Ringer, the conference adjourned *sine die*.

The congregation was then dismissed by Elder J. Goodale.  
 J. C. BREWSTER, *Chairman*.  
 E. S. BENEDICT, *Clerk*.

At the close of the conference (and before any one had left the house) I. H. Bishop<sup>1890</sup> arose and stated that as he was now separated from the church, he wished to express his feelings on that occasion. He said he believed that in the action that this conference had taken (in regard to the dissenters of which he was one) we had been actuated by good motives, that it had been done in good feelings, and that we had acted from a sense of duty, that he believed the gospel and the writings of Esdras—that he was pleased to see, that our deliberations had been conducted in good order and harmony—and that he *knew* that the spirit of God had attended us during the conference—Norman G. Brimhall then said to all present, that he left us with the best of feelings, that he believed the gospel and the writings of Esdras, and that he *knew* that the spirit of God was with us during our conference.

In regard to the action of the conference, in relation to those dissenters, we will here remark, that we did not attempt to excommunicate them from the church of Christ, but simply resolved to erase their names from our church record. They were members of the church before they united with us in this organization, and all that was required of them, in order for them to become members of this organization was to have their names recorded on our church record, but as they have adopted views, the very opposite of those that we entertain, it is impossible for us to act together in a church capacity. They have acted as they thought proper, and we do not wish to accuse them of dishonesty, or of intentionally doing wrong, but as all men are liable to err, we do most firmly believe that they have erred in a question of vital importance, and that if their principles were carried out, it would prove the ruin of the church. The disposition manifested by the two, who were in attendance, was truly commendable; there was no manifestation of a spirit of railing or bitterness by either party, but a spirit of kindness and brotherly love pervaded the assembly. Long may it continue, and be manifested in all our deliberations and actions, both in private, and in public.

We consider those persons whose names have been erased from the church record as members, *not in good standing*, and as such, they have not liberty to vote in our assemblies. (See the order of the church, 1st vol. Olive Branch, page 79. And we still hope that some, if not all of them will yet become convinced that they are in an error, and again unite us in the great work of the last days.

We have thus far been under the necessity of occupying more space in the Olive Branch, with matters concerning the division in the church, than we have desired; and more than is acceptable to some of our friends. But when the division occurred, it was necessary that our readers should be made acquainted with the fact. It was also necessary that an action should be taken on this matter by the conference, and that our readers should be informed what that action was. Although we know that the gospel of Christ brings peace and comfort to those who receive it yet, he, when speaking of the world at large says "I came not to bring peace, but rather division." His word given in the writings of Esdras, says that his work "is not to cause *confusion*, but to bring about a *peaceable separation* of the righteous from the wicked." We therefore, considering it to be our duty, have by the help of Him, in whom we trust endeavored to be faithful in the defence of what He has committed to our charge. And thus while the Olive Branch is a herald of peace to all saints, it must of necessity contain those things that relate to that *peaceable separation*, which this work is intended to produce.

In this case, we have done our duty, and now dismiss the subject, confident, that He in whose cause we labor, will crown our efforts (to establish the truth) with complete success, and eventually bring all the honest in heart to rejoice together in the land of peace.

J. C. BREWSTER,  
E. S. BENEDICT.

A letter from Camden, Benton county, Tennessee, dated Sept. 2d, informs us that several persons in that place have taken an interest in this work, and are anxious to become more fully acquainted with our faith and practice. Thus the work is spreading, and will continue to spread until all the honest in heart are gathered and united with us in the work of righteousness.

### Writings of Esdras—(CONTINUED.)

In those days the power of the Lord shall be made manifest for the salvation of all his people, who remain steadfast and immoveable in the truth, and are not turned aside by the temptations of satan, or by the inventions of men.

The righteous shall be delivered from the power of the oppressor, and all they that have faith in the word which the Lord hath spoken, shall be preserved and protected.

In those days, those that do wickedly, shall increase in wickedness, but the saints shall increase in righteousness, until they are perfect, and holy before the Lord.

At that time, they who are called to preach the word of salvation and truth, must be diligent, and they that are not diligent, are not the servants of God. He that is diligent in the work of righteousness, and who striveth continually to obey all the commandments, the same is called of God, and chosen to labor amongst the people, to teach them in the way which they should go. Therefore, ye may know that he that transgresseth the commandments, shall not labor in this work.

For thus saith the Lord, The work of righteousness cannot be accomplished by the transgressor, neither can the truth be established in the earth by those who walk not in the truth. All those that will repent of the evil of their ways, and walk in the truth continually, shall assist to build up the kingdom of righteousness, and shall receive an inheritance therein.

But they that repent not of all their unrighteousness, and that walk not according to all my commandments are not called of me to labor in the work, which shall be to establish truth and peace and righteousness in the earth, that the saints may enjoy all those things which I have created for those that diligently obey all my commandments.

The saints shall understand the truth, and those that desire righteousness shall be filled with understanding, and all things that are for their good, shall be made known unto them, if they diligently seek with faith.

The power of satan is darkness, and they that are led astray, thereby shall be in darkness, not discerning the things that are for their own good. He that created all things by his power will enlighten those that seek wisdom; the power of God shall be made manifest unto his servants, and from Him they shall receive the spirit of understanding, that they may not be deceived and led astray by those that seek to rule in unrighteousness over the people of the Lord.

The day cometh speedily, when the transgressor shall no longer be exalted, but the upright shall inherit the earth, even the land prepared for them.

They shall be far from the power of the oppressor, and the violence of the wicked, shall not come near them. They shall dwell in peace and in safety shall they inherit the land.

They who have long dwelt in darkness, shall then see the light—they who have not known the truth, shall then be instructed; that they may become partakers with the saints of all those blessings which the Lord has promised unto all the faithful.

Then shall the remnant hear the word of the Lord, and rejoice therein, for unto them it shall be tidings of peace to comfort those that mourn—to strengthen those that are weak, and build them up in everlasting righteousness.

And one shall be raised up in their midst, who shall become mighty in righteousness, and who shall bring many to a knowledge of the truth, and shall bring them to their inheritances in the land of peace.

Be faithful O ye saints, and be diligent, for they that are not diligent in this work are not faithful—and the unfaithful cannot receive the reward.

Therefore, let all take heed, lest they be found amongst the unfaithful, for if a man say I will labor, and yet is idle, it shall profit him nothing, but his condemnation shall be greater than he that saith it not.

For this cause, let all be diligent in the proclamation of the truth, which shall bring those that believe to the salvation, which God has appointed for his people.

*An extract from President Aldrich's Address to the Conference at Springfield, Illinois.*

It is in anticipation of an assemblage of the most worthy saints in all the land (as far as the notice of this conference has gone) that I pen this address, to a people whose hearts and minds have begun to be opened to the truth.

A people that feel and understand that the Lord is God, and that he has not spoken in vain, although he has for a long time holden his peace, and the inhabitants of the earth have pursued their own course. A strong, a rich, a powerful throng, in all the ways and plans that satan could devise, whereby they might prove their own destruction, both spiritually, and temporally.

Let us take a glance at the past history of man, that God made or created in his own likeness, and by his breath, caused him to become a living soul.

One writer estimates the amount of human blood, that has been spilt by his fellow men, sufficient to form a Lake eighteen miles in circumference, and eight feet deep, a depth sufficient to float the largest vessels on the Lakes, and two thirds of it has been spilt in defence of satans religion.

Remember that there are, saye it be two churches, and whoso belongeth not to the church of the Lamb of God, belongeth to the church of the Devil.

Let us look into the present state and condition of the christian nations of the world, filled with every description of, Temples and churches, and professing to believe in a resurrected savior. Elihu Burritt, the learned blacksmith makes the following estimate and disclosures. "The christian nations of Europe and America, appropriate every day for the support of war, two million eight hundred thousand dollars.

While for the promulgation of the gospel, is daily appropriated eight thousand two hundred dollars.

Now at this late day of civilization and christianity, (more than eighteen centuries since the Angels filled the heavens with songs of joy at the birth of the Prince of peace,) the nations of Europe and America pay fifteen hundred millions dollars yearly for wars, past and present, with all the preparations and munitions thereunto belonging. What a picture. Is it possible that the history of the inhabitants of this earth will be read by superior intelligences of another world? if such should be the case, will they not have reason to exclaim like Enoch, when viewing all the creations of God; surely, these were the most wicked of all the workmanship of the Creator.

It is scarcely possible for us to conceive the full extent, the length and depth, and highth of the sin that surrounds us.

We have been-brought up in it, it has been taught us from youth to old age, it has been called religion and christianity. I hope and trust, that this people begin to see and understand that it is not the religion of Jesus Christ.

The pure and undefiled religion of Christ, will not cause the destruction of a mortal being, but on the contrary, it will preserve them.

The Savior promised that all those that keep his commandments, should not taste death.

Sacred history informs us that some did not taste death, and God not being a partial being, the same privilege is for all.

But is it not time spent in vain, to urge such a thought as this, that the mortal body may ascend to heaven, while it is so difficult to wake up the slumbering soul to obtain or secure a part in the first resurrection.

A day is upon us of this generation, which is spoken of by all the holy prophets, hear Jeremiah, chap. 46, 28. "Fear thou not O Jacob, my servant saith the Lord, for I am with thee, for I will make a full end of all nations, whither I have driven thee, but I will not make a full end of thee, but will correct thee in measure, yet I will not leave thee wholly unpunished." Isa. 24, "The curse devoureth the earth; and they that dwell therein are desolate, and the inhabitants of the earth are burned, and few men left."

Hear also the words of the Saviour, (Book of Mormon, page 524.) Behold I am he of whom Moses spoke, saying a prophet shall the Lord your God raise up unto you of your brethren, like unto me him shall ye hear in all things whatsoever he shall say unto you, and it shall come to pass that every soul who will not hear that prophet, shall be cut off from among the people. Again, he says I have a long time holden my peace, I have been still, and refrained myself, now will I cry, I will destroy.

and devour at once, I will make waste mountains and hills, and dry up all their herbs, and I will make the rivers, islands, and I will dry up the pools, I will make darkness light before them, and crooked things straight.

Again, the Lord speaking by the mouth of the same prophet says, "All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye" the Lord has made known unto us through his prophets, that this people must commence a reform, they will commence and continue to keep all the commandments.

And how is it, that this people will be able to do it since every other people that have ever made a resolve to obey the Lord, and have bound themselves in the bonds of the everlasting covenant have fallen, become apostate, and finally seek the destruction of those who will not participate in deeds and crimes that the Lord has forbidden. The God of both heaven and earth has revealed unto us, this generation, the way that this work is to be accomplished. Every soul that will not hearken unto the Prophet Christ will be cut off from among the people.

The most bitter branches are to be cut off first, that is the most bitter branches will continue to be cut off until there will none remain but the good. Not even one bitter branch will be left, whereby the tree may again become corrupted; you who now hear these words be not deceived for the Lord will no longer be mocked, for every one who will not act upon the principle of truth, and lay aside the principle of war and revenge, is in deed a bitter branch, and will be cut off and cast into the fire.

To you who have responded to this last call of the Lord to this people, I have a few words to say. Make yourselves acquainted with the Book of Mormon; it is the pure word of the Lord to us; it makes known to us the exact course that we must pursue in order to overcome all that is evil—all that is not good and profitable for saints. This book has come forth to us Gentiles, and now it must go to the remnant of those who obtained a promise of its coming forth. This people the Lord has chosen to make it known to the remnant of the seed of Joseph. Then it is all important that every one that goes to the land of peace, should understand its contents. Search diligently, also, the writings of Esdras, for that which has as yet come forth is for the express purpose of taking us to the covenant people of the remnant of the house of Israel. We must follow every instruction therein given.

They make known to us that a day of tribulation and trouble is at hand, and our only hope of overcoming is in keeping the commandments of the Lord. We are only his subjects, and he is the one who will set up the kingdom of righteousness and

peace. The parable of Zenos informs us that there were but few that went forth to prune the vineyard the last time; but the Lord worked with them, and again they did keep all the commandments of their Lord.

Then those who do not believe all the writings of Esdras, cannot be numbered, in this kingdom. It is the believer, the pure in heart, that is at this time called upon. If, therefore, there are any that have answered to this call, and do not believe all that has come through the one that the Lord has called and appointed, he it is that is lacking the wedding garment. Such persons belong to another class; they have made a mistake and got into the wrong company, and will be permitted to retire, or they will be cast out.

Remember that every commandment or instruction that the Lord has given, must be lived up to, both spiritually and temporally. Temporally, to obtain a temporal salvation, and spiritually, to obtain a spiritual salvation; and these are so closely connected, that I cannot separate them. A great work lays before us—or before the people that do it. In conference you can talk about it; but the persons that *do it* will receive the reward, while those who make themselves happy by imagination alone, will be like him that dreameth that he eateth, and when he awaketh, behold he is not filled.

I tell you plainly, that I may be clear of your blood, that it will take every faculty of both spirit and body to stand through the day of trial. All you who enlist to go to the land of peace, remember that by keeping all the commandments of the Lord you are safe. Be not over anxious to have those go who have but little faith; be not anxious for numbers. The Lord will accomplish the work with the honest and pure in heart, and not by numbers. Pray ye, therefore, that ye may receive light and understanding from him who ruleth and hath power and dominion forever, that ye may be able to resist all the powers and temptations of satan, and that ye may overcome all that oppose the work of righteousness.

### The Gathering at Kirtland.

Most of our readers have, no doubt, become acquainted with this one fact, viz: that the writings of Esdras point out the land of California as the place of refuge for the Saints of the Most High, and also that a place is appointed in this country for a temporary gathering, where the saints may assemble and prepare themselves to depart to the Land of Peace. Some of our opponents have endeavored to make it appear that we have not followed the instructions contained in those writings, and that in



publishing the Olive Branch at Springfield (instead of at Kirtland): we are guilty of a direct and manifest violation of the instructions which we receive as our guide in the temporal work.

We will now show that this statement made by our opponents is entirely incorrect, and that we have not, in a single instance, violated the instructions that we have received. In order to understand what is required of us in this matter, we must examine all the passages that speak of the gathering at Kirtland. The first may be found on page 24, 1st vol. of the Olive Branch:

"All ye that love righteousness give heed unto my words; hearken unto my precepts and obey all my commandments:—gather yourselves together, and in the house that was builded unto me shall ye assemble."

From this quotation we learn, that those who are here called upon to assemble, are required to meet in the Temple—not in the place where the Temple is built,—but *in the Temple*. This, it is plain, does not allude to any thing more nor less than the meeting of the first general assembly. The passage just quoted continues, "From thence shall my word go forth unto all the inhabitants of the land, that the pure in heart may be gathered, and the righteous go forth to the land of their inheritance, where they shall be built up a holy and an upright nation," &c. &c. Here we are told that the word of the Lord should go forth from the Temple. This was fulfilled at the general assembly in June last. The word of the Lord was then made the test of fellowship, and as such it has gone forth. It was then and there that our principles were established, and if there are no more assemblies held in the Temple—if no more is published from thence—this prophecy stands fulfilled. The word of the Lord has gone forth from thence, declaring expressly what is the law of the church, and what shall be the law of the church forever.

We do not say that there will not be another general assembly in the Temple at Kirtland, for we believe that there will be more than one; but still the prophecy concerning the going forth of the word of the Lord from thence, has been fulfilled. But says our opponents, there are other passages that speak of the gathering at Kirtland that has not been fulfilled. This we admit; but let us in the first place, ascertain who it is that are required to gather there. On the 25th page of vol. 1st the following passage occurs:

"The word of the Lord shall be proclaimed unto all the people throughout the land, and *those that believe* shall assemble together at the house of the Lord, and there shall prepare and depart from thence to the land of peace."

This tells us plainly who it is that shall gather there: it is to be those who believe when the word of the Lord is proclaimed throughout the land. On the 23d page, 1st vol., we

are told who it is that shall proclaim the word. It is those who have long known the right way and have walked therein: (those who have understood the truth, and have not followed after the abominations of the ungodly. These we are told shall not only preach the word, but they are to go forth and establish the kingdom of righteousness in California.

The passage which speaks of the establishing of the kingdom anew, at the place of the Temple, was fulfilled in June 1848. That which speaks of the assembly and of the going forth of the word of the Lord from thence, was fulfilled in June, 1849. It is probable that all the general assemblies that will be held in this country, will meet in Kirtland; but the first company will not start from there. It is not a place of gathering for those who have long been members of this church, and it is those that have long been members that are to go first and commence the temporal work. Those who live nearer to California than is the Temple, are not required to gather at the Temple; it is those who hereafter shall believe, who are north and east of Kirtland, that are commanded to gather at that place and depart from thence to California.

The following article on the "Writings of Esdras" was first published in the third number of *The Olive Branch*; but as nearly one half our readers have not had the first volume, we now re-publish it for the benefit of such as have not before read it:

### The Writings of Esdras.

SPRINGFIELD, ILL., August 30, 1848.

The question being often asked, "How are those writings of Esdras obtained," I have thought proper to write a short article on this subject.

In the Apocrypha we find the books called first and second Esdras. In the fourteenth chapter of the latter, we read that the Prophet's prayer to the Almighty, was this: "But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter day may live," and according to his faith it was done, his request was granted, and he was commanded to prepare for the task he had taken upon him. It is recorded that during the next forty days, the five ready writers he was commanded to take with him, wrote from his mouth two hundred and four books, or as the marginal reading has it, *more*

hundred and four books. Those books, it appears, were written for the express purpose of being a guide to the people in the last days, that those who desired to live might live. But the question at once arises. Where are those books? where are those writings, that in those latter times were to be a guide unto life, for those that sought it? I answer, those pamphlets that have been published at Springfield, Illinois—the first in 1842, entitled “The Words of Righteousness to all Men;” the second in July, 1845, “A Warning to the Latter Day Saints;” and the third in March, 1848, “The Word of the Lord to His People,” contain a part of those ancient writings of Esdras, which I have written since 1838.

The manner in which I obtained them is as follows: When in Kirtland, Ohio, in the year 1837, being at that time ten years of age, I saw a vision, in which I was shown a large round table, and on it a vast quantity of writings, &c. I inquired what was the interpretation, and was told “The round table denotes equality, and the writings are ancient records that are to be written.” The vision passed away, and I did not then know any thing about the books of Esdras, and I had not the least idea what those records were.

Time passed on, and in August of the following year, (1838,) when near Dayton, Ohio, I saw in another vision a large number of books in the English language, and was told “these are the lost books of Esdras.” I read the titles of some of these volumes. One was “The Words of Righteousness to all Men.” The vision then passed from my sight, and I obtained no light as to what was the value of those books, or by whom they were to be written; in fact, I was not at that time informed whether or not they were to be written.

On the last day of September, 1838, I arrived in Springfield, with my father and the rest of his family. In December following, I saw a third vision, and the angel whom I had seen before, then declared that “It is the will of the Lord that you should commence and write those books of Esdras.” At the same time, the first book was presented to me; that is, I saw it again in vision.

On the twenty-seventh of December, 1838, I commenced the book called “The Words of Righteousness to all Men,” and wrote a few lines, but could not write so as to render it intelligible to any but myself, so poor a writer was I at that period. I told my father what I had seen, and he was rather inclined to disbelieve. He did not doubt that I had seen the visions, as I related them, but he thought it highly improbable that an all-wise God should command a family as poor and illiterate as we were, to perform so great a work. Said he, “We have not wisdom amongst us to write a single book, and if it was written, we would not know whether it was correct or not;” but if he

could be satisfied that the Lord required it of us, he was willing to commence and do what he could, but until he was convinced, he did not feel disposed to move. About the same time the intelligence arrived, that on account of the difficulties the church in Missouri had encountered, some of the first and ablest members had denied the faith and joined the mob to fight the Saints. This troubled him, and he reasoned thus: "If those who have been in the work so much longer than I have, who have enjoyed so much greater privileges than I have, and preached the gospel to thousands, cannot stand, and have joined the enemy and are fighting against the church, how can I be able to stand?" and he was finally led to conclude that he could not stand. As those of greater faith had fallen, it appeared useless for him to indulge the hope that he should be able to endure unto the end. In this frame of mind he went to meeting, the next Sunday. Before the sermon commenced, he occupied his time in reading the Book of Mormon. When Bro. Johnson began preaching he laid aside the book, and leaning forward with his head on his hands, presently he was in vision. It may be well here to remark that he is not a visionary person, having never been favored with more than three or four visions in his life. At this time he saw before him a table, and on it a number of very large beautiful candles burning most brilliantly. A personage stood at his side, and asked, "Do you see those lights?" He answered, "I do." The personage then said, "put one of them out." He did so. "Now," said the guide, "does that prevent the remainder from burning as brilliantly as before?" He replied, "It does not." He was then directed to extinguish another, and then the same question was repeated—"Does this prevent the remainder from burning as brilliantly as before?" and he answered, "It does not." This was continued until all the lights were gone but one. The guide then said, "Does not this burn as brightly as at first, and give as much light?" He answered "This certainly gives as much light as it did before, but there is not as much light in the room as when all were burning." "This is very true," replied the guide, "and so it should be with the saints: they should stand and act as independently of each other as those candles stood and burned independently of each other." This satisfied him on this point. He saw the instruction and admonition that it was intended to convey so forcibly illustrated, that he was convinced of the truth of the vision, and never since has the apostacy of high or low had the least effect upon him.

As soon as this vision was passed, he saw another or rather a continuation of the first. The table was still before him, and the guide stood at his side, but now the table was covered with books, papers, writings, &c. "These," said the guide, are the

lost books of Esdras, and you must now go home and commence, and you and your family must do all that is in your power to do, to bring them forth, and when you have done all that you can, the means shall be furnished to complete the work.

In obedience to this command he did commence, and as I saw the books in vision, he wrote the words, as I repeated them to him. He had not written in many years, and could proceed but slowly. The first Sunday after his seeing the vision, we spent all day in writing seventy lines, or little more than one page of the first pamphlet. A short time after, Jonathan Dunham came to this place from Missouri. We employed him, and he wrote about two hundred pages in writing, for which we paid him thirty-six dollars. On account of the prejudice of the members of the church then here, we said nothing about these writings to any but a few. One of these, E. Merriam, came whenever an opportunity offered, and wrote for us. He wrote in all nearly two hundred pages.

About the time we commenced writing, my father took the first book, and went to Nauvoo to lay it before Joseph Smith, but he would not even look at it; as he was so pressed by other business that he could not examine it. My father returned, and soon after was reduced so low by a fever, that he was not able to work for nearly a year. During this time he wrote several small books, as I dictated the matter as it appeared to me.

It was late in the fall of 1840, that the first light was obtained from those writings on the subject of the gathering, or the place of refuge for the saints. Soon after, it became generally known to the branch in Springfield, that we had these writings, and Hyrum Smith visiting this place, my father invited him to his house, and laid them before him. He made no decision, but advised us to lay it before Joseph, at the same time saying, 'We have no right to condemn a gift in a child.'

In June, 1841, my father went to Nauvoo again, taking with him the manuscript we had written. Joseph took the writings, and after keeping them in his possession six days, he returned them, saying, 'I have inquired of the Lord concerning this, and have not received an answer.' After this, we continued to write as often as we had time, without neglecting our other business. Many members of the church had by this time heard a part of the writings read, as they came to our house for this purpose; but as yet nothing had been published, our duty in this respect we did not know, and we made it a matter of prayer daily for months, and on the twenty-ninth day of March, 1842, I received the following instruction:

'Thus saith the Lord your God, it is my will that ye should make known the place of safety unto those that strive to serve me, and also the time when they shall gather themselves togeth-

er to depart, and that ye cause small portions of the books to be printed in various places, that the people may read and understand before the day and the hour of my judgments shall come: Amen.

'Fear not wicked men, neither Satan, neither secret combinations: for the Lord your God and his Son Jesus Christ shall prosper you, in all works of righteousness, if ye remain steadfast unto the end.'

We at once set ourselves about it, and in June following, the pamphlet entitled 'The Words of Righteousness to all Men,' was printed. Since that time, we have published extracts from the writings of Esdras as much as our poverty would permit. I will here add that those writings are not altered or revised after they are first written. In the same words that it is first written, it is given to the public, without any additions or corrections, except it is to rectify some mistake of the scribe, such as mis-spelling or omitting a word. Some few typographical errors have occurred in the pamphlets that have been published, but with these exceptions, no alteration has taken place in those writings since it was first put upon paper.

From the very commencement of this work, we have carefully noted the many prophecies, they contain, and looked for their fulfilment, and in hundreds of instances the events spoken of have taken place in the same manner that Esdras foretold, and in no case have any of the predictions failed. I think that it may be safely said, that no prophecies of ancient or modern times, are so plainly and clearly expressed, and so free from ambiguity, as those of Esdras. Through the medium of this paper, I intend to present to the public the prophecies that have been published, and the fulfilment of the same, and also many prophecies that have not been published, and the events spoken of in them are yet in the future.

JAMES C. BREWSTER.

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Remittances for the first volume, since the 15th ultimo. A. P. Ringer, \$3, M. A. Staley, \$1, C. McIntosh, \$1, A. Patching, \$1, J. M. Adams and C. Smith, 50 cents each, J. Goodale, \$2.

**DIED**—At his residence, near Springfield, Illinois, on Sunday the 23d. of September, Mr. JAMES HIGBY, Sen., in the 79th year of his age. The deceased had been a member of the church of Jesus Christ of Latter-day Saints upwards of seventy years, and died in hope of a glorious immortality.

# THE OLIVE BRANCH,

OR

Herald of Peace and Truth to all Saints.

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"Be not weary in well doing; for in due season we shall reap, if we faint not."

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VOL. 2.

SPRINGFIELD, ILL., NOVEMBER, 1849.

NO. 5

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Issued Monthly at one dollar per annum.

J. C. BREWSTER, EDITOR.

HAZEN ALDRICH, PUBLISHER

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## Right and Wrong.

"Then Shall ye return and discern between the righteous and the wicked—between him that serveth God and him that serveth him not."—*Mal.* 3 18.

In the present day there are many persons who, for various reasons, acknowledge that they are entirely unable to distinguish between right and wrong, or to come to a definite conclusion as to the correctness or incorrectness of certain principles or points of doctrine that are taught by the authorities of the church at the Salt Lake. One of our correspondents writes as follows:

"When they went to the Salt Lake, I verily believed that if they were not right, and sustained by the power of God, they must perish: and I thought if they were preserved and prospered, it would be sufficient evidence that they were not under transgression; but now I see them prospered beyond all that I could have imagined, and yet I do not feel entirely satisfied. It seems their prospects are more favorable now than they ever have been before, and those who have prophesied evil of them, are constrained to acknowledge that it is the greatest miracle they ever witnessed. I must confess I do not know what to think. I know that every party that has risen up in opposition to them, has failed; and although there are some things among them that I do not understand, and some that we have been accustomed to consider very wrong, yet with my limited knowledge of the laws of God and the work of the last dispensation, I dare not presume to say what may be right or wrong."

The foregoing quotation expresses the thoughts and feelings of many who profess to believe the Bible and Book of Mormon; but instead of judging by the rule laid down in them, they sup-

pose that if a church or people prosper under adverse circumstances, that it is a sufficient evidence that they are right, and that God blesses them for their righteousness sake. This is a most erroneous conclusion, and all those that base their hopes upon this, will find when it is too late, that they were built upon a sandy foundation, and that they have substituted their own imaginations for the plainly revealed word of God.

History inform us that some of the greatest impostors and aspirants of the most wicked and depraved characters, have arisen under the most unfavorable circumstances, and overcome obstacles apparently insurmountable, and finally triumphed over all opposition. The history of the world is filled with such instances. If to prosper under adverse circumstances, and overcome all opposition, was a proof of a people's righteousness, then there is abundance of proof that the followers of Mahomet were a righteous people, and that they were prospered for that reason: For certainly Mahomet had as much opposition and labored under as many disadvantages as the Mormons have; but he and his followers triumphed over all opposition. Was this a proof that he taught correct principles? Was it not rather a proof that his principles were pleasing to the natural dispositions of mankind?

If we admit that the people of the Salt Lake are right because they prosper, we must also admit that every other people that have prospered under adverse circumstances, to be right also. If this is the rule by which we are to judge, we shall find that a great majority of all the churches in the world are truly the people of God. Who can for a moment believe such an erroneous principle.

During the four years preceding the death of Joseph Smith, the church, as a body, prospered to a far greater extent than they do at present. During that period, their numbers were almost doubled every year; and, had their prosperity continued up to the present time, Nauvoo would now have contained, at least, sixty thousand inhabitants. Their Temple, and other public works, would have been completed, and their city would, at the present moment, have equaled in population, wealth and magnificence, any of the cities in the Valley of the Mississippi. These are facts that cannot be denied.

At the time when the church at Nauvoo was enjoying this unexampled prosperity, or rather before their prosperity had commenced, the prophecies of Esdras concerning them and their city were written. But who could believe that those predictions would ever be fulfilled. We read the prophecy concerning them to more than one hundred members of the church, but not a single individual believed it. They all answered with one argument against—i. e. The prosperity of the church. "It is im-



possible," said they, "for these things ever to be true. Never before has the church been in as prosperous a condition as at present. Our numbers are greater now than they ever were before, and are constantly increasing, with astonishing rapidity, in all parts of the country. The Legislature has granted us extraordinary charters and privileges; we have friends among all parties; our prospects were never so favorable before, &c., &c."

But which was right, the prophecies or the arguments against them? Let the history of Nauvoo during the years 1845 and '46 answer. And now we find some who attempt to use the same arguments to prove that the church at the Salt Lake is right, and that the prophecies concerning them will not be fulfilled. When we hear people reasoning in this manner, we are led to believe that they have very little confidence in the Word of God, which they profess to believe; and that they are inclined to put their trust in man, and to make flesh their arm, and that their heart departeth from the Lord.

They reason on the subject just as if God had left his people without any guide or criterion to enable them to distinguish between truth and error. But if the people at the Salt Lake go on and prosper for years to come, what will it prove? Will it prove anything either true or false? Will it prove that their religious principles are correct? The prophet Malachi says, when speaking of the Last Days, "And now we call the *proud happy*—yea, they that *work wickedness* are set up—yea, they that tempt God are even *delivered*;" 3d chap., 15th verse. It appears that Malachi did not consider prosperity and happiness an evidence of a people's righteousness. Our Saviour when instructing his disciples on this continent said, "But if it [the Church] be not built upon my Gospel, and is built upon the works of men, or upon the works of the devil verily I say unto you, they *have joy in their works*, for a season, and, by and by, the end cometh, and they are hewn down and cast into the fire." We find many passages, in both the Bible and the Book of Mormon, that teaches us the same thing, that the transgressors shall prosper for a season. The writings of Esdras also says that the *ungodly* shall be strong, that they shall be numerous, but, because of their wickedness, they shall fall. They may prosper for a few years, but their own works will bring destruction upon them; they shall *fall into the pit they dig for their enemies*.

The prophet Nephi says, "O the wise, and the learned, and the rich that are puffed up in the pride of their hearts, and all that teach false doctrine, and all that commit whoredoms and *pervert* the right way of the Lord, wo, wo, wo unto them; saith the Lord God Almighty, for they shall be thrust down to hell." Again in another place, he tells us, that, in this day, "they will say, all is well in Zion; Zion prospereth, all is well; and thus the

Devil cheateth their souls, and leadeth them *away* carefully down to hell."—2nd Nephi, chapter 12. If the foregoing is not sufficient to convince our readers that the prosperity of the church at the Salt Lake is not a proof of their righteousness; it is because they do not believe the Bible and Book of Mormon: and if they do not believe those books, their case is indeed hopeless. If they are willing to believe and follow the counsel of man, and reject the word of God, it is of them that Jeremiah prophesied: "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord; for he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness in a salt land, and not inhabited."—Chapter 17, 5 & 6.

Having thus shown that we cannot judge whether a people are right or wrong by their prosperity, we will now proceed to show how we can judge without the least danger of being mistaken, and how we may "know even with a perfect knowledge," whether any principle, or doctrine, or practice, that exists among the people of the Salt Lake is right or wrong. In doing this, we shall draw all our proof from the Bible and Book of Mormon.

In the New Testament we find a history of Christ and his Apostles, and the doctrine that he taught, and which he commanded his disciples to teach. We find in that volume what it required in that age of the world to constitute a saint. We find there recorded what people were required to do in order to become members of the church of Christ; we find there recorded what people were required to do, and how they must live in order to continue members of that church. Now if God is an unchangeable being, the Gospel is the same now that it was then. We read in Malachi that God said to the Jews, "I am the Lord, I change not;" we read in the Epistle of James, that God is without variableness or shadow of turning, and if we believe this, we must believe that the Gospel is also unchangeable. The Apostle Paul said to the Galatians, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another, but there be some that trouble you and would pervert the Gospel of Christ; but though we or an *Angel from Heaven* preach any other gospel than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." It appears that the Apostle to the Gentiles had not the least knowledge of any other Gospel, and he did not hesitate to pronounce a curse upon any man, or even an *Angel from Heaven*, that should dare to preach any other. But plain as this is, there are some who endeavor to make this say-

ing of the Apostle of no effect, by saying, 'this is another dissension: Paul was only addressing the church at Galatia; he did not intend that epistle and the instruction it contains for us, in this age of the world.' In answer to this, we will quote from the 2d book of Nephi, chapter 12: "Know ye not that the testimony of two nations is a witness unto you that I am God; that I remember one nation like unto another; wherefore I *speaks the same words* unto one nation like unto another; and when the two nations run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many that I am the same yesterday, to-day and forever."

Reader, do you believe that this is the word of God? If you do, then you are satisfied that the words of Paul quoted above, are in force still;—for if God *speaks the same words* to one nation that he does unto another, then the same words that were spoken to the Galatians are spoken to us, and the curse which Paul pronounced upon all that should preach any other Gospel than he had preached, is just as much in force now, as it was the day he pronounced it. If God is the same yesterday, to-day and forever, and speaks the same words to every people, to whom he speaks at all, is it not plain that every doctrine that is not contained in his word which he spake to the Jews and to the Nephites, is not of him, but is a false doctrine, an invention of man, or the work of the devil. But we will make another quotation from the same chapter: "And my words [shall] hiss forth unto the ends of the earth *for a standard* unto my people, which are of the house of Israel." The words here spoken of is the Book of Mormon, as the reader will find by reading the whole chapter. But what does this prove? It proves that the Book of Mormon is to go to the ends of the earth *for a standard* to the people of God; and we all know that a standard is a *rule, or a test*. If you believe this, apply the test to the doctrines taught by the authorities at the Salt Lake, and see if they are right or wrong.

In the 13th chapter of his 2d book Nephi lays down the principles of the Gospel in great plainness, and concludes with these words, "And now behold, my beloved brethren, this is the way, and there is no way or name given under heaven whereby man can be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God without end: Amen." If this be true, how can any other doctrine be true which is not contained in that book? If the words of Nephi are true, then every man that teaches more than is taught in the Book of Mormon as the doctrine of Christ, is a deceiver. "But," says the objector, "Nephi was not speaking to us; the Book of Mormon is not binding on us any longer;

we have got beyond it," &c. I answer, Nephi foresaw that such objections would be raised against his words. Hear what he says upon this point: "I am left to mourn because of the *unbelief*, and the wickedness, and the ignorance, and the stiff-neckedness of men—for they will not search knowledge, nor understand great knowledge when it is given unto them in plainness—even as plain as word can be." Again he says; "But behold there are many that harden their hearts against the Holy Spirit, that it hath no place in them; wherefore, they *cast many things away which are written*, and esteem them as things of nought. But I, Nephi, have written what I have written, and I *esteem it of great worth*, especially unto my people." If you cast away what is written, it is because you have hardened your heart against the Holy Spirit, that it hath no place in you. If you cannot determine what is right, or what is wrong, it is because you do not believe the book of Mormon. But you profess to believe it; you believe that it is true, or rather, that it was true; but now the authorities at the Salt Lake have received greater light, and the Book of Mormon is not our guide any longer. Let us see how this agrees with the Book of Mormon. Let us examine that volume and see if the inspired men that wrote it, had any knowledge that the time would come when their writings would not be needed as a standard, and as a guide to the people of God. The concluding passage of the 2d book of the Prophet Nephi is in these words:

"And now my beloved brethren, all they which are of the house of Israel, and all ye ends of the earth, I speak unto you as the voice of one crying from the dust, farewell, until that Great Day shall come, and you that *will not* partake of the goodness of God and respect the words of the Jews, and also my words, and the words which shall proceed forth out of the mouth of the Lamb of God. Behold I bid you an everlasting farewell, for these words shall *condemn you* at the Last Day—for what I seal on earth shall be *brought against you at the Judgment Bar*, for thus hath the Lord commanded me, and I must obey: Amen."

Here is a plain and positive declaration, that all those that will not respect the words of the Jews, and also the words of Nephi, shall be condemned at the Last Day. We will now enquire what are the words of the Jews? and we find the answer in the 3d chapter of the first book of Nephi, "And the Angel of the Lord said unto me, thou hast beheld that the book proceeded forth from the mouth of a Jew, and when it proceeded forth from the mouth of the Jew, it contained the plainness of the Gospel of the Lord, of whom the twelve Apostles bear witness." This is positive proof that the Bible is the words of the Jews; that Nephi says must be respected, and those that do not respect it, shall be condemned.

Again after he had seen in vision the Book of Mormon come forth unto the Gentiles, he writes as follows: "And the Angel spake unto me saying, these last records which thou hast seen among the Gentiles, shall establish the truth of the first, which is of the twelve Apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them." All these plain and positive passages tend to one point, *ie.* that the Bible and Book of Mormon contain the *whole Gospel*, and that this Gospel is *unchangeable*, and that we must respect and obey that Gospel, or be condemned at the judgment bar of God.

If the church, or any, part of it, has got beyond the Book of Mormon, so that it is no longer their standard and guide, then it is plain that Nephi recorded a falsehood when he said, "These words shall condemn you at the Last Day, for what I seal on earth shall be brought against you at the Judgment Bar. If this be true, then all doctrines that are not taught in the Book of Mormon, are *false doctrines*, and all that receive them in preference to the Gospel that is taught in that book, shall be condemned at the Last Day. If the true and only doctrine of Christ is contained in that book, is it not plain to be seen, that every doctrine which is taught by the Latter-Day Saints, that cannot be proved by that book to be a part of the Gospel, is wrong and not right?

But perhaps the reader will say, "Nephi speaks of something more than his words and the words of the Jews;—he speaks of the words which the Lamb of God should speak—and it is these words that the authorities at the Salt Lake have received." But this cannot be, for God said to Nephi that he spoke the same words to one people like unto another, that thereby he might prove himself to be unchangeable. Hence it follows, that if the authorities of the church in the west have received any other Gospel than is contained in the Bible and Book of Mormon, those words and works are not of God.

When Christ was teaching the Nephites, he said, "Verily, verily I say unto you that this is my doctrine, and whoso buildeth upon this, buildeth upon my rock, and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same *cometh of evil*, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come and the winds beat upon them."—(See book of Mormon, page 465, 3d edition.) Here we find that Christ, the Lamb of God, confirmed *all* that Nephi had written, and says expressly, that the gates of hell are open to receive those that teach as his doctrine any thing more than he taught; yet plain as it is, we find hundreds who profess to

believe that Book, that acknowledge that they dare not presume to say what may be right or wrong. Is it strange that the Prophet in view of all this, should exclaim, "I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiff-neckedness of men, for they will not search knowledge, nor understand great knowledge when it is given unto them in plainness, even as plain as words can be."

The reader will see plainly by the foregoing quotations, that all that is necessary to enable him to distinguish between right and wrong—to discern between them that serve God and them that serve him not—is to know what is contained in the Bible and Book of Mormon, and then to compare the doctrines taught by the leaders of the church with the law of Christ. If they speak not according to that, it is because there is no light in them. "I know," said Nephi, "that the words of truth are hard against all uncleaness; but the righteous fear it not, for they love the truth and are not shaken."

There are, however, two ways still remaining, by which the reader can avoid coming to this conclusion. The first is, to deny the truth of the Book of Mormon; the second is, to conclude that the Day of Judgment is past; for if the Book of Mormon was ever true, it must continue to be our standard and guide until that great day shall come.

In conclusion we wish to ask our readers a few questions. If we believe the Book of Mormon to be true, how can we prove the doctrine that there are *two* Priesthoods in the Church of Christ? How can we prove the doctrine of "Consecrating Oil"—the doctrine of the *tything*—the doctrine of baptism for the dead—the doctrine of secret societies in the church, &c. &c.? When Christ has said whoso taught more or less than he taught and established for his doctrine, should find the gates of hell ready open to receive them. We leave you to answer these questions for yourselves, hoping that you will weigh the whole matter, and decide, after a careful and candid investigation. We warn you, however, to remember that by the things which are written in the Book of Mormon you shall be judged at the Last Day. For Mormon says, when speaking of the records which he had written, "I know that they will be preserved, for there are great things written upon them, out of which my people and their brethren shall be judged at the Great and Last Day, according to the word of God which is written."

*Remittances for the 1st Vol., since the 15th ultimo.*—J. Crompton \$1; J. Nobles, \$1; C. Rockey \$1; J. M. Cole, \$1.

*Remittances for 2d Volume.*—J. Frels, \$11; J. O. Prinell, \$1; J. F. Green, \$1; E. S. Benedict, \$1; E. Arblaster, \$1; A. Johnson \$1.

## A HYMN.

O God my soul divest,  
 Of every thing that's wrong,  
 May Christ forever be  
 My joy, my peace, my song,  
 That I may live and be at peace  
 With all the saints the heirs of bliss.

May all contention cease,  
 And strife about the law,  
 And may the voice of Christ  
 To sweet obedience draw,  
 Our souls rejoice from day to day,  
 In Christ the true and living way.

We'll leave all things behind,  
 That serve to mar our peace,  
 And with the righteous join  
 In godliness increase,  
 While creeds of men are sure to fall,  
 The word of God will conquer all.

## The Book of Doctrine and Covenants.

Several of our correspondents have enquired, "Why is not the Book of Doctrine and Covenants to continue to be the law of the church?" This is a question that is very easily answered. There is perhaps no point upon which there exists such a diversity of opinion as there does in regard to this book; but if it is properly understood, there is no difficulty in coming to a correct conclusion, which will satisfy every honest enquirer after the truth.

In the 2d par. 2d section of that book, we read that the "Book of Mormon contains \* \* \* the *fulness* of the Gospel of Jesus Christ to the Gentiles, and to the Jews also." Now, if this is a true statement, then it is impossible for the Book of Doctrine and Covenants to contain even *one* principle or point of doctrine, that is a part of the Gospel, that is not to be found in the Book of Mormon; for if the Book of Mormon contains the *fulness* of the Gospel, then the *whole* Gospel is in that book. If it does not contain the fullness of the Gospel, the revelation from which we have made the above quotation, is false. Hence it follows, that if any thing professing to be a part of the Gospel or the spiritual law of the church, is given in any of the revelations of the Book of Doctrine and Covenants, which is not also contained in the Book of Mormon, it is a false principle. Those that believe the Book of Covenants, must therefore admit, that it does not contain any Gospel that is not to be found in the Book of

Mormon; and we may just as well study the Gospel in the Book of Mormon, as to search for the same things in another book.

That there are many Good things in the Book of Doctrine and Covenants, we do not deny; but we know, (that if the 2d revelation is true,) that there is not one thing that is or can be for the spiritual good of the church contained in it, that is not to be found elsewhere.

This shows us, that all the commandments contained in that book, which are not in the Book of Mormon, which are or ever were true, must be those that are of a temporal nature, or those which relate to the gathering and the temporal work. The 15th par. of the revelation given at Nauvoo January 19, 1841, reads as follows: "Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with their mights and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold it behooveth me to require that work *no more* at the hands of the sons of men, but to accept of their offerings." "Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name in Jackson county Missouri." In the 16 par. it says, "And this I make an example unto you for your consolation concerning all those who have been commanded to do a work and have been hindered by their enemies."

According to this revelation, all the commandments that had been given before this [was given] concerning the temporal work, were no longer binding on the church—were no longer the law by which they were to be governed. This proves that all the commandments that were binding on the church in 1841, were those that relate to the work at Nauvoo. We know that the church at Nauvoo was hindered from performing the work required of them at that place, by their enemies, and if the above quotation be true, it is plain that it is no longer required of them. Thus the book itself shows conclusively, that it is no longer of any use to the church.

We find in sec. 4, par. 8, the following plain and positive declaration: "And your minds in times past have been darkened, because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the *whole* church under condemnation. And this condemnation resteth upon the children of Zion, even *all*, and they shall remain under this condemnation, until they repent and remember the New Covenant, even the Book of Mormon, and the former commandments, not only to say, but to do according to that which I have written." Those who have faith in this book, and believe it to be truly the word of God would do well to



obey this commandment, to remember the Book of Mormon and the former commandments, (i.e. the Bible,) not only to say but to do according to that which is written.

If the whole church were under condemnation in September, 1832, (the date of this revelation,) because they neglected the Bible and Book of Mormon, what must be their condition now? If in 1832 the whole church was commanded to *repent*, for that reason, how much more should they repent in 1849—for it is evident that the church at that time, had not forgotten the New Covenant, and the former commandments, to the extent that they have since. At the present time there is not more than one in twenty, who profess to be Mormons, that know what is contained in the Book of Mormon. They have neglected that book, until they have actually forgotten what it contains. Notwithstanding the repeated declarations of the inspired men who wrote that book, that by the things therein written, we shall be judged at the Last Day.

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**"By their Fruits ye shall Know them."**

This is a very plain rule that our Savior has given to enable the saints to judge correctly whether those that profess to be his followers, are or are not saints. On this point many have erred from the truth, by supposing that "the gifts" are the fruits of which Christ spoke, and that if a people have those gifts which are promised to the saints, it is an evidence that they are truly the people of God. This is a very erroneous principle, and one that cannot be proved by the scriptures. But it is very plain that this rule cannot be of the least benefit to us, unless we know what the fruit is of which Christ spoke, and by which he said we shall know those that are saints from those that are not. There is no need of there being any uncertainty or doubt upon this point, if we believe the scriptures and know what they contain.

The Apostle Paul addressed the Corinthians in these words: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And although I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." This short quotation contains instruction of the greatest importance; but it is too often passed over by the professors of religion, as a thing of nought. The Apostle here informs his brethren, that even if he were a *Prophet*, and understood all mysteries and all knowledge, and had all faith, and yet had not charity, it would profit him nothing. If

all these things would profit him nothing, then it would be entirely useless to possess them, unless he also in addition to all these things had charity.

We find by reading the eleventh chapter of Hebrews, that all the wonderful works of which we read in the Bible, were wrought by faith. By faith the sea was divided; by faith the violence of fire was quenched; by faith the mouths of lions were stoped; by faith the dead were raised to life again, &c. &c.; yet the Apostle said to the Church at Corinth, that though he had *all faith* and lacked charity, it would profit him nothing. How absurd then to suppose that those gifts, which are the effects of faith, are the fruits by which the saints are to be known. In the sermon on the mount our Savior said, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? and then will I profess unto them *I never knew you*—depart from me ye that work iniquity." The same words are recorded in the Book of Mormon; this is positive proof that the works which are wrought by faith, are not the fruits of which the Savior spoke. If they are, how could he say to those who had those gifts, "depart from me ye that work iniquity?"

Mormon, when teaching his people, said, "By faith miracles are wrought, and it is by faith that Angels appear and minister unto men." But when he speaks of charity, he says, "My beloved brethren, if ye have not charity, ye are nothing." The same inspired writer says, that charity is the pure love of Christ. The Savior commanded John, the revelator, to write to the Angel of the church at Ephesus, "I know thy works and thy labor and thy patience, and how thou canst not bear them that are evil, and how thou hast tried them which say, they are Apostles and are not, and hast found them to be liars, and how thou hast borne and hast patience, and for my name sake hast labored and hast not fainted; nevertheless, I have somewhat against thee, because thou hast *left thy first love*." This church had been dilligent in many things, but they had not charity, the pure love of Christ, and for this reason they were admonished to "Repent and do the first works, else I will come unto thee quickly, and will remove thy candlestick out of his place." Thus we see that Christ confirmed what Paul and Mormon told their brethren, that "without charity ye are nothing."

One of the inspired writers says, "We know that we have passed from death unto life, because we *love* the brethren."—Again, the same Apostle says, "If we love one another, God dwelleth in us." Another Apostle said, "And above all things put on charity, which is the bond of perfectness."—[Col. 3, 14.] Again he says, "The love of God is shed abroad in our hearts

by the Holy Ghost."—[Rom. 5, 5.] The Apostle Peter says, "And above all things have fervent charity among yourselves."

We learn from all these passages, that unless we have the spirit of Christ, all other gifts and blessings which we may possess, or all the works which we may do, in order to secure our salvation, will profit us nothing. This shows us that the fruits by which we are to judge, are the fruits of the spirit, or the signs which shall enable us to know who it is that is possessed of charity, which is the pure love of Christ, and this love is shed abroad in our hearts by the Holy Ghost.

What are the fruits of the spirit? The Apostle says, "For the fruit of the spirit is in all goodness, and righteousness and truth, proving what is acceptable unto the Lord."—[Eph. 5, 9 & 10.] Again, "But the *fruit* of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—[Gal. 5, 22 & 23.] In the 3d chapter of Alma we find it written, that, "Whatsoever bringeth forth not good fruit, or whosoever doeth not the works of righteousness, the same hath cause to wail and mourn." This shows us that righteousness is the fruit by which we are to judge;—and when we consider that he that offends in one point is guilty of the whole, it is plain that those who have the spirit of Christ, will keep all the commandments, or will desire to keep all the commandments, and will not willingly transgress any law that Christ has given.

The great difficulty with those who profess to be saints, is this: there are *some* of the Commandments which they are unwilling to keep. The law of Christ is very strict; but all those that have his spirit are willing to observe the whole law. Here let me ask the reader, have you that spirit? Have you *now* the spirit which you received when you first embraced the truth? Then you knew that you had passed from death unto life, because you loved the brethren. Then you had charity, the pure spirit and love of Christ. Have you that spirit still? If you have, it will be well with you; but if you have it not, remember that all other things will profit you nothing; "Remember from whence thou art fallen, and repent and do thy first works." The Prophet Esdras says:

"Now is the time, choose ye the way in which ye would go; choose either darkness or light—remain no longer idle, for the time has come, the day is at hand, when the righteous shall be separated from the wicked."

Let him who will serve God, serve him with all his might, and him who would serve Satan, turn unto his evil ways—for the righteous must serve him whom they say they serve, with all their might, mind and strength.

If ye serve him with *ALL* your *might*, you will *do all* that the

Lord biddeth you to do. If ye serve him with all your *mind*, you will not forget God. If ye serve him with all your *strength*, ye will do all that is in your power to do for the poor, and to build up the kingdom of God."

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### Notice.

We wish to call the attention of all our brethren to the importance and necessity of their beginning to make preparation for the journey to California.

The Lord has called upon all the saints to unite in the great work of the Last Days, which is to build up the Kingdom of Righteousness. This work is to be commenced at the mouth of the Colorado. It is expected that the first company will be ready to start from the frontier, on the first of August, 1850, and will travel the southern route, which passes through New Mexico and down the south bank of the Rio Gila. All who are able to prepare themselves for the journey, are required to go in the first company.

In the succeeding numbers of the Olive Branch, we will publish all the information relative to the journey, which will be of any benefit to our readers. At present we only wish to remind our brethren of the importance of immediate and energetic action, in order to prepare for the work that lays before them.

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### Extracts from Letters.

CUYHOGA FALLS, *Summit Co., Ohio*, }  
October 10, 1849. }

Brother JAMES C. BREWSTER:

SIR: I saw in the Olive Branch a notice of a Conference to be held at Springfield, Ill. on the 29th and 30th of September, I had a great desire to be there; but I did not receive the notice in time, and my business was such that I could not. My mind is with you, and my prayer to God is, that the work may prosper and roll on until the kingdoms of this world become the kingdom of God and his Christ, and the down-trodden saints are gathered out of this wicked and perverse generation, where, according to the works of Esdras, each will have a happy home, nothing to harm or destroy in all the land, for none but the pure in heart will be there. That land looks like a place of safety, surrounded with all the comforts and blessings of nature:

"Far from oppression, war and crime."

I want to make one of the number that first starts, if life and

health is spared. I intend soon to enter the field and labor with my might, for the harvest is great and the laborers are few, and the fields are all white ready for the harvest. \* \* \* \* I shall visit Springfield this fall or next Spring.. I want you to send me two copies of the Olive Branch, commencing at the second volume. Send the back numbers, and on receipt of them I will send you the money.

A friend and brother in the New and Everlasting Covenant,  
W. J. WILSON.

BLOOMINGTON, ILL., Oct. 14, 1849.

Brother BREWSTER:

With pleasure I have read the July and August numbers of the Olive Branch. I believe with all my heart the first principles there laid down in its ancient purity—Faith, Repentance and Baptism for the remission of sins—it is Gospel order. I therefore wish you to send me the back numbers of the 2d volume of the Olive Branch, and I will send you the money on the receipt of the same for the whole volume.

Yours in Love and Truth,

A. J. DOWNING.

[For the Olive Branch.]

BURLINGTON, Wis., Oct. 19, 1849.

*To all my Friends and Acquaintances:*

This is to invite you to lay aside your prejudices and predilections and give the Olive Branch a faithful reading from the beginning to the end, for I think by so doing you will consider your time and money well employed. There is many a rich thing lost, or never gained, by being too reluctant to investigate new things—for God has said that his word, in the Last days, should be given "line upon line, precept upon precept, here a little and there a little."

Respectfully,

JOHN E. PAGE.

We have received and are constantly receiving letters from our brethren, in various parts of the country, which would be highly interesting and instructive to our readers if we could publish them; but this, the limited size of the Olive Branch, will not admit. We hope, however, that the time will come ere long, when we shall be able to enlarge the Olive Branch, so that it will contain all that it is necessary for us to publish.

°° ERRATA.—Last line on page 54 read *righteousness* instead of *unrighteousness*.

### Writings of Esdras—(CONTINUED.)

A day cometh of fear and tribulation upon all the nations that keep not the commandments; but those who fear God and work righteousness shall be delivered. They that reject the truth shall be blinded by the powers of darkness, and shall be deceived and led in the way that leadeth to destruction, and their destruction shall be terrible—yet it shall be caused by the works of their own hands. The power of the Lord shall be made manifest among his saints, inasmuch as they faithfully observe and do all that he has commanded them. Therefore, let all who call themselves saints, beware, lest they be found breaking his commandments; for if it be only the least, of his commandments that ye refuse to obey, ye shall in no wise receive the reward promised unto the saints. He that transgresseth through ignorance shall be forgiven; but he that sayeth that he is a saint, and yet refuseth to keep all the commandments—even though it be the least thereof that he transgresseth—shall be accounted an ungodly and slothful servant, whose reward shall be fear and anguish. Therefore, whosoever among you shall transgress any of the commandments given unto the church, and will not walk according to the law which the Lord hath revealed in his Gospel—which law changeth not, neither can it be changed or set aside—let them be removed from amongst you. For in the last days, those who will not walk according to the law that God hath given, shall have no place with these who will faithfully obey him.

I saw in the land of Bethsula many people, and leaders, and rulers, who sought to establish the kingdom of God by their own wisdom and in their own strength; but their works were in darkness, and with anger and with tumult, and with deceit and much oppression did they strive to lead the people who were gathered in the name of the Lord; but they prospered not in righteousness. Their ways were unjust, and deceit and fraud were in all their councils.

I saw that the leaders of the ungodly set at nought the words of the Most High, and that they would not obey his commandments, but thought to follow the imaginations of their own hearts, that many were led astray by their unrighteous counsels and their flattering words which they spoke deceitfully unto the people—yet the end of their power came suddenly, and they were overthrown and brought to nought in the desert of the sea, where they gathered together in the waste places, where no man dwelt, were they assembled. They sought to possess the land of the righteous; they thought to make themselves strong in the mountains, and their name terrible among the nations—yet in all this they failed. There was none to help them, for the Lord had forsaken them, because they would not hearken unto his words. At the time when the righteous shall go forth to the land of peace and commence to build the city of rest, then shall the ungodly begin to be visited with those judgments which shall increase until they are destroyed thereby. They shall all perish who continue to walk in the ways of transgression; but such as will receive the truth and repent and keep all the commandments shall be saved in the land of peace. Those who are called to preach the Gospel and to instruct the people in the ways of righteousness, shall first warn the ungodly who are in the land of Bethsula, that they may, if they will receive the truth, escape all those evils that are in store for those that continue to follow those that lead astray the people of the Lord. He that will not obey the truth, shall wander in darkness for Satan shall have full power over those that oppose the work of God. They shall be led in ways which they know not; they shall stumble, because they have not light, and they have not the light because they chose darkness.

[TO BE CONTINUED.]

# THE OLIVE BRANCH,

OF THE

Herald of Peace and Truth to all Saints.

“Be not weary in well doing; for in due season we shall reap, if we faint not.”

VOL. 2.

SPRINGFIELD, ILL., DECEMBER, 1849.

NO. 6

Issued Monthly at one dollar per annum.

J. C. BREWSTER, EDITOR.

HAZEN ALDRICH, PUBLISHER.

## The Writings of Esdras.—(CONTINUED.)

He that will not obey the truth shall wander in darkness, for Satan shall have full power over those that oppose the work of God. They shall be led in ways which they know not; they shall stumble because they have not light, and they have not the light because they chose darkness. They shall not discern the things that are for their good, but shall cleave unto those things which shall destroy them with a fearful destruction. All ye who are called to labor in this work, remember the commandments and be diligent to observe them, for he that doth not observe them cannot stand.

There shall be many in that day who shall seek to serve God and also to follow the imaginations of their own hearts; these shall desire to be numbered with the Saints, but shall not be able, for whoso will not abide the law, shall not be numbered with the Saints; for they who are called Saints and yet forsake the law, are the ungodly, and the ungodly shall be afflicted, but the Saints shall be comforted; therefore, shall they be separated, the Saints from the ungodly, and while the ungodly perish, the Saints shall be built up. Thus saith the Lord, my people shall cease from all iniquity, from all unrighteousness, and from all injustice, and then will I cause them to prosper. They cannot prosper, neither will I build them up while they remain in iniquity, but they shall separate themselves from all unrighteousness and then will I bless them with those things, that because of unbelief and transgression have been withheld from the children of men.—Then shall the treasures of wisdom be given unto them; then shall the knowledge of those things that have long been hid be revealed; then shall Satan cease to have power over them, for they shall ask in faith and in righteousness, therefore, nothing that

they ask shall be withheld from them. Then shall my power be made manifest in their behalf, their enemies shall be confounded and astonished, for that which they had not believed shall come to pass. Then shall the Saints prosper and prevail, and all the powers of this world that rise up against them shall be brought low, even into the dust. There shall be wars and tumults in all countries, but my people shall dwell in peace, they shall not be established by war, neither in tumult or contention, but in faith and in righteousness shall they perform the work. I will reveal unto them my will, that they need not err. I will give unto them instructions, that they shall not be deceived by false teachers. I will lead them in the way which they should go and plant them upon the river of the west, there they shall become mighty in righteousness, for they shall keep all my commandments, and whoso keepeth all my commandments, unto him will I give wisdom and power, he shall become mighty in righteousness and none shall prevail against him.

The power of Satan shall be exerted against the Saints, he shall seek to overthrow them, and his servants shall strive diligently to cause the Saints to transgress. They that transgress must fall, and they that keep the commandments cannot be overthrown, for this reason shall the Saints be tempted by the powers of darkness and many shall try to entice them into forbidden ways, some shall be deceived and turned aside because their hearts are not pure. But they who desire righteousness above all things else, shall have power to resist Satan, they shall have wisdom to discern the things that are of God from those which are of Satan. All who labor in this work shall be tried, that those which are pure in heart and upright and steadfast may be known among the people, they that are not faithful shall be made manifest by their unrighteous works. For all men shall be known by their works. The righteous shall be just and merciful, the unrighteous shall be unjust and unmerciful. Many shall be the temptations of the saints, but they shall not be turned aside thereby. The ways of Satan lead unto death; but the ways of the Lord lead unto life. The righteous shall inherit the earth, but they who walk in the ways of Satan, who is the enemy of all righteousness and who seeketh continually to destroy the works of God, shall be cast into darkness, for Satan shall be bound and his power shall cease from off the earth, that the Saints may enjoy in peace the work of their own hands; for God created the earth that man might dwell thereon in righteousness and in peace. Therefore, when the power of Satan shall cease, peace shall be restored to the earth. Then shall all the inhabitants of the earth fear the Lord and worship him in holiness. Then shall the Gospel be understood by all who dwell on the earth in its fullness and in its purity, and none shall transgress the law. For



the knowledge of the Lord shall fill the earth, and the desire of of all people shall be to do good continually.

Let the Saints rejoice when the work of the Most High shall begin to be established in the earth—for it shall be a work greater than all others. At that time, those that are afflicted shall begin to be comforted. They that love justice and mercy shall be gathered together from the nations to the land of peace: for from that land shall the messengers of peace and truth—even those that carry glad tidings to the afflicted—shall go forth unto all the nations throughout the earth; they shall go to the nations of the East—a people that are exalted, but are in darkness; to the people that are rich in gold and silver shall they go.

All the Islands of the sea shall then hear the word of the Lord, and the countries that are afar off shall rejoice in the truth. I saw the apostles of truth return from the countries that were afar off, and there came with them a great multitude, even tens of thousands, who had received the truth. I saw, also, that in all those countries where the word of God was preached, that there was tumult and confusion continually, and many desired to destroy those that preached the word and those that believed therein; but the power of the Most High was with his servants, that they were delivered, and their enemies had not power to destroy them. They that have faith shall stand in the days of tribulation; but they who have not faith shall not be able to prosper in proclaiming the word of salvation to the wicked and rebellious. All that live righteously shall have faith, and if they desire to instruct the people in the way of righteousness, they shall be prospered. The word of the Lord shall be proclaimed in power, and the power of the saints shall increase as they increase in faith and in righteousness. The word of the Lord shall be proclaimed without fear, for his servants shall not be confounded, neither dismayed. They shall put their trust in God, knowing that he is able to deliver them from their enemies. In that day the saints shall not take up the sword to defend themselves; neither shall they make war upon any people. My kingdom shall be a peaceable kingdom, saith the Lord. The unjust and the impure shall not prosper therein: for my people shall surely execute my laws, which I shall give them, and they that transgress shall receive their reward. The righteous nation shall prosper, for my power shall be given unto them, which is the power of righteousness and wisdom—which power shall enable them to prevail over all that is evil.

The nations of the earth that have long had power shall be afflicted by famine; they who have long had abundance shall suddenly be afflicted by lack of bread; they shall mourn many years because of their distress; they shall not again have

plenty until they return from the evil ways in which they walk.

I saw in the vision a great and a mighty nation, whose habitation was upon the Islands of the sea. I beheld that the people thereon were proud and lifted up—inasmuch as their wisdom exceeded the wisdom of those that had been before them, they were more powerful than any other nation had been. I beheld that their works were many, and in many things were they unjust. They destroyed those that were weak; they oppressed those that were poor; and for all these things came the judgments of the Most High upon them—even famine, and fire, and the sword. For the space of many days shall they be afflicted, yet they will not repent, neither will they forsake their transgressions. After this, shall there be divisions amongst them, and the king of the south shall come and multitudes shall be with him. He shall smite the people whose strength is upon the sea; he shall burn their ships with fire; then shall he enter into their country, and shall make it desolate. The sword shall prosper in his hand, and they that oppose him shall be astonished at his power. For many years shall this haughty nation be afflicted by his hand; his armies shall be terrible, such as there hath not been before. He shall do according to his own will, and none shall be able to stand before him. Many nations shall conspire against him, and by reason of his power shall the people of Bethsula be afraid, yet he shall fall, and his end shall be in darkness. Then shall the nations over whom he had power be divided and become weak, and become a prey unto their enemies. They shall all be transgressors, and by their power many of the saints shall be afflicted; but a small nation shall become strong in that land, and by their power shall the saints be assisted. At the same time shall there arise a people in the land of Bethsula, who shall assist the righteous, though they themselves in many things do wickedly. The Lord shall raise them up, that thereby he may accomplish his glorious purposes, and that his saints may be enabled to do the work which he shall require at their hands: for he doth not command his people to do a work which they are not able to perform; but he will prepare the way and make it plain before them, that they may accomplish the work. All they that have faith shall stand and be able to accomplish the work which the Most High doth require of them. The Lord doth not command his servants to do any work that they cannot accomplish if they continue faithful; but if they are unfaithful, and do not strive with all their might to do as he hath commanded them, they shall surely fail.

Every one that receiveth a commandment of God to do a work, shall do it, if he is faithful. But if he is unfaithful and will not keep all the commandments, he shall fail, and his work shall

another be called to do. By this, therefore, may ye know who is called of God, and who is faithful among the saints. Let all things be done in order, for confusion is not agreeable to the commandments of the Lord. The works of Satan are in confusion, and his power shall cause confusion whenever it shall prevail among the children of men. But the power of God shall not cause confusion, but shall be to establish peace, and to establish order among the people that believe in his name. The power of Satan shall in the last days be very great, and he shall lead away many; he shall deceive many nations, and the kings and rulers of many countries shall be led into transgression, which shall destroy them. From Satan cometh all secret works, and they that work therein are his servants. From Satan cometh all wars and bloodshed. But from God cometh all light and understanding. His work is not in the dark, neither do his servants take counsel in the secret chambers. They who delight in wickedness shall assemble themselves together in the secret places. They shall seek to hide themselves, saying, our works shall not be revealed, neither shall our words be heard among the people. But the servants of God shall walk in the light, and their works shall be known unto all men. They shall not seek to destroy their enemies; but shall do good unto all. They who work in darkness shall hate their enemies; but they that walk in the light shall love even those that rise up against them. He that hateth his enemies is not a saint, for the saints are those that do not transgress any commandment which the Lord hath given unto his people. There shall be many over whom the wicked shall have power, because they keep not the commandment which sayeth, "Thou shalt love thine enemies." They that the saints shall do good unto all; and if any man offend them, they will forgive him—for they who forgive not those that trespass against them, shall in no wise be forgiven when they transgress the commandments of the Lord.

There shall be many in the latter days who shall love the riches of this world more than they love the truth. There shall be many whose riches shall destroy them: for the Most High hath commanded his saints to be diligent, and to strive continually with all their might to make known the truth unto the people—to establish his kingdom and to build it up—and they that will not obey shall perish. He that will not assist to do this work with all his might, is a slothful servant, and shall receive the reward of the unfaithful. Therefore, beware ye unto whom much is given, lest ye be found unworthy; for he that transgresseth in one thing shall Satan have power over, and cause him to transgress in many things. They that are faithful in all things shall have power to resist the temptations of Satan, while he that is willing to transgress in one—even though it be

the least of the commandments—shall not have power to keep the other commandments, though it may be the desire of his heart. Many have been destroyed and many shall be overcome by the powers of darkness, because they willingly neglect to keep all the commandments; and they that offend in one shall be guilty of the whole.

There shall be in the land of Bethsule fear and tumult, and one man shall rise up against another, and one city against another, and they shall strive to establish their laws by the sword. They shall seek to establish their power in the land of peace; but the saints shall not take up the sword to fight with their enemies. In that day they who love riches more than they do the truth, shall be smitten. Then shall their riches be destroyed, and their lands shall their enemies possess. Then shall they mourn and lament, but yet shall they be afflicted—for in that day shall justice be executed upon all the proud who call themselves saints. In that day he that curseth his enemies shall not be blessed. He that seeketh to destroy, shall be destroyed. He that dealeth unjustly and that seeketh to enrich himself with the gain of oppression shall become poor; he shall be trodden under foot by his enemies, and his name shall be forgotten. But he that seeketh to deal justly; he that is merciful; he that striveth continually to unite and strengthen the saints, and to build up the kingdom in righteousness, shall be exalted above his enemies, and his name shall be had in remembrance among all the congregations of the righteous; for the Lord shall be with him, and he shall prosper among the saints.

### Extracts from Letters.

WEST BUFFALO, IOWA, Nov. 8, 1849.

*My very Respected Brother:*

Your very kind favor of the 1st instant was duly received, and found us all well, according to your desire. We arrived safely home from Conference, and I started the next Sunday for Moscow, where I held a protracted meeting, and had eight accessions to the church, and I think there are some more that will soon embrace the glorious Gospel.

I am so very busy in settling up my temporal matters, that I have but very little time to write, and still less to travel; but if the Lord spares me, I will be to see you as soon as my circumstances will permit.

We have appointed Bro. George Meter our Presiding Elder here. The way is opening fast for the word of God to be preached in this region. May wisdom ever be yours.

As ever, your Brother,

A. P. RINGER.

*Beloved Brethren and Sisters,*

*Elect of God who have obtained like precious Faith:*

Through the mercies of God I am permitted to address a few lines to you, in order that you may know that the grace of God was not bestowed upon us in vain: for since our relative association at Conference, we have been sent for twenty-five miles to administer to the sick, in cases that were hopeless in regard to human means, and the sick have been restored, to the joy and comfort of all. Our faith has been abundantly confirmed.

Brethren, be of good cheer; be always humble at the feet of Jesus, learning from him who is the chief shepherd, and when he appears we shall appear in glory.

A. P. RINGER,

A fellow laborer in the Gospel of Jesus Christ.

LEE COUNTY, Iowa, Oct. 21st, 1849.

JAMES C. BREWSTER:

Sir: Having by accident met with your paper, entitled *The Olive Branch*, perhaps the first volume, and only having opportunity to glance over a few articles, which, to say the least, has enlisted my interest and excited my curiosity so much, that, I have resolved to send for your paper. I suppose it almost unnecessary to say to you that I am one of those who embraced the doctrine revealed to Joseph Smith: in short, that I am one of the scattered sheep of the House of Israel, and if you have any thing in the shape of truth or light for the edification of those who still look forward to a day of deliverance, when the kingdom of God shall be established on earth, no more to be thrown down forever, I want to have it.

There are quite a number of families here who have formerly been in the faith—some that have left the Twelve, and some that have left Strang, and others that have never left at all. Indeed, there are a number of persons here that never embraced any profession, who believe that God will gather together a people who shall live in righteousness, to be prepared against the day of the coming of the Lord. In fact there are several who have told me they would like to have your paper.

One of our neighbors (who though he had been a preacher of the Gospel for many years,) acknowledged to me that he believed that the church organized by Joseph Smith was at that time the true and on the only true principle revealed by God to man; and further, that as soon as he can be satisfied of the true order of succession or continuance, he is ready and willing to embrace the latter day work. He has now ceased to promulgate his former dogmas.

We enclose you two dollars, which we understand is the price of two copies of *The Olive Branch* for one year. Please

let us know what the back numbers may be had at, or any thing in the shape of instruction, as we feel interested in the cause and will do all we can to promote the same.

Direct one copy to Thomas Dungan, and one to Lemuel Marsh, String Prairie, Lee County, Iowa.

THOMAS DUNGAN.

VOREE, Wis., Nov. 11, 1849.

J. C. BREWSTER :

*Dear Brother :* Your papers and letter of October the 29th, came to hand this day. Enclosed is six dollars for the 2d volume of The Olive Branch, the money to be credited and the papers to be sent to the persons of the following names :

J. Delap, Wm Calhoon, J. Bartolf, C. Davis, L. Hewit, J. M. Adams. Look for more subscribers soon.

You say you 'should be glad to know what other objections I have to the views contained in the Olive Branch.' Sir, I raise no objections, in a debating sense. I only enquire by interrogations in matters I do not fully understand, that I may be more fully able to understand the truth. I never oppose any principle until I find it inconsistent in itself. I "seek to prove all things," and "judge a matter after hearing it."

If I understand you right, I infer from your writings, that the Church of Christ in these last days, called Latter Day Saints, or Moimons, was founded on the true foundation, and walked in the true light until some went into darkness in 1842. You seem to signify also, that the temporal work which Joseph Smith attempted to do, was not of God. In his (Joseph's) case, you or Esdras admits that the Temple in Kirtland is a house of the Lord. It is certainly a temporal work to build houses for God. The question is, did or did not Joseph receive a commandment from God to build that house? If he did, it was a temporal work committed of God to Joseph and the rest of the saints. The most of the revelations in the Book of Doctrine and Covenants were given in the four first years of the rise of the church, the which time there is no party of the Mormons but claims that Joseph and the church were then acceptable to God, walking in the light of the fulness of the Gospel committed unto them. Within these four years every commandment was given for the gathering to Kirtland, Ohio, to Jackson county, Mo., and building the Temple in Kirtland. Were these revelations all fiction or not? [The two priesthoods spoken of in sec. 50, par. 2 & 3, sec. 3 par. 1st: the high council of the church—section 5.] Is this quorum all set aside, or did it not legally exist? I understand you to signify that the Bible and the Book of Mormon is the foundation of the church. Admit it, for the sake of the following question: Did or did not

Joseph Smith build a false, or fictitious, or illegal church on that foundation? If not, why not again gather the church and in the same form build it again, as he did in point of organization. I do hope you will be clear and conclusive on these points; if you are so to the satisfaction of the people on the Book of Doctrine and Covenants, and maintain your declaration in the 3d number of the 2d volume of the Olive Branch, I think you will sweep the church and all the honest in heart in the world, breadth-ways into your organization. If not, I think it will be a doubtful case with the people, until the truth of your position is made apparent in its fruits and prosperity, by the special power and gifts of God, above all other organizations. For one, I am vulnerable to truth, and am willing to obey it from the heart, confessing my sins to God and the church—when I can understand the truth. The spirit and the moral features of the Olive Branch takes first rate. The force of the evidence of the truth of the writings of Esdras is felt with power to the confounding of gain-sayers. A word to the wise is sufficient. Do your best this once.

Your friend, truly,

JOHN E. PAGE.

In answer to the first enquiry, we have to say, that the writings of Esdras do not speak of the temporal work which Joseph Smith attempted to do,—there is nothing in those writings that either condemns or approves of the course pursued by him and the Church, in any of the temporal works that were commenced during his administration. Esdras says, that The leader of the Church transgressed, and that he also caused the people to transgress; but he does not say whether it was in temporal or in spiritual works that he transgressed—but he refers us to the Law of God as the rule by which to judge the conduct and actions of men. This Law, he says, is the Gospel, and we have shown in the preceding numbers of the Olive Branch, that the Gospel is *all* contained in the Bible and Book of Mormon. In every instance where Joseph or any other leader, taught or practiced any thing contrary to this Gospel, it was a transgression; and in every instance where he, or any other man, taught as a part of the Gospel, any doctrine or ordinance that is not contained in the Law of God, as revealed in the Scriptures, it was a transgression.

In a pamphlet published in March, 1848, I stated it as my opinion, that Joseph was not authorised to build up the temporal kingdom, and this opinion was based upon the revelations contained in the Book of Doctrine and Covenants. And if he *was* commanded to build a temple, it is no proof that he was commanded to establish the temporal kingdom. The admission of the fact that the temple in Kirtland is the house of the Lord, does not prove that Joseph had *any* authority to establish a temporal

kingdom, and even if he had been commanded to do all that has been done to establish the temporal kingdom, the revelation of January, 1841, shows us that all the works he commenced are ended, and that nothing more remains to be done therein.

\* The enquiry is some times made; when did the apostacy of the Church take place? and in answer to this question, we will here say that the apostacy did not occur suddenly, it was by almost imperceptible degress that the Church departed from the truth; one erroneous principle after another was introduced, until in 1842, the fatal step was taken by the introduction of a secret order in direct violation of almost every command contained in the Gospel of Christ. The Church was not entirely rejected until that time, since that time the Church as a body, has not been recognised as the Church of Christ, every party that has arisen claiming to be the true Church, have, and still continue to maintain, some, if not all of the false doctrines that caused the rejection and overthrow of the first Church. The organization of June, 1848, was upon the true foundation, and in this respect, differs very materially from all the parties into which the Church is divided. They all admit and teach doctrines that are not taught or required in the Scriptures. We do not. They all are organised on an entirely different plan from that set forth in the Bible and Book of Mormon. This Church is organised agreeable to the Gospel order—every doctrine that we believe is clearly and plainly proved by the Scriptures. If we cannot stand without tolerating false doctrines in the Church, we do not wish to stand; but we know that we can and will stand without tolerating any false principles, and we know that if we deviate in the least from the truth, it will cause our overthrow.

It is not our object merely to gain numbers, if it was, we could easily have found other principles to advocate which would have gained far greater numbers than the simple and unadulterated truth. Esdras says, "Therefore, if ye strive to please men ye are unholy and unprofitable servants, and as such shall be cast out of the kingdom of God." We do not expect that the number of believers in this work will be very great, but of this, one thing we are assured, all the honest in every part of the Church will receive the truth, and as soon as they come to an understanding of this work they will unite with us in building upon the true foundation. But there are many who are determined to cling to their false doctrines and theories, and will not believe the plainly revealed word of God. As for us, we are determined not to turn to the right hand or to the left to please any, or to obtain converts to our views; the honest and the intelligent will eventually believe the truth and we do not want any others.

In answer to the question concerning the two priesthoods, the



high council, &c., we say that in the Church of Christ there is but one priesthood, and the number of offices in that priesthood are but three, viz., Elders, Priests, and Teachers. These are all the offices that were received by ordination in the Church of Christ in the days of the Apostles. We read of no other in the Book of Mormon and in the New Testament. The doctrine of two priesthoods and high priests, was not known when those books were written. The Levitical or Aaronic Priesthood has no existence in the church of Christ. Under the law there was but one priesthood, and that was the Levitical. This priesthood was a part of the law given to Moses, and it ceased to exist when the law was superceded by the Gospel. The Apostle Paul is very plain on this point.—*Heb. 7, 11 & 12.* "If therefore, perfection was by the Levitical Priesthood, (for under it the people received the law,) what further need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron: for the Priesthood being changed there is of necessity a change also of the law." In order to show that the Apostle means just what he says, we will make a short quotation from the Book of Mormon; but first, let us ask those who profess to believe that book, to pause and consider whether they really believe that book or not? If you do believe it, then submit to the doctrines that it teaches, and lay aside all the doctrines and theories that conflict with it. If you will not do this, do not call yourself a Mormon; it is just such unbelievers that have already disgraced that name, more than any other in Christendom. If you prefer the doctrines and precepts of some self constituted leader, to the heavenly truths that God has revealed in his word, then call yourself by the name of the leader you follow, and not profess to be a believer in the Book of Mormon, and a member of the church of Christ.

When Christ was teaching his disciples on this continent, he said, "Behold I say unto you that the law is fulfilled that was given unto Moses. Behold I am he that gave the law, and I am he which covenanted with my people Israel; therefore the law is fulfilled in me, for I have come to fulfil the law, therefore it hath an end." Again, he said, "For behold the covenant which I have made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me." Now, it cannot be denied, but that the Levitical Priesthood was a part, and an important part of this very law which was given unto Moses; and in this quotation, which you profess to believe are the words of Christ himself, we are told repeatedly that the law given unto Moses ceased to exist when Christ established his Gospel on the earth. How then can it be said that the Levitical Priesthood is in the church of Christ? How can it be said

that the office of High Priest is in the church of Christ, when that office was a part of the Levitical Priesthood and that Priesthood a part of the law given to Moses, and Christ said that law had an end in him. It is almost useless to add any thing to the testimony already produced on this subject; but we will mention a few things more.

When the church was first organized in 1830, there was but *one* Priesthood. Then the church knew nothing of the doctrine of two Priesthoods. Then the church was organized upon the Gospel plan; the highest office then was that of an Elder, or Apostle, and this is the highest ordination that is authorized in either the Bible or Book of Mormon. In the order of the church, written by Enoch, and given in the writings of Esdras, (see 1st vol. Olive Branch, page 78,) it is provided that men can be elected (not ordained) to preside and to keep the public affairs of the church in order, &c. This order agrees perfectly with the order given in the Scriptures.

In the Book of Commandments, which was printed at Independence, Mo., in 1833, we find a chapter entitled "The Articles and Covenants of the Church, given at Fayette, N. Y., June 1830." This purports to be a direct revelation from God explaining the order of the church. In this chapter we do not find any mention made of the two Priesthoods of High Priests, High Counselors, or Bishops. The highest office in point of Priesthood recognised in that chapter, is an *Elder* or *Apostle*—(for that revelation speaks of Apostles and Elders as being the *same*.) The other offices mentioned, are Priests and Teachers, or Deacons. Thus we see, that this order is agreeable to the Scriptures.

Now, if God actually gave these articles and covenants to the church, would he have omitted any thing of such vast importance, as some would have us believe those doctrines are, on which it is entirely silent? You will not deny the authenticity of this revelation; hence you are compelled to admit that the church of Christ existed in 1830 without any *High Priests*, *High Counselors*, or *Bishops*, and with *only one* Priesthood. These are things that were added after God had given a revelation showing the true order of his Church, in which nothing is said of them. But when the articles and covenants were published in 1835, in the Book of Doctrine and Covenants, we find some very important additions had been made by the interpolation of a paragraph, which speaks of *High Priests*, *High Counselors* and *Bishops*. Who made these additions? It certainly could not be that the Great Jehovah made them, for we read that He is an unchangeable being, and that he speaks the *same* words to every people to which he does speak; and as he did not speak any thing to either the Jews or the Nephites about

these doctrines or offices, (in his church,) we cannot admit that they are correct.

Here we will mention one important fact. An Elder can perform all the ordinances that belongs to the Church of Christ—this cannot be denied; the Bible teaches it; the Book of Mormon teaches it; the Book of Doctrine and Covenants teaches it. When Christ ordained the apostles, what authority did he give them, in what priesthood were they ordained? It was the priesthood of the Son of God, and he gave them authority to administer *all* the ordinances which he instituted in the church of Christ. He commanded them to do the things that he had done *in the church*, which they had seen him do. Can it be possible for any man to have greater authority than this? We have heard much said about the authority and power of the Priesthood, and we are led to enquire, what is the authority of the Priesthood? The only power that we can find promised to the Saints, (in either the Bible or Book of Mormon,) individually or collectively, is the gift and power of the Holy Ghost. This was bestowed upon the Apostles, and they were empowered to give this spirit to all on whom they laid their hands for this purpose. The manifestations of this spirit are various. By this power the sick are healed, the lame are made to walk, the deaf to hear, the blind to see, the dead were raised to life, and the mysteries of the future can be revealed. This spirit is the spirit of Christ, which is *charity*. Every people that has this spirit will have those gifts and blessings among them. But these gifts—or at least a part of them—may be and often are obtained by *faith*, without being in possession of the Holy Spirit. The power of the Priesthood is the power of the Spirit of Christ. This is the only power that God has promised to his saints, and the only power that attends the Priesthood, and this is the greatest power that man can possess.

The priesthood does not consist in high sounding titles, in secret combinations, in key words and mysteries. No, these are the things that pertain to the priesthood of the power of darkness. Some of our readers will perhaps object to these views, and tells us that there are more than three offices named in the New Testament as being in the Church of Christ; but if they will carefully examine this subject, they will find that the terms Bishop and Apostle or Elder are synonymous, and that the terms Evangelist and Pastor are synonymous with Priest and Teacher.

They will perhaps say that there are prophets in the church, this we admit, but we deny that they are made prophets by ordination; it is by the gift of the Holy Ghost that the Saints are enabled to prophecy, not because they have been ordained.

In conclusion we will add, that we believe (concerning the priesthood and ordinations, &c.,) just what is taught in both the

Bible and Book of Mormon. The Book of Mormon is very plain on all these subjects, and we believe what Nephi said to be true, viz. that the Book of Mormon should come forth to the *confounding of false doctrines*; hence, we discard all and every principles that conflicts with that volume, and every doctrine that can be proved by both the Bible and Book of Mormon, we believe and endeavor to practice.

We cannot better close this article, than by making an extract from a letter lately written by President Aldrich :

"There is a limit to the rule for teaching, and it belongs to the Presidency to see that it is not over reached. The world is full of false doctrines, and it is necessary for us to seek with all our might, mind and strength, for the spirit of wisdom and knowledge. The Lord has said, "he that seeks not cannot obtain." Then all that the Lord has given unto us in words that we cannot misunderstand, must be sought after and treasured up in our minds and *put in practice*; while, at the same time, all that we have ever *learned* that is wrong and that is *not contained* in the words of instruction from the pen of inspiration, must be *avoided* and left out of our *practice*.

I find that it is a common thing for those who bear the name of Saints, to still desire something new from the Lord, never having reduced to practice that already given. The day of mocking the Lord in this manner is nearly at an end."

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### False Teachers.

\* Mr. F. G. Bishop, (commonly known as Gladon Bishop,) and his brother I. H. Bishop, have lately started on a mission to the east, for the purpose of promulgating their erroneous principles. We should not have published any thing concerning them, were it not for the fact that I. H. Bishop *professes* to believe *all* the writings of Esdras, and Gladon Bishop professes to believe a part of them; at least that the Valley of the Colorado is the place of refuge for the Saints; on this account, some might be led to think that they have some connection with this organization; they have not, and we do not wish to have their false doctrines considered as the principles that we believe.

F. G. Bishop believes that this is the first year of the Millennium, and says that he is the personage called in the Scriptures the Branch, and David the prince who is to reign over the whole House of Israel forever. He, however, changes his views and pretensions to suit circumstances. We have no confidence in either the men or the principles they advocate.

Mr. Norman G. Brimhall has also gone on a mission; he professes to believe the writings of Esdras; but his faith is not

sufficient to produce works. He never was legally ordained to any office in the church; but received an Elder's license from the chairman of the illegal Conference, (A. Cowles) at Kirtland, last June. These men have an undoubted right to believe and preach such doctrine as they please; and our only object in publishing this statement, is to caution our readers not to receive their teachings as the principles that we believe.

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### Send in your Names.

All those who intend to go to California in the first company, should send in their names immediately. They are also requested to state what their occupations are, and what amount they are able to give to assist those of our brethren who wish to go in the first company, but are not able to furnish themselves with an outfit; and also at what time they can be ready to start. We must be ready to start from Independence, Mo., (which is the place where we will leave the frontier,) as soon as the 1st of August, and if it is possible, it will be advisable to start from that place on the first of July.

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### Extract from the Writings of Esdras.

He that seeketh in his own strength to do the work of the Lord, shall fall and be brought to nought. They that seek to lead the people by their own wisdom shall be overthrown. They that desire to be exalted shall be humbled and brought low. They that set themselves up shall all lead the people in ways which they should not go—therefore, they shall stumble; they shall become a reproach unto the people of the Lord. They shall all pass away, and be found no more; they shall not be able to stand when the days of tribulation come upon the land. They that will not go to the land of peace shall not have peace, but shall be afflicted continually. There shall be many evils in all the land, and all that will not go out from the midst thereof, shall not escape those evils. There shall be many that shall desire to escape therefrom; but they will not keep the commandments; therefore there shall not be found a place, of safety for them. The transgressor shall not find safety, and the ungodly shall not find peace. Therefore if ye desire safety and peace, which is the reward of righteousness, be ye righteous; for unto the righteous are these things promised; but unto the unrighteous there shall be given affliction, and they shall be tormented continually. He that is unjust is not a servant of God, for God is just and his servants deal justly.

In the last days all the nations of the earth shall become unjust; but the nation of the righteous shall execute justice. They that are unmerciful shall not obtain mercy. They that will not obey all that the Lord shall require of them in that day, shall in no wise be prospered, for he will in that day punish all that continue to serve the enemy of all righteousness. They that serve him not will endeavor to prevent the work of righteousness. There are many ways whereby they shall seek to prevent the work; but in none of these ways shall they prosper. They that will not assist to build up the kingdom of God shall be overcome by the powers of darkness, and shall be led according to the will of him who seeketh to destroy all that is good and righteous among the children

of men. Pray ye, therefore, that your minds may be enlightened, and that ye may have wisdom given unto you as ye stand in need—for the wisdom of man shall not be able to accomplish the work, neither shall the strength of man be able to prevail. They that are not strengthened by the power of God, shall surely fall in the day of temptation and adversity. They that will not call upon God in faith, shall not be delivered from the power of Satan. But they that will call upon God with faith, shall be delivered from every evil, and from every temptation, and from all unrighteousness. This shall be the reward of those who shall diligently seek the Lord.

### A Hymn.

Almighty God, we look to thee,  
Come and set thy people free;  
Build our ruins that are wide—  
Lord appear on Zion's side.

See thy people, dearest Lord,  
Scattered and dispersed abroad,  
How their foes do them deride—  
Lord appear on Zion's side.

Let thy children hear thy voice,  
That they may again rejoice;  
Humble now the sons of pride—  
Lord appear on Zion's side.

Pity, Lord, our afflicted state,  
And appear for Jesus sake;  
Must we ever be denied?—  
Lord appear on Zion's side.

Once they sung thy praises bold,  
And with joy thy wonders told;  
Now they mourn, in darkness hide—  
Lord appear on Zion's side.

Love is cold and sins abound,  
Truth is scarcely to be found,  
Error doth in triumph ride—  
Lord appear on Zion's side.

Raise thy people up again,  
Let them ever more remain,  
And within thy truth abide—  
Lord appear on Zion's side.

Make thy mighty pow'r known,  
That the world thy name may own;  
Send thy Gospel far and wide—  
Lord appear on Zion's side.

REMITTANCES FOR THE 1ST VOL.—C. Rockey \$2; Wm. W. Lane, \$1;  
J. Smith, \$1.

REMITTANCES FOR THE 2D VOL.—J. B. Whelan \$1; A. Frost \$1; B.  
Frost \$1; J. McConnel \$1; A. Calhoun \$1; H. Calhoan \$1; J. E. Page  
\$1; T. Dungan \$1; L. Marshall; H. Jaques \$2; S. Jaques \$1; J. Gromp-  
ton \$1; N. G. Brimhall \$1; J. Byington 50 cts.; I. H. Bishop 25 cts.

# THE OLIVE BRANCH,

— OF THE —

Herald of Peace and Truth to all Saints.

"Be not weary in well doing; for in due season we shall reap, if we faint not."

VOL. 2.

SPRINGFIELD, ILL., JANUARY, 1850.

NO. 7.

Issued Monthly at one dollar per annum.

J. C. BREWSTER, EDITOR.

HAZEN ALDRICH, PUBLISHER

## The Gathering of the Saints.

"Arise ye and depart, for this is not your rest, because it is polluted it shall destroy you even with a sore destruction."—Micah, ii, 10.

The time is fast approaching, and will soon arrive, when the Saints will be required to obey the instruction contained in the writings of Esdras, which he wrote for the express purpose, that in the latter days, those who will live, may live and obtain a temporal salvation. By obeying the instruction contained in those writings, they can find a refuge from all the evils that shall afflict the inhabitants of the world in the age in which we live.

It is now more than seven years since the first pamphlet containing a part of the writings of Esdras was published to the world, from that time up to the present, extracts from those writings have been published occasionally, thus giving the reader an opportunity to judge whether the prophecies contained in them, were true or false.

It is not our intention, at present, to enter into any argument to prove the truth of these writings. Every honest and intelligent person, who will, or has read these writings, with an unprejudiced mind, and compare the prophecies they contain with the events which have transpired since their publication, must acknowledge they are true. We might fill whole numbers of the Olive Branch with the history of the fulfillment of these predictions; this the most of our readers *know to be true*. And the objects for which these writings are brought forth, are these: First—To bring back the Church to the true order of the Gospel, from which, all the parties into which it is broken, have so greatly deviated. Second—To warn the people of the destruction and distress that is coming upon all nations, and to

gather the Saints who are willing to live in obedience to the law of the Gospel, as contained in the Scriptures. Most of our readers are aware that the writings of Esdras point out the place where the Saints are to gather, and commence the establishment of that government which shall never be overthrown—this place is in California, at the mouth of the Colorado river, on the shores of the Gulf of California. This place is at least six hundred miles from the Valley of the Salt Lake, and about the same distance from the Gold Region in Upper California. The country at the mouth of the Colorado is fertile and healthy, and is well supplied with timber of the best quality. There is no winter in that country, and the proper time for planting is in November and December. The distance from Independence, Mo., to the mouth of the Colorado, is 1,800 miles; it will therefore require a little more than four months to travel that distance. Consequently, if we leave the frontier on the first of July, we will reach our place of destination in November. If we are a few weeks later, it will prevent any crops being raised until the next year. But, even if this should be the case, we could easily procure provisions from the Pemos, and other Indian tribes in that vicinity, as they raise abundance of wheat, corn, potatoes and cattle. It will however be much better for us to arrive in time for planting, which we can do, if we start from the frontier on the first of July. If our readers have carefully read the writings of Esdras, which have been published in the Olive Branch, they are aware of the importance and magnitude of this work, which is destined, eventually, to produce a greater change in the moral and political condition of the New World, than any event that has occurred since Columbus first landed upon the shores of this continent.

This change is to be effected by the Saints, gathering out from among the unbelievers, and settling in an unoccupied country, where they will be governed by those laws which are best calculated to promote the peace, happiness and prosperity of the people; while, at the same time, the judgments of the Almighty will be poured out upon the inhabitants of the world that will not obey his commandments. The same writings that contain so many prophecies which have been fulfilled, contain many plain predictions concerning the dissolution of the Union, which event is now nigh—even at the door; and when this takes place, the journey to California will be attended with many dangers and difficulties, which do not at present exist; then it will be far more difficult to preach the Gospel throughout the land, than at present. The signs of the times, and the various movements now in progress clearly indicate, that the event foretold in those writings, is fast approaching; and, although Esdras does not say at what time it will take place, yet he says



that it will be caused by the division of the people. In the extracts from the prophecy of Enoch, published in a pamphlet entitled "A Warning to the Latter Day Saints," it is plainly foretold that the fall of this nation should commence in the seventieth year of our national existence. This was fulfilled in the war with Mexico, which commenced in 1846, "the seventieth year of the nation." The result of this was the acquisition of an immense territory; and this territory, is, at this very time, the cause of a dispute, which, even now, threatens the destruction of the Union. This is plainly foretold in those writings, and will surely come to pass. All those who have examined these writings, and therefore know that many events equally as important and as unexpected, have actually transpired, exactly as they were foretold, must see that it is of the greatest importance, that the few Saints who are already in the faith, should be active and diligent in the cause in which we are engaged—that we should all exert all our faculties and energies to accomplish it in due season. The prophet Nathan, says :

"The day is at hand, prepare ye, prepare,  
For death and destruction are now on their way,  
Escape from the wicked, least their judgments you share,  
For night is approaching; escape in the day."

Let us who believe, give heed to this warning, and work while the day lasts. It is a day of wrath and of vengeance; a day of great events throughout the world. During the year through which we have just passed, there has been a greater destruction of life and property by wars, pestilence, storms, inundations and accidents of various kinds, than in any previous year for centuries; this is a fact that cannot be denied. In this country it has been marked by the most outrageous violation of the law; by the most terrible and bloody riots, and, by the greatest and most alarming movements, tending to the dissolution of the Union, that has marked any year since the commencement of our national existence. The word of inspiration, to us, is: "Depart ye, depart ye, go ye out from hence; be ye clean that bear the vessels of the Lord." We must arise and depart, for this is not our rest; it is polluted, it will destroy us, even with a sore destruction. The place of safety is for the Saints—those who are Saints in reality, and not in name only. The ungodly have no promise of peace or safety in that land; and those who will not keep all the commandments are the ungodly. Let all those who profess to believe this work beware, lest they are found wanting in faith, without which, it will be impossible to stand through the day of trial and tribulation, that has even now commenced. There are many who will desire to go to that land who shall not be permitted to go; because they are unwill-

ling to obey all the commandments. There are many of our brethren whose faith in this work is firm and unwavering, and who desire to go in the first company; but they are poor and unable to furnish themselves with the necessary outfit for the journey. There are some who have an abundance to furnish themselves with all that is necessary, and more than they actually need. We hope that these will consider well their duty, and act according to the pure principles of the Gospel. "Whatsoever ye would that men should do unto you, do ye even so unto them." If our Saviour requires that the Saints should observe this rule towards all men, how much more should we who profess to be the only true church on the earth, "Do unto our brethren as we would that they should do unto us." When King Benjamin was teaching his people, (see book of Mosiah, chapter i,) he said, "I tell you these things that ye may learn wisdom, that ye may learn that when ye are in the service of your fellow beings that ye are only in the service of your God." Reader, you profess to believe this to be true—to believe this to be the word of God given for our instruction: then if you have been prospered and blest in temporal matters more than your brethren, we hope that your faith is sufficient to produce works; if it is not, your faith is dead, and your hope of peace and safety with the Saints in the land that God has appointed for an everlasting inheritance for his Saints, has no foundation in the word of the Lord, and you are doomed to a terrible disappointment. In all the other organizations that profess to be a part of the Mormon Church, there is a law that the members shall give a certain amount to the Presidency. But as there is nothing in the Gospel of Christ authorizing this law in the church, we have no such in the church of Christ. The members of the church are the masters of their own property; the President of the church has no control over them in this respect, whatever. Those who have any amount, large or small, to give, for the benefit of the poor, are not required to place it in the hands of a President or a Bishop, but in the hands of those who need their assistance. In conclusion we request our brethren who wish to go to the land of Peace in the first company to send in their names—not only those who have the means to go, but those who have not—so that the necessary arrangements may be made in due season.

If all that wish to enjoy the blessings of peace and plenty, and the society of the Saints in the land which God has appointed them to possess, are willing to obey the requirements of the Gospel, there will be no difficulty; but if they are unwilling to obey, they cannot expect those blessings: for the promise is to the willing and the obedient. And those that are not willing and obedient will not receive the reward.

A Hymn.

The Prince of Salvation is coming—prepare  
A way in the desert, his blessings to share ;  
He comes to release us from sins and from woes,  
And make the rude wilderness bloom like the rose.

His reign shall extend from the east to the west,  
Compose all the tumults of nature to rest ;  
The day-spring of glory illumine the skies,  
And ages on ages of happiness rise.

The brute-hearted temper of man shall grow tame,  
The wolf and the lion lie down with the lamb ;  
The bear with the kine shall contentedly feed,  
And children, their young ones, in harmony lead.

No more shall the sound of the war-whoop be heard,  
The ambush and slaughter no longer be fear'd,  
The tomahawk, buried, shall rest in the ground,  
And peace, and good will, to the nations abound.

All spirit of war to the Gospel shall bow,  
The bow lie unstrung at the foot of the plow ;  
To prune the young orchard the spear shall be bent,  
And love greet the world with a smile of content.

Slight tinctures of skin shall no longer engage  
The fervor of jealousy, murder and rage ;  
But white men and red, shall in friendship be joined  
Wide spreading benevolence over mankind.

Hail ! scenes of felicity, transport and joy,  
When hatred and passion shall cease to annoy ;  
Rich blessings of grace from above shall be given,  
And life only serve as a passage to Heaven.

Roll forward, blest Savior, roll forward the day,  
When all shall submit, and rejoice in thy sway,  
When men of all nations, united in praise,  
One vast hallelujah, triumphant shall raise.

Joseph Smith's Successor.

At the present time, there are so many who claim the " authority " to preside over the church, by virtue of an appointment from Joseph, that we have concluded to give our views on the subject.

When the church was first organised on the 6th of April, 1830, Joseph Smith was chosen or elected to preside over that body of people, and he continued to hold that office, with the consent of the church, until his death. During the whole period, [upwards of fourteen years,] he was acknowledged by the whole church, with some trifling exceptions, to be the high-

est officer in that organization. He was the first President of the whole church. In the book of Doctrine and Covenants we find a "Revelation given to Joseph Smith, jr., April 6, 1830." "Behold, there shall be a record kept among you, and in it thou shalt be called a *seer*, a *translator*, a *prophet*, an apostle of Jesus Christ; an elder of the Church, through the will of God, and the Grace of your Lord Jesus Christ." [see section 46, par. 1st.] This, let the reader observe, was the office to which Joseph was appointed on the day on which the church was first organized, and this is the office which is claimed by those who aspire to become Joseph's successors. In section 14, par. 1 and 2, we find the following: "O hearken ye elders of my church, and give an ear to the words which I shall speak unto you, for verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him that I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is no other appointed unto you to receive commandments and revelations, until he be taken, if he abide in me. But verily, I say unto you, that *none else* shall be appointed unto *this gift* except it be through him, for if it be taken from him he *shall not have power except to appoint another* in his stead, and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that ye may not be deceived; that you may know that they are not of me." All who believe this to be true must admit that no one could ever become Joseph's successor, without being appointed to the same office and gifts by Joseph himself. This is a fact which all the different parties of the church are willing to admit; they are all agreed upon this one point. But if we enquire who received this appointment, we shall find that it is claimed by a great number of individuals, some of whom have succeeded in gathering a numerous company of followers; but by far the greatest number are left to advocate their claims alone, without the least success. The office that Joseph held could only be conferred upon *one*; the revelation says, he should only have power to appoint another. Will any of our readers say that Joseph had power to appoint two or more to the same gift and office, unless they were appointed to act together as a council, and not as individuals. No; they will all agree that but one could be legally appointed to that office. Hence, it is plain, that of all who claim that place, only one can be entitled to it, by legal authority; and if we can ascertain who this one is, it will prove all others destitute of any authority.

We will now enquire who was legally appointed to be Joseph's successor, and we find the answer in the revelation of

January 19, 1841, par. 29, [Book of Doctrine and Covenants,]  
3d edition:

"And again, verily I say unto you, let my servant William be appointed, ordained and annointed as a councilor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of priesthood and patriarch; which was appointed unto him by his father, by blessing, and also, by right; that from henceforth he shall hold the keys of the patriarchial blessings, upon the heads of all my people; that whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth, shall be bound in heaven; and whatsoever he shall loose on earth, shall be loosed in heaven; and from this time forth, I appoint unto him, that he may be a prophet, and a seer, and a revelator, unto my church, as well as my servant Joseph."

This quotation is plain, and answers the oft repeated inquiry concerning Joseph's successor. We have shown that Joseph was appointed a prophet and seer, to receive revelations for the church; we have shown that none else could be appointed to that gift and office, except through him; and, also, that he could not legally appoint more than one, and the revelation quoted above, says that Hyrum was appointed by revelation, through Joseph, to the office of "prophet, and seer, and revelator unto the church."

How can any believer in the Book of Doctrine and Covenants for a moment believe that any of the aspirants to the office named above, are Joseph's legal successors. It is utterly impossible for a person to believe the three revelations that we have quoted in this article, and at the same time admit the validity of the claims of any man now living, who professes to be the successor of Joseph Smith. There are many, who, not having duly considered the subject in its true light, have acknowledged the claims of some of these aspirants, and still profess to believe those revelations. These individuals, will, if they are actuated by the love of the truth, see the inconsistency of their position, and be compelled to withdraw their support from those false leaders, who are leading astray the people that were gathered in the name of the Lord.

It is well known that Hyrum did not survive his brother Joseph; they both died at the same time, and no one was left who had the legal authority to fill the office to which he had been appointed, consequently Joseph did not leave any successor; and the church that was organized in 1830, was completely disorganized by his death in 1844; they having gone into darkness, and entirely departed from the truth, two years previous to that event. The church remained in this disorganized state until it was re-established at Kirtland, in June, 1848. This

re-organization took place in fulfillment of the prophecies of Esdras, and in obedience to the instruction contained in his writings. This instruction was for the honest in heart, who were members of the church that was organized in 1830, to unite together in a church capacity, and then to chose their presiding officers, and proceed to preach the gospel, and to gather and unite all the honest of every party, and build upon the first and only true foundation—the Gospel of Christ. Those who were legally ordained in the first organization, did not lose their priesthood by the disorganization of the church; for it is only by their own transgression, that those who have been legally ordained, can lose their authority. Those who have been ordained by legal authority, are received into this organization in the same office, without re-ordination; if they have not lost their authority by transgression.

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*For the Olive Branch.*

*To my Friends :*

This is to tender you my thanks for the tokens of respect you have manifested in writing to me; but I must tell you that my temporal circumstances are such, that I cannot pay postage on communications, (except such as I order,) without robbing my children of their daily bread.

Your Servant,

JOHN E. PAGE.

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Be consistent: consistency is a bright adorning to the character of any person; especially a saint.

When I hear a professed Mormon use the same kind of arguments, or rather sophistry, against the positions of Bro. Brewster, that the popular sectarians do against the Mormons in general, relative to their religious views, it appears to me that they are driven to the same necessity that the sectarians are, by being divested of sound arguments; and they resort to sophistry; having no sound reason or logic to render they resort to ridicule. Certainly, these things, in the practice of those who are, or wish to be called saints, are not right. To be perfectly consistent, and finally successful against the positions of Brother Brewster, we must draw all our arguments from the law and the testimony, and treat the whole matter with that candor and cool deliberation, that we would desire the religious world to do in our case.

“Therefore, let all who call themselves Saints, beware, lest they be found breaking his (God’s) commandments, *for if it be only the least* of his commandments that ye refuse to obey, ye shall in nowise receive the reward promised unto the Saints.---  
Esdras, Olive Branch vol. 2, page 80.

The above sentence is thrilling to the spirit of him that has the LOVE of God in his heart, and the FEAR of God before his eyes. Two things are certain: 1st. It is impossible to keep the commandments of God except we love him. 2d. It is impossible to love God except we keep his commandments.

"He that saith he loves God and keepeth not his commandments is a liar, and the truth is not in him.---Bible.

To "do unto all men as we would have them do unto us," (in like circumstances,) is the last thing the human heart, (or nature) will submit to. "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." Only eight persons saved. My God, what a world of religionists there will be, at the coming of Christ, to be burned; and but few men left.

JOHN E. PAGE.

### The Writings of Esdras.—(CONTINUED.)

Among all the nations there shall be found some who will diligently seek the Lord. In every people there shall be a remnant who shall be saved, and shall escape the desolation that shall come upon the wicked. There shall be some in every land who shall desire righteousness: and these shall be saved, if they will hearken unto the words of the Lord, and receive the instruction which he will send them.

Many shall call upon God in faith in that day, and the faithful shall surely be delivered from evil.

The Lord shall work a great and marvellous work in that day, and all the nations shall know that the Lord is God; and that his power and his wisdom is greater than all other. The nations shall be astonished; for the peaceable habitations of the righteous shall be enlarged, and the peaceable work of righteousness shall prosper, while they who are strong and powerful become weak, and are scattered and driven away as chaff.

The saints shall not fear; for the power of God shall be their defence, and his glory shall they see; and they shall rejoice in safety, because their works are righteous.

He who created the earth shall cleanse it from all evil, and make it the habitation of his Saints; he will make it a glorious and a holy place, where the wicked shall not have power; for his law shall be executed in all the earth, in the day that he restores all things as they were in the beginning, before satan had power to destroy any of the works of God.

Therefore, if you desire to behold all these things, be faithful; and work the work of righteousness, and ye shall be preserved until all these things are accomplished. He that liveth righteously in all things, and calls upon God in faith, shall receive

all those blessings which are for the Saints : and all good things are for those that keep the commandments.

If ye have faith ye shall be saved ; but without faith none shall inherit the kingdom of God. They that do not transgress, shall have faith ; but they that will work unrighteousness, shall be fearful and doubtful, and they shall not receive when they ask, because they believe not. If any man desire faith that he may have power, let him first observe the commandments, and thereby shall his faith be increased, and whatsoever thing he shall ask of God, in righteousness, shall be granted unto him. Unto all the saints shall the power of the Most High be made manifest ; they shall have power to overcome all that is evil, and to remove from their midst all those things which satan has brought into the earth, even all that will hurt or destroy, or cause affliction amongst the children of men ; this, will the Lord that reigneth forever, give unto his Saints, that they may become perfect in wisdom and in holiness.

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We learn, by letter, from Elder E. S. Benedict, that a branch of the church has been organized in Brown county, Ill., and many in that region are believing who have not yet united with us. We also learn that the power and spirit of God is manifested among them, insomuch that the sick are healed by the prayer of faith ; and they receive instruction in visions, as in days of old.

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### Extracts from Letters.

SAND PRAIRIE, Jo Davies Co., Ill., Dec. 17, 1849.

*Brother Brewster :*

You no doubt expected to hear from us long before this time. It was my intention to write soon after receiving your last letter, but circumstances have hitherto conspired to prevent the accomplishment of my design. I assure you that our faith in the writings of Esdras, has not in the least wavered. I speak this of Bro. Weeks, and myself and family ; some others think that it may be true, and are waiting to see the event. We are very anxious to be ready against the time appointed. Our means are very limited, but we intend to use all diligence, and trust the issue with the Lord. I have a continual and abiding desire to see the kingdom of righteousness and peace established ; to escape from the midst of wickedness and corruption, and to spend the evening of life, so long as I am permitted to remain in



the body, among brethren, who are such in the true sense of the word.

I remain, as ever, yours,

JOHN CLEMINSON.

Our correspondent at Nauvoo writes as follows, under date of Dec. 12, 1849: "We have nothing of much interest at Nauvoo at present, only I have to inform you that the 5th number of the Olive Branch, did me much good, it was a "feast of fat things, a feast of wines on the less of fat things, full of marrow of wines on the less well refined," to me and a few others. The Olive Branch generally goes the round on a good many of the Brighamites; and I do assure you, that the Brighamites are afraid that their foundation will give way, when the rains descend and the winds blow: and the only reply they make is, "a few years will tell the tale. I am determined to be in the first company that goes to the Colorado, if I can possibly get my business arranged in such a way that I can leave.

Dear Brother, my heart would rejoice if I could hear of Elders being sent to St. Louis, and to Council Bluffs. Whenever I have anything to communicate I will write, and may God speed you in your arduous labors, is the prayer of your Brother in Christ.

Another correspondent writes from Keokuck, Lee Co., Iowa, Dec. 18, as follows: "I have seen a few numbers of your paper, called the Olive Branch, and I am astonished to see and hear things which, I must acknowledge, sounds correct. I wish to hear the truth; it is the truth that I am after; it is that which pleases me. My prayer to God is that I may see and understand the truth. I have been preparing to go to the Salt Lake Valley, but if that is not the place for the Saints, I do not wish to go; but am willing to abide the will of the Lord; I wish to enjoy the blessings of God with the Saints. I send you with this One Dollar, and would be glad to get all the back numbers of the Olive branch. I am seeking for knowledge, and I feel as if I wanted it all; I wish to know the truth, the whole truth, and nothing but the truth. Yours with respect, love and esteem.

Our correspondent at Burlington, Wis., writes as follows, on Dec. 10, 1849: "Our meetings (at Vorce) continue to be interesting; in which we read the Olive Branch and the other sacred records; each one taking the liberty, with the full assent of all the rest, to say just what they please on a religious subject respectfully.

There are many calls made for your pamphlets in this region. If you could send pamphlets, papers and books, to some person authorized to sell on commission, you could find ready sale for many of them, especially if some one could travel from branch

to branch of the churches, that call themselves Mormons, or Saints. If there was an elder here that knew what to do, and do it right, according to the views of the first Presidency of the church, there might be a respectable branch organized here.— The 5th number of the Olive Branch has settled the minds of some in full, in favor of your views concerning the book of Doctrine and Covenants.

It is a great pity for us to be kept in such great suspense, not knowing what to do relative to organizing and administering the ordinances. Brother, how long shall it be so, that we shall be in such suspense, not knowing how we stand. I am in the receipt of letters from numerous places, from Boston, Mass., to the Mississippi river, calling for me, in the strongest terms, to come and preach to them, I believe, if I could go in answer to these calls, I could obtain hundreds of subscribers for the Olive Branch. Strangism is quaking like an old condemned ship in a storm, fearing what the Olive Branch and the writings of Esdras, may do for, or with it.

Since writing the above, I learn that the 5th number of the Olive Branch, has waked up an increasing interest for your cause in this place. I assure you that it is thoroughly investigated; and the articles on right and wrong, and the book of Doctrine and Covenants, has astonished the people. They are perfectly thunderstruck; and some of them begin to think they never knew much about Mormonism after all.

In another letter, of December 15th, the same correspondent says: "The sooner there can be an Elder authorized and instructed to organize a branch of the church in this part of the country, the better, for the cause and the people. The sheep and lambs want a shepherd, and are bleating to find one that will feed them on the sincere milk of the word. Yes we are starving hungry; the time seems long from one paper to another, in the receipt of them. Every paper is like cool water to a thirsty traveler on a warm day; as one reads he runs to tell his brother how well he likes it."

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### Instruction to the Saints.

The time has now arrived when it is necessary for all those who are convinced of the truth of this work, to make their faith manifest by their works; for faith without works, is dead, being alone, saith the apostle; and we trust that none of our readers are disposed to deny the truth of this quotation. There are many who have been investigating this work for a long time, yet it does not appear that they have arrived at any definite conclusion. It is not our intention, now, to produce any additional testimony

of the truth of this work, to convince those who are still unbelieving, but to address those who are already believers in the truth. The first thing that is necessary for those who believe to do, (i. e. those who are members of the church,) is to send in their names to be recorded on the church record, agreeable to the instruction contained in the Book of Mormon, (see Moroni, chap. vi.,) so that it may be known who are for the truth. We know that many are against the truth; and now we wish to know who, and how many are willing to unite with the people of God.

Those who have been constant readers of the Olive Branch, from the time of its commencement; or all those who have had an opportunity to examine all that we have published, ought certainly to be prepared to decide whether our position is correct or not.

Those who profess to believe the Bible, and the Book of Mormon, have not a single argument to produce against us, yet many of them object to the doctrines and principles which we teach, although they cannot produce even one testimony, (from the books which they profess to believe,) to show that we are in an error; while, on the other hand, the whole of the revealed word of God, plainly shows that we are right. These objectors do not believe what they profess, but have hardened their hearts against the Holy Spirit that it hath no place in them; these objectors do not desire to keep all the commandments; the desire, or at least the willingness, to live in violation of the commandments of God, is the reason, and the only reason, why they oppose this work.

We wish all our readers who have had an opportunity to investigate this work, and who are still unwilling to unite with us in it, to ask themselves why it is that they are unwilling, and then to answer it candidly and without prejudice. If you are willing to observe all the commandments that God has given, you will certainly forward your names without delay to be recorded with the saints. In every place where there is a sufficient number that believe the truth, it is necessary that they should be organized into a branch. If there is any one among them who is duly authorized to act as an Elder or Priest, they can organize themselves into a branch without waiting to be visited by any of the traveling Elders. All those who have been legally ordained, Elders, Priests or Teachers, in the first organization, and who have not denied the faith or committed any crime which would render them unfit to be members of the church of Christ, are considered duly authorized to organize branches; and, with the consent of that branch, to administer the ordinance which their ordination authorized them to perform. In every instance where a branch is thus organized, a list of the members names, and a statement of what offices they

hold, (if any,) by the consent of the branch, must be forwarded to the Presidency, and then the Presiding Elder will give licences to all who are recognized as holding an office, by the branch. Here we will state that it is not deemed advisable to recognize any as Elders, Priests or Teachers, who do not intend to act in their office: this was one great error committed in the first organization. Hundreds of men were ordained to the high and responsible office of an Elder, who had neither the ability nor the inclination to act in that station. This must now be avoided. Let none be received or recognized as ministers of God, that are not willing to fulfill the duties of their calling.

There may be some who are standing still and waiting for some Elder who has already been authorized to act as such in this organization to visit them, they fearing to act, simply because they have been excommunicated by some one of the many parties, who call themselves Latter Day Saints; and some have requested an expression of our views on this subject. There are very few, if any, who have been *legally* expelled from church fellowship, since 1844; and many were illegally disfellowshipped, even before that date. In order to excommunicate a member, it is necessary, first, that he be guilty of some transgression; second, that he be dealt with according to the order given in the scripture. If any of our readers have been dealt with according to the gospel order, and excommunicated for an actual transgression of any of the laws of God, then they are no longer members of the Church, and have lost all the authority of the priesthood, which they may have received before. Very few have been thus expelled from any part of the Church. Nearly all those who have been disfellowshipped, have been thus dealt with, merely because they would not subscribe to some of the false doctrines which are taught in the Church, or because they would not admit the validity of the claims of some of those who style themselves Joseph's successor. This our readers well know, as many of them have been disfellowshipped for these reasons.

We do not consider such illegal proceedings of any validity whatever. There are many who have transgressed, but have not been legally disfellowshipped; these are called upon to repent and return to the straight and narrow way that leadeth to life eternal. They are called upon to cease from all unrighteousness, and call upon God in faith, that their sins may be forgiven, and the spirit of God poured out upon them as in former times, before they had turned aside from the right way. If they will obey the call and return to the Lord now, it shall be well with them, and they shall be numbered among his people, who shall inherit the land of peace.

## Visions and Revelations of I. Van Dusen.

We have lately received a small pamphlet of the above title. It is, to say the least of it, a very singular document. It is intended for all who profess to be Mormons, but more particularly for that part of the Church over which James J. Straug presides. The following is a copy of all the revelations it contains :

“ On the 12th day of October, as near as I can recollect the date, the following revelation was given to me :

“ Thus saith the Spirit of the God of Abraham, Isaac and Jacob, also of Joseph and James : that the spirit of G. J. Adams is not of God ; and unless he repent, and become meek, even as a little child, he cannot be saved in the kingdom of God.

[New York, between the 12th and 15th of Oct., 1849.]

Thus saith the burning Spirit of the Lord God :

That James J. Strang, and G. J. Adams, are purely led by the Devil ; and all who continue to follow their pernicious ways shall lose the Spirit of God.

[Norwalk, Conn., Oct, 15, 1849.]

Thus saith the Lord God :

The man that follows the pernicious ways of G. J. Adams, and James J. Strang, shall be damned ; for the word has gone out of his mouth, not to return.

[New York, Nov. 23, 1849, at about 3 o'clock, A. M.]

The swift judgments of God are now at the door of all nations, (this one not excepted.) Beginning, however, at the head of his covenant people.

[New York, Nov. 23, at 5 o'clock, A. M.]

As powder shall that man be ground with heavy judgments who will not keep my commandments, saith the Lord God.

### Outfit for California.

Many of our readers are inquiring what they shall do in order to prepare for the journey to California ; and asking what kind of wagons and teams are best ; what amount of clothing and provision it is necessary to take, &c. We will now endeavor to answer some of these inquiries. The best wagons for the journey to California, are strong, heavy two horse wagons, with the tongues made suitable for oxen, and a friction lock ; especial care must be taken to have the wagons made of well seasoned timber.

The best teams are oxen—two yoke to each wagon ;—of not less than four nor more than ten years old.

The load of each wagon should not exceed 20 cwt.

It will be necessary to take provisions for at least six months, and those who are able would do well to take a sufficient amount to last a year.

One year's clothing should also be taken ; one-half suitable for summer, and half suitable for winter wear.

The amount of provisions necessary, is one pound of bread-stuffs per day, for each individual ; and other things in proportion.

It is best to take as many cows, and young cattle, as possible. Every farmer should take as many farming utensils as he will want to use for two years. Mechanics should also take tools sufficient to enable them to work at their trade.

It is hoped that some who go in the first company will be able to take a portable grist and saw mill ; and a printing press and type, &c. If any of our readers intend to take any of these things, or to contribute towards defraying the expense of obtaining them, we hope they will inform us of their intention immediately.

**HYMNS.**—In order to prevent any mistake, we will here mention that those pieces, which are published under the head of "Hymns," are not from the writings of Esdras. Those songs which are published under the head of "Writings of Esdras;" are given in those writings.

We intended to have published an article on "Secret Societies," in this number, but have not been able to make room for it ; and it must be delayed until the next number.

### To the Elders,

Our brethren will see by the extracts from the letters of our correspondents, published in this and the preceeding number, that there is at present a great call for elders, to labor in the work of the Lord.

There are many similar letters that we have not published ; there are calls on every hand, from the Atlantic to the Western Frontier. The work is great and the laborers are very few. This should stimulate those who have accepted the responsible office of an Elder—who have consented to be watchmen in Zion—to renewed diligence and activity in the cause of truth.

There are now, without doubt, hundreds of families who are preparing to emigrate to the Salt Lake Valley. They consider it the only place of gathering, simply because they are ignorant of this work.

If they could only have this work set before them in its true light, they would change their views and receive the truth with joy, and thus be saved ; both temporally and spiritually. Temporally—because the people of the Salt Lake City are soon to be visited by a more terrible destruction and overthrow, than any that has heretofore come upon them ; and spiritually, because those that follow the counsel of those that lead astray the people, and teach them to disregard the commandments of God, cannot be saved in the kingdom of heaven.

**REMITTANCES FOR THE OLIVE BRANCH.**—U. C. H. Nickerson \$2 ; Wm Sharp \$1 ; W. J. Conner \$1 ; J. Eggleston \$1 ; R. Bartin \$1 ; W. Carr \$1 ; C. F. Stiles \$1 ; C. Daniels \$1.

# THE OLIVE BRANCH,

— GOD BLESS —

Herald of Peace and Truth to all Saints.

"Be not weary in well doing; for in due season we shall reap, if we faint not."

VOL. 2.

SPRINGFIELD, ILL., FEBRUARY, 1850.

NO. 8.

Issued Monthly at one dollar per annum.

J. C. BREWSTER, EDITOR.

HAZEN ALDRICH, PUBLISHER

## A Standard.

*Dear Brethren and Sisters in Christ:*

On the 113th page of the Book of Mormon, (stereotyped edition,) you may find these words of the Lord, through his servant Nephi: "And my words shall hiss forth unto all the ends of the earth for a standard unto my people, which are of the House of Israel." If, then, the Book of Mormon is the gift of God to us for a *standard*, it is of course the *rule* or *test* by which we are bound to try our religious faith, whether or not it is acceptable to God both in theory and practice. In it is written the *fullness* of the Gospel and rock of our salvation.—See page 32.

In the Book of Doctrine and Covenants (sec. 2 par. 2, sec. 13 par. 5,) it is said that the Book of Mormon contains the fullness of the Gospel of Christ. If, then, the Book of Mormon is the fullness of the gospel of our salvation, it contains the *whole Gospel*, i. e. all of it: therefore, of course, there is no more to be revealed, as far as our spiritual salvation is concerned. Therefore, whatever the Book of Mormon enjoins on us by commandment as a Gospel ordinance, or as a duty to God, or to the church, or to the world of mankind at large, or to individuals with whom we have to do, or to our families or ourselves, that is the Gospel in its fullness and perfection unto our final salvation. On the other hand, whatever is forbidden or declared to be sinful, as the fruits of the flesh or the works of the devil, we are in the strictest sense bound to deny ourselves and reject.

Whatever is presented as a promise to the faithful by the mercy and grace of God the Father through his Son Jesus Christ, on the condition of obedience to the Gospel requirements, not only in part, but in all things its commandments enjoin, we are in duty bound to apply to ourselves in the same

sense and force that we would apply them to others. You may ask, does not the New Testament present as perfect a fullness of the Gospel as the Book of Mormon? Addressing you as believers in the Book of Mormon, I have only to answer you *no!* If you will read the 31st and 32d pages of that book, you, will see the truth of my answer: "Many plain and precious parts being taken out of the Book of the Lamb of God [New Testament] by the great and abominable church." The Book of Mormon containing the fullness of the Gospel of Christ, makes up the lack caused in the New Testament by the abominable church.

If the Book of Mormon does not contain the fullness, all and the whole of the Gospel of Christ, then the Doctrine and Covenants has told us an untruth in sec. 2 par. 2, sec. 13 par. 5, and sec. 11 par. 4. Therefore, whatever ordinance, commandment, or duty of any kind or nature, that is not known in the Book of Mormon as an ordinance, commandment, or duty enjoined of God as a part of the gospel of our spiritual salvation, we are to shun it as we would a deadly poison. No difference who attempts to impose them on us, whether it be a prophet, priest or king: a fullness of a thing is all and the whole.

The reason why we have been led rather estray in times past, is because we have ignorantly taken the wrong book for a standard of our faith and practice. Perhaps you may not at the first thought realize in its fullness the signification of the word *standard*, as quoted above. When we speak of a standard of weights and measures, we always understand it to signify a *rule* or *test*. Necessity giving rise to governments, each government has ordained a standard of measures, so that every man's half bushel by which he buys and sells, may perfectly agree in the amount they hold, so that the exchange may be just and equitable.

In all the works of God there is a propriety or fitness of things that but few, very few, realize. If the Gospel of Christ as dispensed to the Apostles in Asia 1800 years ago, had come down to us in its fullness and perfection, as it was originally given, it would have been superfluous for God to have given us another copy of the same thing, thinking to do us an essential favor. Without arguing the evidences of the truth and divinity of the Book of Mormon, we are told on its own face, that it is given to us as a standard record of the Gospel of Christ, because the common record called the Bible had been in a measure impaired by the great and abominable church, as quoted above.

Then to leave the Book of Mormon behind, heedless of the fact that it is a standard, or rule, or test for our faith and practice, is as much as to say the gift of God to us in its presentation is uncalled for, and of no avail and useless. Therefore,



dear brethren, let the time past suffice that we have wrought the will of those who have pretended to lead us, not by the rules and regulations of the standard, (Book of Mormon,) but by their own rules and whims, until the church of Christ is as much distracted in its organizations, ordinances, faith and practice, as is the sectarian world at large.

You may ask, are we not to look for more sacred records as the gift of God to the church? Yes; for the Book of Mormon says that "other books" were to come forth "to establish the truth of the former records;" (the Old and New Testament.)—page 33. I am well aware of the fact, that if the skeptical part of mankind would once lay aside their prejudices and study the Book of Mormon, and the corroborating history of the developments of the antiquities of America and the fulfilment of the writings of Esdras, as translated by James C. Brewster, and allow testimony to have the same claims in matters pertaining to the truth of the Bible and Book of Mormon that they do in most other things, they would be as free to believe in those books, as the special gift of God, as they are to believe in any of the laws of nature. But alas, with what propriety can we tax the attention of the skeptic to study the evidences of the truth of either the Bible or the Book of Mormon, while the church that pretends to believe both records has forsaken the standard and run after the vain theories and devices of ambitious men—who have only served to distract the church and lead away many down to the vortex of infidelity, denying almost their existence.

Brethren, let us return to the standard and show the world an example of consistency by believing and doing what the standard record requires of us. When we do this, I am assured we shall enjoy the blessing therein promised, and not be left on the barren rocks of uncertainty to grope our way in the dark, not knowing what is "right or wrong." "He that doeth the will of the Father shall know of the doctrine whether it be of God or not."

JOHN E. PAGE.

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### Public Meeting in Voree.

The proceedings of a meeting composed of a respectable number of the citizens of Voree and its vicinity, claiming membership in the church of Christ, commonly called Latter-day Saints, held on the 6th of January, 1850, have been forwarded to us. We have not room to publish any of the proceedings except the following preamble and resolutions, which were adopted:

*Whereas*, The church of Christ, commonly denominated Mormons or Latter-day Saints, are thrown into great confusion and

disorder in consequence of many gross interpolations being made in the law and faith of the church, (since the first publication of the law of the church in 1833,) by persons of an over aspiring disposition, to gain a dignity and power over the church, savoring more of a Monarchical or Despotic nature than the Gospel of Christ warrants;

*Whereas, also,* We believe that the church of Christ, above all other institutions beneath the heavens known among men, is and should be an example to all the world of the best order in its organization, faith and practice, of its priesthood and laity;

*Whereas, also,* We believe that anti-Christ cannot ordain a valid Priesthood into the church of Christ, and that the members composing the body or church of Christ should always be fully persuaded by incontrovertible testimony that their administrators have derived their authority or Priesthood (by which they presume to officiate in the name of the Father, Son and Holy Spirit,) from Jesus Christ in a valid channel, in an unbroken succession;

*Whereas, also,* We believe in the Divine calling of Joseph Smith to translate the Book of Mormon, and that he received authority, or the Holy Priesthood, of the Son of God to baptize those who truly believed in the Gospel of Christ and repented of their sins "for the remission of their sins," and to organize the church of Christ as he did on the 6th of April, 1830; and that others were called by the voice of the Holy Spirit, and by the laying on of Pres. Smith's hands, were authorised to preach the same gospel and administer in its ordinances as Pres. Smith did, and those persons were also empowered to lay their hands on others who were called by the same spirit to do the same duties of a like nature, and that where ever said priesthood or authority exists in an unbroken succession in like manner as it commenced in the first organization of the church, that there, and with those exists the true Priesthood of the Son of God to this day;

*Whereas, also,* We believe many false spirits have crept imperceptibly into the church, by which she is thrown into a mournful and truly distracted state, and as Bro. Brewster has proved most clearly, that many quorums and orders of Priesthood have been introduced into the church, which did not necessarily belong to the church, we of ourselves, as individuals composing this meeting, are left without a certain and sure criterion whereby to determine satisfactorily to ourselves who has the valid Priesthood of the Son of God to preside over us, should we attempt to organize in the capacity of a branch of the church;

*Resolved, therefore,* That we receive the periodical called The Olive Branch, as the harbinger of better days, and that its pub-

lisher, editor and other writers, have presented matter upon its pages that has been truly elating, comforting, awakening, interesting and edifying; as a light-house is to a weather-beaten mariner tossed by the raging billows of the ocean in a dark night, seeking a moorage in a safe harbor; as a cooling water brook is to a way worn traveler in a parched land; yes, as a merciful father is to returning prodigal son, so is The Olive Branch to us.

*Resolved*, That we courteously solicit the first Presidency of the church to further instruct us on the following questions:

1. Are those persons who repent and receive the writings of Esdras as the word of God to the church, who were set apart as Apostles to the church in the organization under Pres. Smith, received as such in the new organization under your Presidency?

2. Are those persons received as Elders who were said to be ordained as such in any of the several factions that has been organized since Pres. Joseph Smith's death?

3. Have any of those persons who held Priesthood in the church previous to Pres. Smith's death, who have honestly and yet ignorantly joined any of the factions of the church which have and do at present exist, lost or forfeited their Priesthood by so doing?

4. Are those persons considered and received as Priests and Teachers and Deacons who have been ordained as such at any time since the church was known, when it was considered that those offices belonged particularly to the Aaronic or Levitical Priesthood?

5. Are those received as members of the church in full fellowship, who have been baptized by the presiding and administering authorities of any of the several factions that have arisen in the church at any time?

6. Are the baptisms that have been administered at any time by those who were called Aaronic Priests legal?

7. What constitutes an outfit to California for a certain number of persons—say a family of five? How much team, and of what kind—oxen, horses or mules? How much clothing, provisions, cooking utensils, agricultural implements, mechanical tools, and of what kind and how many? Is there any or no preference paid to age or the firmness of persons relative to health, who undertake the task of encountering the difficulties of pioneering the way to Zion in a new, wilderness and mountainous country?

(Signed) BENJ. FROST, *Chairman*.

In replying to the foregoing inquiries, we shall not attempt to answer them all separately, in the order in which they are pre-

sented; but in this article will be found a full answer to all the questions propounded by our friends at Voree.

Those persons who were set apart as *Apostles* in the first organization of the church, may be received in this organization in the same office, by the consent of the church. It is not the duty or the right of the Presidency to decide who shall or who shall not be received into the church either as *Apostles*, *Elders*, *Priests* or *Teachers*, independent of the church.

In all such cases as that presented in the inquiry, the question must be brought before the church in a general conference. If the church consent to receive the persons presented in the office to which they had formerly been ordained, it then remains for the Presidency to approve or disapprove of the action of the Conference. There must be a perfect agreement in the action of the church and its presiding officers in those matters. Neither the Presidency or the church can authorize men to act in their former official character, in the present organization, without the consent and action of the other.

The order of the church defines the powers of the Presidency in these words:

"This council<sup>o</sup> of three forms the First Presidency of the church, and they are to see that all things relating to the public affairs of the church are done in order, and that the *Apostles* and *Elders* sent out to preach are properly instructed in their duties, and also that they teach nothing contrary to the principles of righteousness, or any new doctrine that is not received as a part of the faith of the church."—(See 1st vol. Olive Branch, page 78.)

This gives the Presidency power to withhold licences from those persons whom they know are inclined to teach any false or erroneous principles, even if they had been received in an official capacity by the vote of the church. At the same time, the Presidency has not the power to authorize any one to act in an official capacity without the consent of the church.—(See 1st vol. Olive Branch, page 46;)—where we are expressly told, that "No one shall be *ordained to, or hold* any of these offices except it be by the consent of the church."

The question 'who will be received as *Apostles*,' can only be answered in a general assembly of the church. In a previous number we have told our readers that we considered all those who were legally ordained in the first organization, as still holding the authority of the Priesthood, unless they had been guilty of an actual transgression, one which would render them unfit to be considered members of the church. The act of uniting with any of the organizations under Brigham Young, James J. Strang, Sidney Rigdon, Lyman Wight or Wm. E. McLellin, did not invalidate a man's ordination, if he kept himself aloof

from the iniquity that was taught and practiced by some of those leaders. We believe that many honest persons united in each of these organizations, actuated by good motives. The acknowledgment of any of those leaders, as the presiding officer of the church, or as Joseph's successor, was nothing more than an error in judgment, which of itself would not and could not invalidate any one's baptism or ordination. All Elders that *honestly* united with any of the above named parties, still held the authority of the Priesthood; consequently, all baptisms and ordinations administered by them while in those organizations are valid.

We do not consider any baptism or ordination legal or valid that is administered by any one while under transgression;—the reasons are obvious. It is impossible for a man to have the Spirit of God attend him while he is in transgression. (By transgression, we mean a voluntary violation of a known law.) And there is abundance of proof to show that no baptism is valid unless it is attended with the gift and power of the Holy Spirit.

According to the gospel order given for our instruction in the Bible and Book of Mormon, *no one is in reality a member of the church of Christ until they have received the gift of the Holy Spirit.* In the 6th chapter of Moroni, (see page 559, stereotyped edition of the Book of Mormon,) we find the following very plain declaration on this point:

"And none were received unto baptism save they took upon them the name of Christ, having a determination to serve him unto the end; and after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ, and their names were taken that they might be nourished by the good word of God."

There is no principle taught in the gospel that is more plain than this, and yet how little has it been heeded. Apostles and Elders have acted on the principle that baptism and the laying on of hands was sufficient, although it was evident that those who were baptized did not receive the gift of the Holy Ghost, thus resting satisfied with the form of Godliness without the power. All baptisms that have been followed by the reception of the Holy Spirit are valid.

There are perhaps some in this day, who, like Cornelius of old, received the gift of the Holy Spirit before baptism; these are exceptions to the general rule; but this baptism of the Holy Spirit, whether it precedes or follows the baptism by water, is clearly taught as being necessary to salvation. No one was ever wrought upon and cleansed by the Holy Spirit without being aware of the fact; hence every one is able to decide the question for himself whether he has ever received the gift of

the Holy Spirit. Those individuals (and they are not a few,) who have merely been baptised and have never received the Holy Spirit, are not members of the church of Christ, and their baptism is of no effect, and their situation is the same as if they had not been baptized. Those men who have been teaching and practicing those principles that are clearly forbidden in the Law of God are in transgression, and as long as they continue to pursue that course, they have no right or authority to officiate in administering the ordinances of the gospel; baptisms and ordinances administered by them while in this state are invalid, because they are not attended by the Spirit of God. There is one very important question, viz: How far can a man transgress and yet retain his priesthood? or how far can a man go in transgression, and yet on repenting and uniting in this organization, be received in his former office? In answering this question we will make another quotation from Moroni, chapter 6:

"And they [the church] were strict to observe that there should be no iniquity among them; and whoso was found to commit iniquity, and three witnesses of the church did condemn them before the Elders of the church, and if they repented not and confessed not, their names were blotted out, and they were not numbered among the people of Christ, *but as oft as they repented and sought forgiveness with real intent, they were forgiven.*"

We find the same principle taught in the New Testament; as often as a transgressor repents and asks to be forgiven, the saints are commanded to forgive them. Now if the transgressors are forgiven, are they also to be punished? Certainly not. This is a position that cannot be controverted; it is as clearly taught in the Scriptures as any principle or doctrine that exists in the church of Christ. The word *forgive* signifies to pardon, or to remit a punishment; consequently, no punishment can possibly be inflicted upon one who is forgiven. Hence it is plain, that if a man has been legally ordained before his transgression, he will hold the same office after being forgiven. But if a man is deprived of his office and authority because of transgression, he is punished and not forgiven; but if he is forgiven, then he suffers no punishment, and retains his authority.

There are many who call themselves Latter-Day Saints, whose transgressions are so great that they will never again desire to return to the right way—many who will not repent because the Spirit of God has ceased to strive with them; but those who will repent with real intent must be forgiven.

Some will perhaps ask, how can we know whether or no they repent with real intent? We answer, those who repent will forsake their errors, and lay aside all the false and erroneous principles that they have believed or taught. If they will not do this, then it is evident that they do not repent, and we

are not required to forgive them and receive them as brethren in the church of Christ. To prevent any mistake we will here add; that those men who were *chosen or elected* to any office in any of the various organizations, will not be received in this organization in the same office by *virtue of their former election*. Electing a man to an office does not confer any Priesthood upon him, and he can only retain that office to which he was elected as long as he remains with that organization by whom he was elected. Although it was an error (committed in the first organization,) to divide the priesthood into two divisions, yet we do not consider that that error rendered the ordinations to the office of Priests and Teachers, or Deacons, invalid—and the baptisms administered by those who were called Aaronic Priests are valid, if they were attended by the Holy Spirit.

In the last number, we gave our readers some information relative to an outfit for California, which partially answers the inquiry on that point. We will, however, here add a few items that may be useful to some of our readers.

The best articles of provision for the journey are flour, rice and beans, in such proportions as may suit the persons taking them. They should have sufficient quantity of the whole to make one pound per day for each individual, of the above named articles. It is not advisable to take much, if any meat of any kind; sugar, coffee, dried fruit, &c., are to be preferred. There will be an abundance of game on a part of the route we shall travel, for the procurement of which, it will be necessary for every man to take a good rifle and the requisite amount of ammunition—say 500 rounds. It is necessary for every family to have one cow for each member of the family. As for cooking utensils, every family must be their own judges as to the amount and quality they will need. It is not best to take any very heavy iron ware; it will not be necessary to take more of these articles than will be needed for two years use, as such things can no doubt be bought there within less than that length of time. The wagon beds should be twelve feet long, and made of pine or sycamore. It will not be convenient for more than four persons to go in each wagon. Provisions of all kinds can best be taken in boxes made for that purpose. All boxes or chests taken in the same wagon, should be of one size, so that the top may be a convenient place for beds. For beds, cotton mattresses are the best, as they are lighter, less expensive, and will not occupy as much space as feather beds. It is necessary for every family to have a tent, or one tent for every eight individuals. The tents should be made of heavy unbleached domestic; they must be round; the best size is about 12 feet diameter and 12 feet high, supported by a pole in the centre, which should pass through a small opening in the top, so that

ropes may be attached to it to secure the tent against the wind. The tables for use on the road must be round and consist of two equal parts, so constructed that they may be fastened together and taken apart at pleasure, with a small aperture in the centre, just sufficient to admit the tent pole. This table can be placed in the centre of the tent and supported at the proper height, by cords fastened to the pole in the centre of the tent and to the edge of the table. It is not best to take any kind of furniture, as one of the company is a Cabinet-maker, who intends to take such materials as cannot be obtained in California, for making all kinds of furniture.

We do not attempt to dictate to our brethren as to who shall or who shall not go in the first company, on account of the stability of their health or their age. All who have the means to furnish themselves with the necessary outfit, are expected to go; and the Lord has promised to give his people strength to accomplish the work he requireth of them.

### Secret Societies.

"Thus saith the Lord of Hosts, consider your ways."—*Haggai* 1-5.

It is well known to most of our readers that during the last eight years, a Secret Society has existed in the Church of Latter-Day Saints. This Secret Order was first introduced into the church in Nauvoo in the year 1842, and still exists among the people at the Valley of the Salt Lake, being called by them a part of the Priesthood. A Secret Order likewise exists in that part of the church under James J. Strang, somewhat similar to the first, but yet not the same in all respects.

It is not our intention to attempt to reveal the secrets of those orders, but merely to present to our readers the teachings of the Bible and the Book of Mormon—but more particularly the teachings of the latter on this subject—being confident that all those who actually believe those books, will see that it is impossible for any man to be an honest believer in the doctrines taught therein, and at the same time advocate the principle that secret societies or orders constitute a part of the order of the Church of Christ.

In the preceding numbers of the Olive Branch, we have shown by the most positive and unanswerable testimony, drawn from the Word of the Lord, that the whole Gospel is contained in the New Testament and Book of Mormon, and that the Book of Mormon is the standard and guide to the church, and will continue to be as long as the church exists. We have also shown that every principle that is not taught in the Book of Mormon as a part of the Gospel must be rejected by every true believer in that Book.



These positions are so clearly established by proof drawn from that volume, that none of our opponents are able to controvert them, and *very few* will attempt to argue against them. The reasons are obvious: the moment they deny the correctness of either of these principles, they are compelled to deny the authenticity of the Book of Mormon—for in that book we find these principles expressed in the plainest and most positive terms.

This being the fact, we now call upon the advocates of those secret societies to produce even one testimony from that book, showing that secret societies of any form or character, should exist in the church of Christ. If they cannot do this, then the question is decided that such things should not and cannot exist in the true church. If the Book of Mormon does not contain the whole gospel—if it does not contain every doctrine and principle that constitutes the Gospel—the whole volume is a worthless fable, and there is no truth in it. Hence, it is perfectly plain that if we actually believe that book, we are bound to reject every doctrine that may be presented as a part of the Gospel, that is not taught in it.

It is well known that this doctrine of Secret Societies is *not* taught in that book. With what degree of propriety or consistency can men who profess to believe that volume, teach their followers that a Secret Society or Order of any kind is necessary in the church—is a part of the Priesthood without which the Saints cannot become perfect. After the Savior had taught the doctrines of the Gospel to the Nephites, he spake concerning the church, in these words:

"But if it be not built upon my Gospel, and is built upon the works of men or the works of the Devil, verily I say unto you, they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there *is no return*, and their works do follow them—for it is because of their works that they are hewn down; therefore, remember the things that I have told you. Behold I have given unto you my Gospel."—Page 493.

Now we ask the advocate of Secret Societies to prove that his doctrine was taught to the Nephites as a part of the Gospel. If it was not, then the work in which he is engaged, of establishing, and defending these Secret Societies, is either the work of men or of the Devil, and the Savior declares that those who build the church thereon, shall be cast into the fire, from whence there is *no return*.

In the words quoted above, Christ charges the Church to *remember* the things he had told them, and we find that when he taught the people the gospel, he also told them, "Whoso shall declare *more or less* than this, and establish it for my doctrine,

the same cometh of evil, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come and the winds beat upon them."—Page 365. It is not necessary for us to produce a single sentence to prove that Secret Societies or Orders are wrong. The fact that this doctrine is not taught in the Gospel, is positive proof that it does not and cannot exist in the Church of Christ. We will, however, make a few quotations from the "standard record" of the Savior's teachings to show that Secret Societies are strictly forbidden. On page 478 we find the following:

"And behold ye shall meet together oft, and ye shall not *forbid* any man from coming unto you when ye shall meet together, but *suffer them* that they may come unto you, and *forbid them not*; but ye shall pray for them, and *shall not cast them out*; and if it so be that they come unto you oft, ye shall pray for them unto the Father in my name; therefore hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do."

In this short quotation the church is first commanded to meet together, and then the command not to forbid any man from coming unto them is repeated no less than four times, in language as plain and as positive as any that can be found in the Scriptures, and then lest it might be misunderstood, the same command is again twice repeated in the instruction relative to administering the Sacrament.—(See same page.) If these commands, so clearly and repeatedly expressed, do not prohibit the existence of all secret societies in the church, then there is no meaning in the words of Christ. It is clearly shown in this quotation that the church has no authority or right to forbid *any* man meeting with them, even those that do not believe the Gospel, and are not members of the church. How is it possible for the people who believe this, to have any Secret Societies among them. The idea of having Secret Societies, and at the same time not have the power or the right to exclude any, even unbelievers, from their meetings, is perfectly absurd. Such meetings would not and could not be secret, and there is not in the whole Gospel a single sentence that gives the church, or any part of it, the right to forbid any man's coming into their meetings. Such things as secret meetings and secret societies have no existence in the Church of Christ.

The advocates of these principles, that are so clearly condemned by the word of God, base nearly all their arguments in their defence upon the fact that secret societies formerly existed among the Jews, and upon the expediency of having such secret societies, although it is evident that no argument founded upon either of these, can prove this doctrine right, when Christ

has plainly told us that it is wrong. There is not in the world's history, a more striking instance of inconsistency in the conduct of any people, than is presented in the conduct of those men, who, while they declare to the world that they actually believe the Book of Mormon, at the same time teach not only in private, but through the columns of their public journals, that a secret society is a necessary appendage to the church of Christ, or a part of the Holy Priesthood of the Son of God, without which the church cannot exist.

In the Book of Mormon we find many plain passages that speak of Secret combinations; these are so plainly condemned that the advocates of this doctrine have been compelled to resort to many false arguments, in order to convince their deluded followers, who looked up to them for counsel and instruction, that the Book of Mormon did not condemn them. One of the most common arguments is, that the words "Secret Combination," implies an evil design in those forming it, and that a secret order of Priesthood, or a Secret Society, formed for good purposes, was not a secret combination, &c.; and as there is no mention made of any secret combination being formed by good men, they often succeed in this way to silence the fears and overcome the objections of those who partially believed the Scriptures, but yet followed the counsel of the Presidency.

We will here enquire what is the true signification of the word 'combination,' and we find it to be "a union or an association," and it is well known that every society, whether it is secret or public, is a union or association; hence the words 'secret combination,' signify the same as Secret Society or Secret Association—and all such stand condemned by the Book of Mormon. On page 538 of that book, we find these words: "The Lord worketh not in secret combinations." If this be true, how can it be that the Holy Priesthood is a secret combination that is necessary in the Church of Christ. The Lord worketh not in secret combinations, and yet these leaders who profess to believe the passages quoted above, tell us that they are engaged in the work of the Lord, and that this work can be the most effectually carried out, and the most easily accomplished by means of certain Secret Combinations, of which they are the head. They tell us that the Priesthood is a Secret Society, and that this Priesthood is the authority that God has given to his Saints in these last days, and yet they go out into the world and hold up the Book of Mormon, as being what it declares itself to be, while their conduct is just the reverse of what that Book requires of the Saints. Such conduct is certainly without a parallel in the annals of deception and inconsistency. If a person who was entirely unacquainted with the conduct of professed Mormons should by any means come in-

possession of the Book of Mormon, and after reading it carefully and attentively, was convinced of its divine origin and authority. Let them go to the Valley of the Salt Lake, or to Voree or Beaver Island, for the purpose of uniting with the people who believe the plain and precious truths taught in that record, and after being received into the church according to the order set forth in the Gospel, what would be his astonishment when the leaders of that people inform him that there is a Secret Society, called the Holy Order, or the Order of Enoch into which he must be initiated before he can be equal with the other members of the church in temporal and spiritual blessings. If he were an honest man, and actually believed that Christ had commanded the church not to refuse admittance to their meetings to any man, even if he were an unbeliever in the Gospel, would he not turn from them convinced that those leaders were deceivers of the people, and had not the least confidence in what they professed to believe? There are thousands of honest persons who have been ruined both temporally and spiritually, by these secret combinations, and hundreds who at this very moment are held in bondage by means of the power conferred upon certain leaders by having the control of these Secret Societies in their hands.

As another proof that they are right, these advocates of Secret Societies tell their followers, that in the day when our Savior was upon earth, there existed a certain society of this description, called the Essenese, and that the Savior spent a part of his time in that society. We have not yet learned that there is any Scriptural proof of the correctness of the latter assertion; but to satisfy our readers that Christ did not teach his doctrines in the secret councils of any society, we will quote his own words on this subject, as recorded by St. John, 18th chapter 20th verse: "Jesus answered, I spake openly to the world; I ever taught in your Synagogues, and in the Temple whither the Jews always resort, *and in secret have I said nothing.*" Now, we ask, did not Christ teach the whole Gospel to the Jews? If he did not, then the Book of Mormon contains a false declaration on this point.—See 1 Nephi, chapter 3. But he declared in the most positive manner, that he taught *nothing* in secret; consequently the Gospel contained nothing secret.

We might extend this article to a great length by quotations from the scriptures, proving that all the Secret Societies that have been introduced or established in the church, are in direct violation of the plain and positive commands of God; but we have already said sufficient on this subject to convince every honest believer in the Book of Mormon, that there is no Secret Order or Society in the Church of Christ. The advocates of this system of societies often refer for proof to those passages

that speak of the mysteries of the kingdom, the mystery of godliness, &c.; but it is very plain that those passages have not the slightest allusion to Secret Societies,—for if they had, it would prove that there are two doctrines taught in the Scriptures, so directly opposite to each other that we could observe one without violating the other. The mysteries of the Kingdom of God are the gifts and blessings of the Holy Spirit, which are bestowed upon none but Saints. The enlightening power of the Holy Spirit is all the mystery that exists among the Saints, and this is not given by man, neither is it to be obtained by being initiated into any Secret Order, and its effects are not to be concealed, even from the world of unbelievers. They who take these passages to prove this erroneous doctrine, are willful perverters of the Word of God, and seek to exalt and enrich themselves by deceiving the honest, who look to them as leaders and are willing to obey their counsel. “Therefore, as the fire devoureth the stubble and the flame consumeth the chaff, so shall their root be rottenness and their blossom shall go up as dust, because they have cast away the law of the Lord of Hosts, and despised the word of the Holy one of Israel.”—*Isa.* 5-25.

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### The General Assembly,

Or the regular Annual Conference of the Church, will be held at Kirtland, Lake County, Ohio, commencing on the 23d of June, 1850, and continuing until the business presented is finished. All persons residing in the Eastern and Middle States, who have heretofore been members of the church, and who still wish to be numbered with the Saints, are requested to attend that Conference.

We will here add a few remarks relative to the work. The order of the Church (see 1st vol. Olive Branch, page 78,) represents the General Assembly of the Church, to be nothing more than a meeting of the representatives of the various branches that compose the church. It requires every branch to send one or more delegates to the Annual Conference. At the time of the first General Assembly, (June 23, 1849,) there was but one organized branch, except the one at Kirtland; consequently the number of delegates was small; but still that Conference was all, in point of numbers, that is required by the order of the church. But now there are several organized branches of the church in various parts of the country, and they are all required to send one delegate or more to the General Assembly. These delegates must be elected by the members of the branch, and then receive from the Presiding Elder of the branch a certificate, which will be evidence to the President of the church, that he is delegated to represent the branch in the General Assembly.

It is not expected that those who go in the first company to California, will attend the Conference at Kirtland—it is not necessary that they should. But every branch that has been organized, and also those that may hereafter be organized in time to send their delegates, should choose one or more of their number to represent that branch in the General Assembly. These delegates will not have to travel that distance merely to attend Conference—there are hundreds of old members of the church

scattered along every road leading from the various branches to Kirtland, whom these delegates should visit. Many of these old members have heard of this work, and are anxiously waiting to become more fully acquainted with the principle we believe.

We hope that all our brethren who do not go in the first company will see the necessity of their being active and faithful in the cause of truth and righteousness, and while those who are able to prepare for the journey this year, are going forth as pioneers to prepare the way for those who remain in this country, those that remain will be engaged in preaching the Gospel and raising up the people who will compose the succeeding companies. This is a work in which every true hearted Saint must feel deeply interested, and a spirit of selfishness must not be suffered to intrude. The spirit of christian charity and of selfishness cannot dwell together; and he that indulges his covetous desires, when by pursuing a contrary course he might advance the work of the Lord, even in the least degree, can be a saint *only in name*. We would, therefore, say to all our brethren, "consider your ways," and not suffer any opportunity to advance the work of righteousness to pass unimproved.

### Conference Notice.

There will be a Conference held at Springfield, Illinois, commencing on Sunday the 26th of May, 1850. A general attendance of our brethren and friends in the Western States is requested.

It is expected that President ALDRICH and his Council will be present.

### To Subscribers.

We wish to call the attention of those subscribers who have not forwarded the money for the present volume as well as those who are yet in arrears for the first, to the importance of their attending to it immediately. It is impossible for us to publish the Olive Branch without doing injustice to ourselves, unless those who have forwarded their names as subscribers, should also forward the money, and we hope they *all* will respond to the call *immediately*.

We have received many interesting and encouraging communications from Elders A. P. Ringer, W. W. Lane J. Goodale, C. Daniels and E. S. Benedict, and from many others of our brethren and the friends of the truth in various parts of the country. The light of Divine Truth is beginning to dispel the thick clouds of darkness and error, that for years past has covered the church, and hundreds of the honest but misguided saints have already been induced by their love of truth to turn from following the counsels of the ungodly; and as soon as faithful advocates of the glorious truths revealed in the standard of our faith, and the fullness of the Gospel of Christ, can visit the church at Kanesville and the Valley of the Salt Lake, we shall see hundreds, perhaps thousands turning from darkness unto light, and by taking the Word of God for their guide, in preference to the word of man, they will secure their present and eternal salvation.

REMITTANCES FOR THE OLIVE BRANCH.—O. Johnson, \$1; A. Kinney, \$1; J. Younger, 50 cts.; A. J. Downing, \$1; Wm. W. Lane, (agent for West Buffalo, Iowa) \$6; A. Judd, \$1; J. W. Holiday, \$1; J. Scott \$1; M. Weston \$1; J. Wilkerson \$1; R. Oatman \$2; R. Boothe \$2.

# THE OLIVE BRANCH,



Herald of Peace and Truth to all Saints.

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"Be not weary in well doing; for in due season we shall reap, if we faint not."

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VOL. 2.

SPRINGFIELD, ILL., MARCH, 1850.

NO. 9.

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Issued Monthly at one dollar per annum.

J. C. BREWSTER, EDITOR.

HAZEN ALDRICH, PUBLISHER.

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## Faith and Works.

That the doctrine of works is as necessarily implied, and as clearly taught in the Bible and Book of Mormon as that of faith, no believer in those books will deny. In fact, the necessity of faith clearly pre-supposes the necessity of works, and of course the works required must be in accordance with our faith;—hence it becomes our duty to show our faith by our works; and here is an important lesson for all of us to study, and see that we as saints act in all things agreeable to the faith we profess to believe. If we act otherwise, we cannot be consistent with our profession or useful to the world, but will be condemned for holding the truth in unrighteousness. Herein is the great secret of salvation, both temporal and spiritual: *First*—Faith to believe the word of the Lord that has been given to us for our instruction and salvation. *Second*—To do those things, or works, that he has commanded us to do. And when we have done this, then we shall have fulfilled the commandment of our Savior when he said, "Be ye perfect, even as your Father who is in Heaven is perfect;" and without this, we cannot obtain temporal or spiritual salvation or happiness. For as the world of mankind are required to believe and obey the Gospel of Jesus Christ, in order to obtain an eternal salvation, so are the saints required to believe and obey the word of the Lord that has been given for our temporal or present salvation from the judgments and calamities with which the wicked will be destroyed.

The time is now set and is near at hand when the saints are to begin to gather; we should consider well the objects of our gathering together. The work is a great and important one, and will require patience and perseverance, as well as faith to ac-

comply with it. And if we would be successful in this great enterprise and undertaking, we must be humble and keep the commandments of God constantly before our eyes and be *willing* and *ready* to make every necessary sacrifice that will be required to accomplish the work—for the work of the gathering can never be accomplished without sacrifice. Jesus said to his disciples, "Because ye are not of the world, the world hateth you." From this we learn, that there must be a sacrifice of friends—for but few, in comparison to the whole number of the inhabitants of the whole world, will believe and obey the gospel and be gathered to the Land of Peace in these last days. Consequently, those that do believe, are required to come out from the midst of the unbelievers, lest we partake of their sins and partake also of their plagues: "For as the days of Noah were, so shall also the coming of the Son of man be? And if Noah had not perfected his faith by his works, he would have shared a like fate with the rest of the antediluvian world.

We learn from the writings of Esdras, that the time has now come for the saints to gather together and leave the country, that is soon to become a scene of destruction, and hasten to the place of safety, as the Lord has commanded. But, brethren, we must remember another great and important duty that now devolves upon us, and that is, to do all in our power to assist and take with us those of our brethren that wish to go with us, but are not able to supply themselves with the outfit that is needed for the journey.

We are all brethren, and one is not above another—"for as many as have been baptised into Christ, have put on Christ, and through him we all have access by one spirit unto the Father, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone;" and he has said it is more blessed to give than to receive. Let us, therefore, see that we give all that is possible for us to give for the benefit of our brethren. And if we have nothing to give, it sometimes is the case that we can do an equal amount of good by loaning for a certain length of time, such things as we do not need ourselves. Some of the brethren may get more team than they need, others a greater amount of breadstuffs or dry goods, in exchange for their property; in such cases, let all aspire to deeds of charity among their more unfortunate brethren, by giving or lending them of their substance. Let us all be willing to make the best possible use of all the means that we now have, for the benefit of the first company, and let all who have families that have the means to prepare for the journey, prepare and go in the first company, for the time is set for the kingdom of the Lord to be set up no more to be thrown down, and if we are humble and fail not to keep all the commandments



of God, we shall become invincible in his hand and no power will prevail against.

J. GOODALE.

### Extracts from Letters.

FULTON CITY, Whiteside Co., Ill. Feb. 9, 1850.

*Dear Brother Brewster :*

I take a few leisure moments to inform you that I have just returned, after taking a short mission, preaching the Word of life to them that would hear, and the Lord attended the word spoken with the energy of the Holy Spirit, to the edification of the brethren, and to the convincing and converting of some who had not as yet taken upon them the name of Christ; but yielding to the voice of God's Spirit, they obeyed the Lord in the waters of baptism, and were confirmed by the laying on of hands members of the church of Christ, through which they were led to rejoice in the spirit of intelligence which they received from the Author of Peace. The work of the Lord is spreading far and wide, and sinners flock around to hear the Word of Life dispensed, while the ungodly fear and tremble.

I was in Rock Island county; Bro. A. P. Ringer was there with me; we were also in Davenport, Iowa. There we found some old brethren who were both sleeping and starving for the want of the sincere milk of the word, which they received with joy and gladness, and the Lord confirmed the word spoken by healing the sick.

I was also at West Buffalo, at Bro. Ringer's and the rest of the brethren there, who are firm in the principles of the Gospel of Christ, and in the assembling themselves together oft, and in fellowship, and in love, and in breaking of bread.

I was also in Mercer county, Ill., where I found some old brethren, who after hearing the word—yea, the word through which saints are to be perfected—they were somewhat stirred up in their pure minds to the remembrance of the words which were spoken by holy prophets of old, recorded in the Book of Mormon, the Bible and the writings of Esdras, by which they seemed to be strengthened in the inner man. I think there will be some fruit fit meet for our Master's use ere long in Mercer.

I also passed over into Iowa again in Muscatine county: Bro. Ringer preached to quite a considerable congregation, who were attentive and edified. I passed through to Moscow village, where I labored among the brethren for a few days, after having many seasons of rich repast in waiting upon the Lord, the sick

were healed, and I left some who were ready to commence in the great work of the Lord. I then returned to Bro. Ringer's; held a few meetings; the sick were healed to the glory of the Lord. I then returned home again, after having spent four weeks.

There are some brethren here who desire to go to the Land of Peace. I intend to go in the first company. I have sold my farm and brought my business very near a close. I expect to visit the brethren at Sand Prairie and perhaps at Voree. May the Spirit of Christ be with you, and in you ever more: Amen.

ROY'S OATMAN.

A letter from Elder METEER, of West Buffalo, Iowa, dated Feb. 4th, informs us, that the branch in that place has been increased by an accession of nine members, and, also, that a branch has been organized at Davenport, consisting of ten members.

MUSCATINE, Iowa, Feb. 15, 1850.

*Brother Brewster:*

I take up my pen to inform you that we are well, and in good faith and hopes. Brother McDoudal and myself have been on a mission for the last two weeks, and the Lord has blest our labors, so that we have saved some from going to the Salt Lake. The Lord has blest us in enabling us to convince many.

Our principal subjects have been the Priesthood, from the 7th chapter of Hebrews, and the place for the gathering of the Saints to build up the New Jerusalem or Zion, from the 19th chapter of the third Book of Nephi and from Isaiah, and we succeeded in convincing many.

I remain your Brother in Christ,

A. W. LANE.

KEOKUK, Lee County, Iowa, Feb. 1, 1850.

*My Dear Friend:*

I have just received the 7th No. of the Olive Branch. I am highly pleased and greatly gratified with its contents. I have not yet received the 6th No. I do not know the cause; perhaps you have accidentally forgotten me. I believe I had rather lose a dollar than to lose one of your numbers. I verily believe it to be *all true*. It delights my heart; it makes my task easy; it raises my spirits to think that there is a God in Heaven. I am glad that I have been hindered from going to the Salt Lake. It is my intention to go to California, if the Lord permit. I want to live in a peaceful land. Will you please put my name down as one of the first company.

Yours,

W. J. CONNER.

STRING PRAIRIE, Lee Co., Iowa, Jan. 23, 1850.

*Brother Brewster :*

Dear Sir—This is to inform you that by the blessing of God we are still among the living, and applying ourselves diligently to searching the word of the Lord through Esdras. It truly begins to be a rich treat to the honest in heart. It seems to come just in time to pluck many as brands from the burning, while hundreds seemed sinking in the gulf of infidelity, because of the perversion of the truth. The plain truth, like a diamond, shines forth and cuts its way to the reviving of the faith in the hearts of all the honest and intelligent. The old members here who have been investigating the Olive Branch, were convened yesterday by a call from Elder Chillion Daniels, and a small branch was organized with twelve members, including one Elder, one Priest, and one Teacher, as follows :— Thomas Dungan, Elder, Lyman Mott, Priest, and James O. Prindle, Teacher. There are more in this neighborhood who are still believing.

We have had several questions arise in our minds in relation to the organization of the Church of Christ on the 26th of June, 1848, but by strict investigation, we have been able to settle them to our satisfaction.

Bro. Daniels will conclude this letter ; so with my best wishes for your prosperity, and desire that you may continue to increase in every good and precious gift to the magnifying of your office and calling, I beg leave to subscribe myself your friend and brother in the Church of Christ,

THOMAS DUNGAN.

We learn by a late letter from Elder A. P. Ringer, that several of those who have lately united with us in Scott county, Iowa, were preparing to emigrate to the Salt Lake, but on hearing the truth in its fullness they received it with joy, and are now determined to go with the people who are guided by the word of God and not by the precepts and counsels of men.

*Extract from a Letter from Elder Chillion Daniels.*—"On my return from String Prairie, I stopped at a house on the way and commenced conversing with the people, and found they were going to Salt Lake. I commenced instructing them better, and soon succeeded in altering their intentions, and they wished me to request you to send them the Olive Branch."

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One truth well told and well defended, is better than many falsehoods exposed.

Apostates accuse others by WORDS ONLY ; but the faithful by a BETTER PRACTICE.

## PROSPECTUS

## For the Third Volume of "The Olive Branch."

We have made arrangements for taking with us in the first company to the Colorado, *all the materials for a Printing Office*. We expect to leave Independence, Mo., on the first of July, and it is probable that we shall arrive at the place of our destination in November. We expect, therefore, to be able to issue the first number of the third volume, on the first of January, 1851.

The Olive Branch issued from that place, will be the same size and form as at present, and will be printed on good paper with new type of a smaller size than that used in the present volume, so that each number will contain considerable more reading matter than at present.

The third volume will not contain much of any doctrinal matter. The matter that will be published in the third volume, will necessarily be mostly of a temporal nature, consisting of a journal of the first company to the Colorado, together with all such instruction as subsequent companies will need.

We shall also publish a correct description of the Valley of the Colorado and Gila rivers, and the country lying around the Gulf of California, together with an account of the native tribes inhabiting that region, and a description of the ruins of ancient cities, and other remains of ancient civilization, with which that country is known to abound. All our friends and brethren that do not go in the first company, who wish to hear from us who go forth as pioneers to the land of Cedonia, to prepare the way for the Saints, that they may enjoy the rest that remaineth for the people of God, should certainly subscribe for the third volume, and *subscribe now*.

The third volume will consist of twelve numbers, (issued monthly,) for *one dollar*, and will reach the subscribers in all parts of the United States, in about two months from the date of its publication.

There are very few who are not able to pay one dollar in advance to aid us in this work, and all who have any faith in this work, should forward their names and the money immediately. There are many who are in some degree interested in this work who are not going this year, that are able to give something more than the price of the paper, and we hope that these will not be illiberal in a cause of so much importance. Every one sending the money, shall have a complete volume for every dollar sent, if they request it. The money to purchase the printing press, type, paper, &c., that is needed to enable us to publish the paper in Cedonia, has to be furnished by a few individuals.

who are going in the first company, whose faith is sufficient to cause them to act agreeable to their profession. This use of the means they have, will compel them to leave some of the poor brethren behind, who are very anxious to go with us, and who would be very useful members of a company settling in a new country. If all our friends and brethren throughout the country, will do their duty in this matter, it will greatly relieve the burden that has fallen upon the few who are determined to exert themselves to the utmost of their abilities, to advance the work of righteousness and the cause of truth, and it will also enable us to take some of the poor with us to Cedonia, who otherwise must be left behind.

It is not yet decided whether or not a paper shall be published by the church in the States, after the close of the present volume. This question will be decided at the Conference in May, and notice given in the last number of this volume.

We believe that all who have faith will now make it manifest by their works. It will not do to merely say that we wish to see the work prosper, and then stand still and look on, while others bear the heat and burden of the day. If we expect to accomplish the great work we have commenced, we must *work*, and not remain idle. The saints must be equal in their desires and efforts to advance the work. Those that wait until others have toiled and labored to the utmost of their strength and abilities to prepare the way, before they unite to assist, either temporally or spiritually, need not expect to ever be permitted to enjoy the blessings of peace and prosperity in the land the Lord has appointed for the gathering of the saints.

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### Order of the Temporal Work.

"The Lord is our judge; the Lord is our Law giver; the Lord is our king, he will save us."—*Isaiah* 33, 22.

The question often arises in the minds of our readers, 'What will be the form of government established in California by the people who go there in obedience to the instruction contained in the writings of Esdras?' There is no subject on which we have had occasion to write, that is of more importance than this, neither is there any which is more probable to be misunderstood. It is a matter of the greatest importance that our belief concerning the true form and nature of government should be distinctly and correctly understood. It is a common and dangerous error among all classes of our readers—among believers and unbelievers—to blend the *temporal* and *spiritual* governments together, and consider them as being one. This is an error that must be carefully avoided, or the reader will be utterly unable

to correctly understand the work of the Last Days. In the writings of Esdras, the church is called in many instances the Kingdom of God; the temporal government is called the kingdom of Righteousness.

We wish to show our readers the difference between the two; the difference between the temporal and the spiritual works, or the difference between the Church and the Civil Government. The Church is composed of those individuals who are of one faith and one mind concerning the Gospel. The government of the church is strictly *Republican*; there is not one feature in it that in the least resemble monarchy or despotism. The Gospel is the constitution and the laws of the church, and this Gospel, like its divine author, is *unchangeable*. It is unchangeable, because it is perfect, consequently anything in addition to it, would make it imperfect, and anything taken from it, would make it deficient.

The church has not the power to force people to observe the law. The church cannot compel any one to keep the law, nor punish them for violating it. All the power the church has, is to disfellowship those whose belief or actions are contrary to the law of God; but they cannot be punished in the least, by any authority in the church—not even be excluded from their meetings. The work of establishing the church, and of performing the various duties required of its members by the Gospel, is the Spiritual work.

The saints who compose the church are now required to go to the land of Cedonia and perform a *temporal work*. This temporal work consists in establishing a perfect system of Civil Government; a government whose laws will not require any to violate the law of the gospel. The laws of all countries in some degree conflict with the Gospel. It is evident that every such law is wrong. If the gospel is perfect, then man has no right to make any law that will require a violation of that Gospel to observe or enforce the law. It is a violation of the Gospel to deprive any man of the liberty to believe and teach any religious faith he may choose, as long as that belief will not lead him to the commission of any crime. The injurious tendencies of such a law is well known in this country; but there are other laws that are equally in violation of the Gospel, and equally injurious in their consequences, that are still in force among all nations. Those nations whose laws allow liberty of conscience, are far in advance of all others in civilization and prosperity. And it is to be seen throughout the world, that the greater the violation of the Gospel caused by the civil law of any nation, the greater will be the degradation and misery of the people. The only reason why this nation has enjoyed a greater degree of prosperity than any other nation that has pre-

viously existed is this : The temporal or civil law is nearer in accordance with the precepts of the Gospel, than the law of any other country.

Every law that has the effect to enable one part of the people to enrich themselves at the expense of the other—every law that grants to one class of people liberties and privileges that are denied to another, is unjust, and in direct violation of the Gospel, and where ever such laws are found to exist, there we find the greatest amount of misery and crime. The object of all government and laws should be to render the people prosperous and happy, and this can only be accomplished by securing to every one the enjoyment of his rights, by preventing crime as much as possible, and by inflicting just punishment upon offenders.

Having thus stated our views on this subject, we will now proceed to give a synopsis of the temporal order that has been given for the government of the people that go to California to escape from the evils that are coming upon all the nations of the earth.

The whole country is to be divided into blocks one mile square, by broad roads, crossing each other at right angles.

One hundred of these blocks constitute a Township.

One square mile in every township is to be set apart and divided into lots for a town.

Ten of the blocks constituting a township are to be set apart for Public Grounds; on these are to be built the Churches, School-houses, &c. The remaining blocks in the township, (i. e. eighty-nine every township,) are each to be divided into twelve equal parts—or every square mile is to be divided into twelve farms of equal size.

Every family that emigrates to that country must choose their inheritance, either a lot in the land, laid off for a town, or one of these farms, and the one they choose is to be their inheritance for life, unless it should prove, or by any means be rendered unproductive—in such cases they can take another.

There is to be no traffic or speculation in land. No family will be permitted to take more than one inheritance; but every man can take his inheritance, even if he has no family.

This order enables every family to obtain an inheritance—one that cannot be taken from them. It will be their own, and no one but those who own and occupy it will have the least control over it.

This order prevents those that go to that country first, taking possession of large tracts of land, and then selling it at an immense price to those who come after them. This just and equal division of the land is an important part of the temporal work; without this, all attempts to establish a perfect system of government will prove unavailing.

The form of government is, to be Republican, in the strictest sense of the word. The people are to elect their own Governors, Legislators and Judges.

The government has not the power to make any change in the order already given for the establishment of the temporal work. The order is unchangeable.

Under this order there can be no *Capital Punishment*; the only punishment permitted is imprisonment.

There is no power vested in any part of the government to pardon those who are convicted of crime.

The order positively prohibits the manufacture or sale of any kind of Spirituous Liquors.

The order also forbids the construction of any military works and all warlike preparation.

Every man is required, after he receives his inheritance, to pay a tax of fifteen dollars per annum, which is to be employed in making the improvements needed in a new country. The order forbids any larger amount ever being required.

In conclusion, we will add, that the order of the temporal work in no way conflicts with the Constitution of the United States, and in obeying the instructions contained therein, we are not required to violate any of the laws of our country.

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### Good Books.

All our brethren who have any good and useful books, should certainly take them to the Land of Peace. By good books, we mean all those that contain useful instruction, such as historical and scientific works; also, the best school books that are now in use. Books of this description are usually scarce in all new countries, for this reason, people who emigrate to a new country, generally have but little time either to improve their own minds by reading, or to educate their children, and the consequence is, that several years usually elapse from the time a country is first settled, before much attention is bestowed upon educational improvement.

We therefore advise and request all who have good books, to take them to California; at least to take all the books that their children will need during the first two years. We would not advise them, however, to take any works of fiction. There are now in the English language more good books than any individual going in the first company, will ever find time to read. What folly it is then, to read and to encourage others to read those books that are not only useless but actually injurious and corrupting in their nature and tendencies?



## Christian Forgiveness.

[BY D. B. WYATT.]

In a fallen, wicked world like ours, "It must needs be, that offences come." The occasion or source of those offences are of two kinds—*fancied and real*. The former class arises from our own imperfections; the latter, from the imperfections and follies of others. Our jealousy, evil surmising, or ignorance of the true condition of our fellow men, not unfrequently lay the foundation for difficulties, and hardness of the most stubborn, aggravating and lasting nature, in every rank of human society. The suggestions of the great enemy of all good, the imperfections of our moral natures, or the darkness of our benighted understanding, often leads us so far astray from the narrow path of truth and righteousness, that we become the aggressor, offend each other, and the evils of the darkest and most dangerous character arise in the very bosom of the dearest members of our earthly communion.

Every grade of society, from the untutored savage to the refined members of the christian family, is grieved and afflicted by petty quarrels and personal difficulties. They breed war among friendly nations and separate even friends. They enter the most sacred and hallowed of all earthly institutions, and annoy the peace and joy of the married pair, casting a foul blot upon the fair face of the marriage covenant, which was made, confirmed, and sanctified to man before his fall from Eden purity and felicity. The husband and the wife, the parent and the child, the brother and the sister, are often grieved and troubled by offences committed against each other. And even the sacred church of the living God is disturbed, its members trespass against each other, the ardor of christian affection is dissipated, and heaven-born charity retires. Zion then mourns, her graces and numbers wane, and infidelity, death and hell ensue.

But for these evils is there no remedy? Shall multiplied wrongs exist in every community without redress or settlement? Must the turbulent seas of strife toss and rage, menacing our destruction without *the possibility of a pleasant calm*? Nay, there is, bless the Lord, *a remedy*. This remedy is understood to have two general forms—*justice and mercy*. Upon the basis of justice is formed a *legal settlement*—upon mercy, pardon and *forgiveness without an equivalent*. The provisions of the Jewish economy for trespasses between man and man, were founded upon the former; commonly called the law of retaliation. With them it was emphatically "An eye for an eye, and a tooth for a tooth." The manslayer had no protection from death by the avenger of blood, unless he gained an asylum in one of the

"six cities of refuge," where he must abide until the death of the high priest, and then return to his own place. This was certainly a severe ministration of death. Revenge trod upon the heels of revenge. It was justice without mercy. The law of justice or retaliation forms the basis of civil administration in the secular government throughout the world. Retributive justice, causing penal suffering, according to the supposed demerit of the crime, enforces the sanctions of civil law, and thus imparts strength and salvation to the government of nations. Minor institutions are governed by the same principle. School and family governments are also sustained by the just punishment of offences. The wicked world act upon the same revengeful principle. They render evil for evil. Injuries, instead of being healed by the hand of mercy, are the cause of another blow and still deeper wound! This course is pursued even in the nominal church of God! Brother goes to law with brother, and that before the ungodly. This law of christian forgiveness, therefore, distinguishes christianity from Judaism, and also from the policy and manners of this wicked world. "He that hath ears to hear, let him hear."

In the further discussion of this subject, I wish to invite the readers' attention: 1. To the *nature* of christian forgiveness. The grace and duty of forgiveness are clearly set forth in the New Testament, as a practical duty, obligatory on us, in language like the following:—"For, if ye forgive men their trespasses, your Heavenly Father will also forgive you: But, if ye forgive not men their trespasses, neither will your Father forgive your trespasses." "Forgive us our debts as we forgive our debtors." "And when ye stand praying, forgive, if ye have aught against any, that your Father also which is in heaven, may forgive your trespasses." "Forgive, and ye shall be forgiven."—Matt. 6: 14, 15, 12; Mark 11: 25; Luke 6: 37. What then, is this great christian duty? It contains at least *three* essential elements: 1. A *remission* of the penalty or punishment due to the offence. 2. A *restoration* of the offender to his former seat in our affections. 3. A *practical forgetfulness* of the crime. Forgiveness implies a pardon of the offence. Forgiveness and punishment cannot subsist in justice for the same offence. I know it is contended that we sin daily from necessity; and that we repent daily, and are forgiven. And also, that we are punished daily for the same offence! This is singular orthodoxy indeed. It may answer to quiet a guilty conscience, but will not stand a moment in the day of trial.

Our heavenly Father never forgives and punishes for the same sin; but saves us from hell through the forgiveness of our sins, by the washing of regeneration and the renewing of the Holy Ghost. Civil government, school and family govern-

ments, following this great example of justice, never forgive and punish the same crime. It would be considered inhuman. When the pardon is pronounced the culprit is *free*. So also, when we profess to forgive a wrong, he should abandon at once every species and degree of retaliation. It will not do after forgiveness, to give the person what is called a "severe letting alone." This would often be the severest kind of punishment. Lord Jesus lead us in the right way: Amen.

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**"Charity shall hide the multitude of Sins."**

It is probable that but few passages of Scripture are as often misapplied as 1 Peter iv. 8:—"Charity shall cover the multitude of sins;" and it is still clearer that but few wrong applications give as holy a character to an unrighteous act. When the wickedness of men is censured, how often do we hear it said, "We must have charity"—"Charity covereth a multitude of sins"—"I think they mean to be christians, but they are naturally inclined to do wrong and we must be charitable?" &c. Now, all this, to many, may seem very generous, christian-like and scriptural; but to my mind it appears to be very unscriptural, and one of the most corrupting influences that infests the church. Nothing is more directly contrary to Scripture than justifying men in transgression, or representing a violation of God's Law as of little or no consequence, or fellowshiping men as *sinful christians*; and nothing is more directly calculated to lower the standard of morality and turn the church over to the devil, than this apologising for crime, or unholy, indiscriminating 'charity,' that many are disposed to throw over the bare faced wickedness of men of pious pretensions; and that serve to bring the unrighteous into one common family and equal standing with those who serve God in sincerity and "worship the Father in Spirit and in Truth."

Whatever we excuse in one, so far as our influence extends, we encourage him to pursue, and license others to perform. And just such characters as we uphold before the world, and fellowship in the church, we are using our influence to multiply in the earth. But we have no more right to encourage sin in this manner, than by our example; and if our characters are spotless, such pretended charity will do more to strengthen others in an unchristian course than if our own lives were stained with deeds of immorality. And how often have communities been thrown into strife and confusion, and churches ruined, and religion driven almost out of sight under the corrupting influence of man, whose chief support, in their base career, has been the confidence manifested by others who would not, for the

"wealth of the world; be guilty of the deeds they had known them to perform! Thus some appear to justify in others what they would condemn in themselves, and uphold others in whose circumstances they would consider themselves fallen. This indifference about the characters of men has prevailed so extensively, that in many cases it seems that a man may retain his standing in the church about as easily as to keep out of the prison of the State.

But even if we believe a man "means well," but that ignorance, custom, or natural disposition, causes him to do things wrong in themselves, for which he is not condemned, we have no right to uphold him or his designs as an example for others; but we are bound to instruct the man, and condemn his course. When a man is overtaken in a fault, justification has no reforming power; and, doubtless, many a man has been finally lost, by the encouragement of mistaken charity, when faithful reproof might have saved his soul from death. But there are many cases in which the broad mantle of pretended charity is thrown over the doings of men when there is no reason to believe that ignorance, or nature relieves the conscience: but that wrong designs and unholy affections lead man contrary to his knowledge of the gospel rule. It is better and more scriptural, "to deliver such an one unto Satan for the destruction of the flesh," than to attempt to cover his hypocrisy with tokens of respect.

Another objection to the character here spoken of, is found in the fact that it *does not* "hide sins." It may be asked, "If we fellowship a sinner, and justify his course, do we not hide his sins?" No! There they are—visible as ever; and we only reduce the character of our religion to his example. How then does Spiritual Charity cover sins? Let James answer, (v. 19, 20,) "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." This is the way to "cover sins,"—convert the sinner, and save his soul from death. When a man forsakes the way of transgression, his sins are no more remembered against him, either in Heaven or among the righteous on earth, and seldom by the wicked. His past offences are covered with pardon, and his present course exhibits no sin. He is raised to the standing of an honest man—a Christian—before Heaven and earth. His sins are covered. When a man leads another from sin into a condition like this, it is *then* that he exercises true gospel charity. Then, real kindness is shown, and real benefit is received; but where there is only a plea in favor of the guilty, the effect is not that of genuine kindness; no good is derived from it; but he for whom it was put forth is

likely to be more confirmed in iniquity and subject to the greater condemnation.

He that possess true charity is not a dull, heedless, and inactive man, that desires nothing and does nothing; nor is his course that peaceable, quiet kind, that consists in entire neglect of the wrongs of others, or little notice of them just to white-wash the guilt or defend the guilty. He does not rejoice in deception, because it has the appearance of kindness; nor in destroying morality and religion to bring up the hypocrite to the fellowship of the church and the confidence of the world. But genuine charity is living and active—strongly enlisted in the interests of men. It is observing of their wrongs; ready to acknowledge their existence, and industrious to remove them. It “rejoiceth in the truth,” however hard it may bear on an intimate friend; for Truth may save him, but *falsehood or deception cannot*. It seeks to honor men by raising them to a standing worthy of the fellowship of Christians, and the confidence of all men. “Blessed are they whose iniquities are forgiven, and whose sins are covered;” and that blessing the man of charity labors that others may enjoy.

But no man should ever pretend to be exercising charity when he is only excusing crime, or calling such men Christians, as Christ has said cannot be his disciples. Let men speak the truth plainly, as far as they say any thing, and present crimes in their true color; yet say nothing unfavorable of others, only what may be absolutely necessary, especially if there is reason to hope they may yet be saved; and let them instruct plainly, reprove mildly; or, if necessary, “rebuke sharply;” and then they will exercise the right kind of charity, which is able to produce a reform, and save souls from death and “cover the multitude of sins.”

May such charity be greatly increased in the church, and many sins covered by its transforming influence; and may that spurious kind which is calculated to honor the guilty, encourage crime, remove moral distinction, deceive the confiding and destroy religion, be removed from the hearts of all that seek to be governed by the Gospel of Christ.—*Christian Palladium*.

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### Books of Mormon.

If any of our brethren or friends have any Books of Mormon which they wish to sell, it will be well for them to bring all they have on hand, either to the Conference here, or to the General Assembly at Kirtland, as those books will be very much needed by the Elders who are going out to preach.

## Mistakes.

The *Gospel Herald* of Feb. 21, 1850, contains a long article from the pen of Mr. J. J. Strang, on a subject that he calls "*Brewsterism*." This article does not contain a single argument either against the truths we advocate, or in defence of the positions of the writer. It contains, however, a large number of mistakes; we will mention a few.

1. Mr. Strang says that, "Mr. Brewster has, for nearly three years past, had in his hands a challenge, signed by myself and one J. E. Page, then a member of the church, to all our opponents," &c. This is a mistake. I have never seen or even heard of the challenge before.

2. "He has been before the public some twelve years without offering one iota of evidence that his positions are true." This is a greater mistake than the first, and every one who has read the *Olive Branch*, knows that we have presented testimony after testimony, and evidence after evidence, to prove every position that we have taken, and have proved our principles so clearly, that our opponents are entirely unable to present an argument against us, but resort to sophistry and ridicule, these being the only weapons left for their defence.

3. He states that this party has had a separate existence for *thirteen years or more*. The truth is, we have had a separate existence of *one year and eight months*. Our readers are already aware that we commenced writing the Writings of Esdras in 1838, and a portion of them were first printed in 1842; but we never had any organization as a separate party; neither did we ever attempt to organize in any manner until the 26th of June, 1848.

4. "The only bond of union among those called Brewsterites, is opposition to the Church." This line contains two mistakes. First; we do not oppose the Church; we consider ourselves the Church of Christ, and our organization as the only one that has any right to claim that name, and this belief is fully established and confirmed by the Scriptures. Second; the bond of union among us is *faith in the Word of God*. We take the Book of Mormon to be what Nephi declares it to be, viz: *A standard for the Church*, and this standard says, that "the words of the Jews, (i.e. the Bible,) must be *respected*, or we shall be condemned at the last day." (See stereotyped edition, page 32, 33, 120 & 121—also page 465.)

If the *Gospel Herald* wishes to do us justice, it will correct the above mentioned mistakes immediately. We will not accuse Mr. Strang or his friends with willfully misrepresenting us, unless they refuse to make these corrections.

## Wheat.

It will be necessary for every family that goes to Cedonia in the first company, to take with them one or two bushels of the best Wheat for seed, as it is probable that the wheat raised there by the Indians is inferior in quality to that raised in this country.

## Conference Notice.

There will be a Conference held at Springfield, Illinois, commencing on Sunday the 26th of May, 1850. A general attendance of our brethren and friends in the Western States is requested. It is expected that President Aldrich and his Council will be present.

# THE OLIVE BRANCH,

OR

Herald of Peace and Truth to all Saints.

"Be not weary in well doing; for in due season we shall reap, if we faint not."

VOL. 2.

SPRINGFIELD, ILL., APRIL, 1850.

NO. 10.

Issued Monthly at one dollar per annum.

J. C. BREWSTER, EDITOR.

HAZEN ALDRICH, PUBLISHER.

## Good Works.

„By their works ye shall know them; for if their works are good, then they are good also." *Moroni.*

It is of the greatest importance that all, who have taken upon themselves the name of saints, and who profess faith in the work of the last days, should manifest their faith by their works, and prove, by their conduct and actions, that they actually believe what they profess. There are many who have just faith enough to believe that the principles we advocate are correct, but here they stop, unwilling to assist in any manner to roll on the work. There are some of this class of persons, who might even now be doing an immense amount of good, that tell us they will stand still and see the salvation of God—they will stand still, and see others, who are true to the principles they possess, toil and use every exertion to advance the work, and then, when these faithful laborers have opened the way, and commenced the colonization of the Valley of the Colorado, they will come, with their abundance, and gather with the Saints. The Saviour declared, that "every tree that bringeth forth not good fruit shall be hewn down and cast into the fire." Let those, who thus remain in a state of inaction, beware lest they are found not bringing forth good fruit; and, instead of being permitted to enjoy the rest that remaineth for the people of God, they are cut down and cast into the fire.

We are not speaking of those who are not yet satisfied of the truth of this work, but of those who profess to be convinced of its correctness, and who *intend* to go to the place pointed out in the writings of Esdras, in the second company.

The writings of Esdras speak often, and plainly, concerning such believers; and the only promise for them is that "their reward shall be the same that those who fight against the work shall receive." Never before, in the history of the church

has there been a period when there was so great a work to be performed, and the means to accomplish it so limited, as at the present. Hence, it becomes necessary for all who believe to do all that is in their power to do to accomplish it.

It is now nearly two years since the commencement of this work by the organization or re-establishment of the church on the 26 of June, 1848. At that time, there were but nine members, and these were all poor and able to do but little to advance the cause. It was not without great exertion and labor, that the first volume of this periodical was published and sent to those whom it was believed would receive the truth.

During the publication of that volume, not one traveling agent was employed. And not one Elder labored in promulgating the truth's, we believe. Yet the Olive Branch found its way into the hands of some, who treasured up the truth's they found upon its pages, and it has since borne fruit abundantly. The situation of nearly all the believers in this work has been and in most cases still is such, that it has been impossible for them to devote more than a very small part of their time to the work of the ministry. There were very few who when they received this work had the means to procure an outfit for the journey to the Land of Peace. Consequently they have been compelled to spend the greater part of their time in laboring for the means to enable them to emigrate to that Country, in the first company; and some who have thus labored constantly, from the time they first heard this work, now find themselves unprepared for the journey. We think that all our brethren who have been authorized to act as Elders, have been faithful in the discharge of the duties devolving upon them, and in every instance their labors have been crowned with success. Not one has gone out to preach the word, who has not succeeded in convincing some and bringing them into the true faith. But the time appointed for our departure to the distant shore of the Colorado is fast approaching, and then nearly all who have labored in this cause will leave this country where a continuation of their services is so much needed, the work must not be permitted to stop, and others must carry it on who have not yet been actively engaged in it.

There are calls for Elders from the friends of truth in many parts of the country. And the demand for our publications is constantly and rapidly increasing. These calls must be answered and these demands supplied. The work must not be retarded by the departure of those who have thus far carried it on. Not more than one fourth of those who believe, are going in the first company—and if all who remain will discharge their duty faithfully, the work will roll on with greater rapidity than it ever has at any previous time. We want good and faithful men now to come forward and devote themselves to the



work of the ministry; men who understand the true principles of the Gospel of Christ and who can and will advocate them.

The word of the Lord given in the writings of Esdras, calls upon the Saints to do all that it is possible for them to do, to advance the great work, both temporally, and spiritually, and those who believe these writings should certainly obey the commandments they contain. But we find many who say they believe and yet, notwithstanding the oft repeated command that all the Saints shall assist and strive with all their might to carry on the work, they remain perfectly inactive and vainly imagine that after others have borne the heat and burden of the day, they will, without any sacrifice of time or property, come and enjoy all the blessings that are promised unto the Saints. In this they will find that they are deceiving themselves and that no such slothful and unfaithful servants shall be permitted to receive an inheritance with the Saints. Those who will see their brethren go to the Land of Peace, without the necessary outfit for the journey, while they have an abundance, need not expect to prosper. By their works we shall know them and if their works are not good, then they are not good they are not Saints, but are of the Ungodly. Can we fellowship those who chose to live in a continual violation of one of the most plain and positive commands that is contained in the word of God? If we fellowship those whose crime is covetousness, we may with equal propriety fellowship those who are guilty of any other crime, and by such a course destroy the church at once. We can as easily distinguish the liberal from the covetous by their conduct in the present situation of the church, as we can distinguish day from night. "He that hath pity on the poor lendeth unto the Lord, and that which he hath given will he pay again. Prov. 11, 17. "Jcsu said unto him if thou *will be perfect*, go sell all thou hast and *and give it to the poor*, and thou shalt have treasures in heaven."

Were we to transcribe all the passages that are contained in the Scriptures which speak of the duty of the rich to give to the poor, it would fill whole numbers of the Olive Branch; but we have already said sufficient. Those who are willing to keep *all* the commandments, will stand and enjoy the rest that remaineth for the people of God; those who are not willing to keep *all* the commandments, have not one promise of success or safety. The few who will keep *all* the commandments will overcome all obstacles successfully resist all opposition and accomplish the work.

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Remittances for the Olive Branch.—S. S. Davis, \$2; J. Israel, \$1; J. O. Prindle, \$1; A. E. Cooley, \$1; S. Arnold, \$1; R. Chesebrough \$10. N. Tefft, \$1; I. Heaven, \$1; S. Mandsley, \$2; C. Daniels, \$1.

## An Objection Answered.

In a previous number we published a short article on the subject of Joseph's successor, in which we gave it as our opinion that not one of all those who aspire to that office is his legal successor. In proof of this position we showed first that Joseph only had power to appoint *one* to the same office that he held himself; second, that Hyrum Smith *was appointed* to that office by the revelation of 1841. In the 21st par. of that revelation, it is said that Hyrum *was appointed* to be a prophet and a seer and a revelator unto my church, as well as my servant Joseph. This declaration is very plain and conclusive and as we thought, rendered this subject so clear that it could be understood by all;—therefore we did not quote the remainder of the paragraph, and continue the article to a greater length. The editor of the Gospel Herald (Mr. Strang's Organ) has raised an objection to our views on this subject, and *attempts* to prove them entirely wrong. The objection urged against this position is this; the revelation from which we quoted, goes on to say that Hyrum should "Receive and be crowned with the same blessing and glory and honor and priesthood and gifts of the priesthood, that once were put upon him who was my servant, Oliver Cowdrey." Our opponent argues that Oliver was not equal to Joseph in the gifts of Seer, revelator, prophet, &c.; consequently as Hyrum was to receive the same that Oliver once received, he was inferior to Joseph and could not be the one that Joseph appointed to the same office and gifts that God had given him, viz: the office and gifts of Seer revelator and prophet with permission to exercise these gifts. In order to prove this statement to be correct, he quotes from a revelation to Oliver Cowdrey in the Book of Doctrine and Covenants—sec 51 par. 2. "But Behold, verily, verily, I say unto thee no one shall be appointed to receive Commandments and revelations in this church, except my servant Joseph Smith, jr. for he receiveth them even as Moses, and thou shalt be obedient unto the things which I shall give unto him even as Aaron, to declare faithfully the commandments and revelations with power, unto the church. And if thou art led at any time by the comforter to speak or teach, or at all times by way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom. And thou shalt not command him who is at thy head and at the head of the church, for I have given him the keys of the mysteries and the revelations that are sealed until I shall appoint unto them another in his stead."

Here let the reader observe the date where this revelation was given, viz; September, 1830. We also wish to call your attention to another fact connected with this subject. This rev-

elation does not appoint Oliver to any gift, it merely commands him not to exercise a gift which it admits that he already possessed, the gift of prophecy or revelation.

The truth is, Oliver had been appointed by previous revelations to every gift that Joseph ever claimed to possess and at the time he was appointed to them no restriction whatever was placed upon his exercise of them. If therefore, it be proved that Hyrum received the same gifts that Oliver had once received, it is only another argument in favor of the position we have taken. To prove that Oliver was appointed to the same gifts that Joseph was, we will quote, first from a revelation given April, 1831,—sec 8 par. 5. The words being directly to Oliver,—“Behold thou hast a gift and blessed art thou, because of thy gift. Remember that is sacred and cometh from above and if thou wilt enquire *thou shalt know mysteries* which are great and marvelous;—therefore *thou shalt exercise thy gift* that thou mayest find out mysteries and that thou mayest bring many to a knowledge of the truth.” This alone is sufficient to prove that Oliver had a gift by which he could learn those mysteries which were great and marvelous, and also that he received a positive command to exercise that gift. But we will make another quotation from the same revelation, commencing with the last sentence of the 11th par: “And behold I grant unto you a gift if you desire it of me to translate even as my servant Joseph, verily, verily, I say unto you that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people and now *I command you* that if you have good desires, a desire to lay up treasures for yourself in heaven, then shall you assist in bringing to light with your gift, those parts of my gospel which have been hidden because of iniquity. And now behold I give unto you, and also unto my servant Joseph the keys of this gift which shall bring to light this ministry and in the mouth of two or three witnesses shall every word be established.” This quotation completely overthrows our opponents argument. It shows that Oliver received the gift to translate the same as Joseph or the gift by which he could translate. Let us enquire what is this gift? The Book of Mormon informs us that that record should be translated by the gift of seeing, consequently Joseph was a seer and is so called in the Book of Mormon, In sec. 31, par. 1, of the Book of Doctrine and Covenants, it is said to Joseph, “you have a gift to translate the plates, and this is the first gift that I bestowed upon you, and I have command that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift, until it is finished.”

In the fifth chapter of Mosiah, we are told that, “a seer is a revelator and a prophet also; and a gift which is greater can no man have.” And we are also told this gift is the means which

God has provided for to bring to light all hidden things and to "translate all records that are of ancient date." This shows us that this first gift which Joseph received, made him a prophet; a revelator, a translator, and we have proved that Oliver received the *same gift*, the same as Joseph received.

Now let us ask what other gifts did Joseph ever claim to possess besides these? What other gift was ever promised to him besides these? Answer—The priesthood or the ministry, which sec. 13 par. 8, says, was to be brought to light by the gift which was given unto Oliver and Joseph. And we learn from sec. 50 that Oliver and Joseph received the priesthood on the ordination to the ministry together.

But this is not all, the 35 sec. is a revelation to Oliver, given April 1830: We advise the reader to examine the whole revelation attentively. The 2d par. is in these words: "Now behold this is the spirit of revelation, behold this is the spirit by which Moses brought the children of Isreal through the Red Sea on dry ground; therefore *this is thy gift, apply unto it*, and blessed art thou, for it shall deliver you out of the hands of your enemies; when if it were not so they would slay you, and bring your soul to distruction."

We have now shown that Oliver was appointed to be, or rather, that he received the gift which rendered him a Seer, a prophet, a revelator, and a translator, with a positive command; repeated several times, to exercise his gift; we have shown that it was impossible for Joseph to have any greater gift; and we have also shown that Joseph and Oliver were *equal* in their ordination, and in the gift of the priesthood.

If Hyrum was appointed to the same priesthood, and gifts, and blessing that Oliver once received, it is evident that he was *equal* to Joseph in every respect, and our position is proved to be correct by the very arguments raised against it by our opponent.

More than a year after Oliver had received these gifts, and ordination, and priveleges, the revelation was given, from which our opponent quotes to prove that Oliver was never *equal* to Joseph, he appears to be entirely ignorant of the revelations given previous to Sept. 1830. Consequently he thought that Oliver *never* received the same gifts that Joseph did; hence Hyrum could not be the man who was appointed to the same office that Joseph held agreeable to, and in fulfillment of the revelation of Feb. 1831, which was given after the command was given to Oliver, not to exercise his gift. This revelation says that Joseph should only have power to appoint another in his stead; to receive revelations and commandments for the church?—This one we have proved was Hyrum Smith.

There is no way in which the position we have taken in regard to Joseph's successor can be successfully controverted. And we now ask every honest and candid reader this question: Had

Hyrum lived after the death of Joseph, do you believe the church would have been divided? Would any man who believed the revelations given through Joseph have given the least heed to the claims that have been set up by Brigham Young, S. Rigdon, J. J. Strang, or by any other man, who has attempted to lead the church? Had Hyrum lived until now, would you have acknowledged James J. Strang to be Joseph's successor? If you honestly believe the Book of Doctrine and Covenants, we see not how you can avoid coming to the same conclusion that we have in regard to this matter.

Before we close this article we wish to remind all our readers of one important fact, viz: It is a matter of no importance to us who Joseph appointed to be his successor, whether he appointed Mr. Strang or not. We published our first article on this subject, merely because some of our correspondents requested us to give our views on that point, and we published this to show that the Gospel Herald is in an error, when it accuses us of knavery or ignorance, because we did not quote that part of the revelation of 1841, that speaks of Oliver Cowdrey.

We never ask those who offer themselves as candidates for admission into our organization, what they believe about Joseph's successor. It is of no importance whether they believe that Joseph appointed Hyrum, or Rigdon, or Strang, or any other man to be his successor. If they believe the Book of Mormon to be the standard by which the Saints are to prove all doctrines, and determine whether they are right or wrong, it is evident to them that none of those professed leaders are now right, although they may believe one of them was once actually appointed to lead the Church. The honest take the word of God, and try those that say they are apostles and prophets, but are not, and find "them to be liars," because they teach for the doctrines of Christ, the precepts and inventions of men.

Since Mr. J. E. Page united with us, the Gospel Herald has said much about his former belief,—that Mr. Strang was the legal successor of Joseph, &c. We were well aware of the fact that Mr. Page was formerly a strong advocate of Mr. Strang's claims; but when he became convinced that the writings of Esdras were true, and that the Book of Mormon contains the fullness of the Gospel, he united with us as a private member. He did not inform us—neither did we inquire,—whether he had changed his opinion respecting Mr. Strang's appointment or not. During the last two months several articles have appeared in the Gospel Herald, in which our principles and our organization have been grossly misrepresented. If we should attempt to correct all the mistakes made in that paper when speaking of us, it would occupy at least one half of the Olive Branch. We have therefore, concluded to let them pass unnoticed for the

future. We have neither time nor inclination to enter into any controversy with our opponents. We know that our cause is the cause of truth, and that it will prevail over all opposition. The words of the inspired writer to us, are—

Fear not, for the day of oppression shall pass,  
And they who now flourish shall wither as grass;  
And they and their deeds and their memory shall be,  
The scorn and contempt of the just and the free.

SPRINGFIELD, ILL. April 12, 1850.

Brother Brewster :

Having perused the Olive Branch, until I have become satisfied with its position, and, being nearly ready to start for the Salt Lake ; I now inform you, that I will use my outfit for the Salt Lake, in going to the land of *Cedonia*, and forward my name to you, as one to go in the first company.

Yours in the Bonds of the New and everlasting Covenant,  
JOHN SIGLER.

### Organization of the Emigrating Company.

It is deemed advisable for all those who intend to go to the Colorado in the first company, to meet at Independence on the first day of July. It is our intention to organize the company on that day by the election of a presiding officer, or leader, agreeable to the instruction given in the writings of Esdras,—which is as follows :—

“The Saints who go to Bashan for safety shall keep the commandments which the Lord their God shall give them. They shall not err, neither stumble if they keep the commandments which the Lord God gave unto those who served him ; for great is the power of God and his strength is above the strength of the nations. Therefore fear not, but go forth to the land which the Lord God shall give you for an inheritance and the ungodly and wicked shall not have power to go there. And they who go there shall appoint one to be their leader, one whose trust is in God, vigilant and not easily turned aside from the right way, and he shall lead them in the way in which they should go to the land of their inheritance. And he shall be appointed by the voice of those who go there, and if he behave himself unworthily, or break any of the commandments given them to observe, another shall be appointed in his place : But if he shall do that which is right then he shall retain his office *one year*. And while he shall keep the commandments, they shall obey his word. They shall not transgress the commandments, though he should command them so to do ; but all other things they shall obey him.”

Those who arrive at Independence first, will proceed to the nearest convenient camping ground, and remain there until the company is organized. If any who expect to go are detained so they cannot be at Independence in time, they should forward a letter to J. C BREWSTER, Independence, Mo., stating at what time they will be there.

We will here take occasion to caution all who are going against driving too fast at the beginning of the journey. We advise them to very careful not to injure their teams by fast driving, for the purpose of reaching Independence in time. We hope all will leave their homes in time to reach that place with ease by the first of July.

There are some individuals who believe the principles and doctrines that are taught by the authorities, at the Salt Lake; who have expressed a desire to go with us to the Colorado.—It is our determination not to permit any who believe such doctrines to go with us.

### Extracts from Letters.

BLOOMINGTON, Ill., March 19, 1850.

*Dear Brother Brewster:*

The love of Christ constraineth me to write somewhat unto thee, hoping that thou art well and prospered, even as thy soul prospereth.

Although thou seemest to some to be, a setter forth of strange doctrines, yet it seemeth unto me, that thou teachest the way of God perfectly, and declarest the whole counsel of God. I want, as soon as may be, to put on the whole armour of God, that I may go forth in the power of the spirit to preach among the gentiles the unsearchable riches of Christ; that I may be an instrument in the hand of the Lord in assisting to build up the kingdom of God; that I may fight the good fight of faith, and lay hold on eternal life. I feel some of the spirit of the Lord upon me, because I believe I shall be appointed to preach glad tidings unto the meek, and to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort those that mourn, that they may receive beauty for ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness, that they may be called trees of righteousness, the planting of the Lord, that He may be glorified. For now is come salvation and strength and the kingdom of our God and the power of his Christ, now we have peace on earth and good will to men. Great peace have they who love God's law, and nothing shall offend them. O! that we had harkened to the commandments of the Lord; then had our peace been as a river, and our righteousness as the waves of the sea.

We have not yet attempted to organise a branch here, because there are only three or four ready. I cannot consistently send you the money now, but intend to pay for the 2d and 3d vol. at conference, which, if the Lord will I intend to attend, that I may have my spiritual strength renewed and return from thence like a giant refreshed with wine.

There has been a difficulty in the mind of some where to find the true Church of Christ. Jesus has told us "by their fruits ye shall know them" we must keep his saying, have his spirit and walk as he walked; every one of us that does not do this, shall eventually be cut off from among his people. Therefore let us not sleep as do others, but arise from the dead and Christ will give us light.

I once heard the Patriarch Hyrum, preach a sermon in Nauvoo, which has been of great benefit to me since. He told the people they did not read the Book of Mormon enough, and he felt to chastise them some for their neglect of it. "For" said he, "the books that we have given to us by inspiration of God, is the test of all doctrines, taught by whomsoever they may be," and he said in particular, "that the book of Mormon in particular, was the standard by which to square our lives, and try the teachings of all, from the highest to lowest authority in the Church, and that whoever taught anything contrary to what was written, should not be regarded, &c.;" this I believe to be the only safe course to persure. Your's in Love,

R. PARKHURST.

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WEST BUFFALO, Iowa, March 2, 1850.

*Brother Brewster :*

Your very interesting letter was duly received, and its contents properly appreciated by all the Saints in this place. I am in the receipt of very interesting communications from various points too numerous to mention. The great work is moving in the hands of indefatigable men, and will move on to certain victory and triumph.

I here subjoin the minutes of a conference of the Church of Christ, held at the house of brother George Meteere, near West Buffalo, March 2, 1850.

Present—Elder Robert Jackson, Elder Ira Thompson, Elder Wm. W. Lane, Elder A. W. Lane, Elder George Meteere, Elder A. P. Ringer, Thomas Garey, Washington More, Moses Holten, James Holten. Brother Daniel Knope and Bro. Gear were represented by letters.

Conference opened by prayer by A. P. Ringer.

Bro. Meteere then made some very appropriate remarks to the brethren concerning the preparation and the journey from the homes of our youth, to the land we love—the Land of Bashan. He also declared his knowledge of the work in which he is en-



gaged, and his determination to make one of the first company. He was followed by A. P. Ringer on the subject of false spirits, and the standard by which saints could detect them; also, the gathering of the saints at this period of the world's history, being in direct fulfillment of the prophecies in both the Bible and Book of Mormon.

The brethren spoke freely while the spirit of God filled the hearts of all. At the close of the Conference the above named brethren entered into a solemn covenant with each other, to assist each other in all honorable undertakings to prepare for the journey, and to share their losses and blessings in the prosecution of the great work of establishing the kingdom according to the writings of Esdras. After which, \$50 were subscribed to aid in purchasing the material for a printing office—(A. P. Ringer \$25, G. Meteer \$25.)

GEORGE METEER. *Chm.*

A. P. RINGER, *Clerk.*

I think all the brethren named above, will be able, through each others assistance, to go in the first company. I have just received a letter from R. Oatman. Four old members have joined at Fulton City, Ill., and another baptised out of the Gentile ranks.

Believe me your Brother indeed,

A. P. RINGER.

VOREE, Wis., February 24, 1850.

*Brother Brewster :*

No doubt it will be interesting to you to hear what the Lord is doing here in Voree. Well, this we can say, Voree is passing through a thorough reform. The purifying spirit of the Olive Branch is working wonders among us here. "The meek increase their joy in the Lord, and the poor among men rejoice in the holy one of Israel." Even my cold and stupid heart has felt the life giving power of its holy precepts and promises, and I am enabled to cry Abba, Father, Lord have mercy on me a sinner.

It would do your soul good to see old Pseudos and new Pseudos, McLellinites and Strangites, all transformed into a Church of Christ; worshipping one God; believing in one standard; rejoicing in one hope of their calling; baptised into one spirit, and communing at one table of the Lord, to show forth His death till he comes.

Your's truly and sincerely in the bonds of the New and Everlasting Covenant, and the faith and hope of the promises.  
of God through Esdras, JOHN GAYLORD.

We learn by letter from brother J. E. Page, that a branch has been organized at Voree, and that a considerable number

who have not yet united, are believing, and will probably soon join.

Since our last number was issued, we have received communications from many of the brethren abroad informing us of the progress of the work in various parts of the country.

We have received intelligence from upwards of forty families who intend to go in the first company to the Colorado, and from more than twice that number who intend to go in the second company.

We hope that every branch will send an Elder to labor in promulgating the truths of the gospel throughout the land, during the ensuing twelve months. If they will do this, they will see hundreds of families ready to emigrate to the Colorado in 1851.

### An Anecdote.

"I met on the high-way, an old grey headed man, who asked me for one Cent. From his language and address, I perceived that he had seen more prosperous days. I asked what benefit one cent could be to him. He replied that he was far from his friends and home, and occasionally had to pay ferriage, and other incidental expenses; he did not however complain or intimate that he was unkindly treated by the public. I then enquired what his prospects were in reference to another world—they were certainly very gloomy in the present. From his reply, and the simple but pointed relation of his experience, I had every reason to believe that he was then in possession of the pearl of great price, though an earthly beggar.

I paused and pondered the circumstance in my own mind. Here is a child of my heavenly Father, an old grey headed pilgrim of the cross, a stranger in a strange land, far from earthly friends and comforts, who respectfully solicits one cent to aid him on his toilsome journey. I examined myself from head to foot and found that I had expended many dollars for what might have been dispensed with, without depriving me of one real benefit or comfort—first, several dollars might have been saved in my hat, and something from every part of my dress. I thought of the poor widow who gave two mites, and reflected upon our Saviors commands, to gather up the fragments that nothing might be lost; I thought upon the crown of thorns, another stranger in this cold world wore for me. I was ashamed, I was condemned. I found this man's blood upon me—the money with which these unnecessary things were purchased, belonged to his poor old man's Father. Was I not a robber, and what was my gain? Pride, that master sin was fed and strengthened. And what was my motive? Evidently to

recommend myself to the sons of Belial, my divine Master's deadly enemies.

I saw then, and still believe, that one cent expended to gratify the passions or appetites exclusively, or for any article not really useful and beneficial, is a departure from the high and honorable standard of mercy. By this rational view of the subject, we may more fully comprehend the import of those passages in God's word—

"Except a man forsake all that he hath, he cannot be my disciple."

"Except ye deny yourselves daily and take up your cross and follow me, ye cannot be my disciple."

"Whosoever will be the friend of the world, is the enemy of God."

Here we may clearly discover the importance of small things, and learn why our "faith is weak." JOHN HERSEY:

### A Hymn

[BY JOHN GAYLORD.]

TUNE—*Now let us rejoice in the day of Salvation.*

Come lift up your heads; ye fair daughters of Zion,  
And likewise ye sons, for the Lord is at hand,  
There's nothing but Jesus that we can rely on,  
There's nothing but faith that can cause us to stand.  
Then let us rejoice, 'tis the day of redemption;  
The set time to favor fair Zion has come—  
Let's all flee to Bashan and gain our redemption;  
For Zion, the chosen is now called home.

The signs and the tokens of Jesus appearing,  
Are clearly made manifest now to the world;  
And nations perplexed are trembling and fearing,  
And kings from their thrones in the tumults are hurled.  
Then let us rejoice, &c.

While kings thrones and nations begin for to tremble;  
We should be preparing to march on our way,  
The path is so plain that none need to stumble,  
The light is as clear as the sun at noon-day.  
Then let us rejoice, &c.

There's nothing in Babylon that can be inviting  
To those who love righteousness, order and peace;  
But there are bright prospects that's truly delighting  
In Zion where tumult forever will cease.  
Then let us rejoice, &c.

The Lord hath again spoken peace unto Zion,  
He's called up his servants again to the field;  
He's set up a standard that all may rely on;  
And to its commandment, we truly must yield.  
Then let us rejoice, &c.

Our robes of perfection must now be attained,  
 For nothing can enter the city of light,  
 But those who by righteousness truly have gained  
 A garment acceptable, spotless and white.  
 Then let us rejoice, &c.

Come, trim up your lamps for the bridegroom is calling,  
 And we shall want treasures of oil by the way  
 To build up the kingdom while nations are falling,  
 And earthquakes and scourges prepare the Lord's way.  
 Then let us rejoice, &c.

Then flee ye from Babylon, the land of confusion;  
 Yea, flee from the snares that so thickly increase,  
 Lest you should be caught in some fatal delusion:  
 Escape for your lives to the fair land of peace.  
 Then Let us rejoice, 'tis the day of redemption;  
 The set time to favor fair Zion has come;  
 Let's all flee to Bashan and gain our redemption;  
 For Zion, the chosen, is now called home.

### Missing Papers.

We have lately been informed that several of our subscribers do not receive the Olive Branch, although it is sent to them regularly. Perhaps some of them have been accidentally lost, but we have received information from a reliable source, that in one instance, a number of the Olive Branch which was sent to a subscriber in Iowa, was taken from the post office by one of his neighbors (a devoted follower of Brigham Young, whose name we have in our possession,) and committed to the flames. The same may have been done in other places by those who oppose the work, and have no better arguments to produce against it.

### Ancient History.

Most of our readers are aware that in 1843, an ancient record (consisting of six brass plates covered with hieroglyphics) was discovered in a mound in Kinderhook, Pike county, Illinois. For the information of those who are not acquainted with the discovery, we insert the following account, which was published soon after the plates were found.

"On the 16th of April last, a respectable merchant by the name of Robert Wiley, commenced digging in a large Mound near this place, he excavated to the depth of ten feet and came to rock. About that time the rain began to fall and he abandoned the work. On the 23d, he and quite a number of the citizens, with myself, repaired to the Mound, and after making ample

opening we found plenty of rock, the most of which appeared as though it had been strongly burned; and after removing full two feet of said rock, we found plenty of charcoal and ashes; and human bones, that appeared as though they had been burned, and near the eciphalon a bundle was found that consisted of six plates of brass, of a bell shape, each having a hole near the small end and a ring through them all, and clasped with two clasps. The ring and clasps appeared to be iron very much oxidated; the plates first appeared to be copper and had the appearance of being covered with characters.

It was agreed by the company that I should cleanse the plates, accordingly, I took them to my house, washed them with soap and water and a woolen cloth, but finding them not yet cleansed I treated them with dilute sulphuric acid which made them perfectly clean, on which it appeared that they were completely covered with hieroglyphics that none as yet have been able to read. Wishing that the world might know the hidden things as fast as they come to light, I was induced to state the facts, hoping you would give them an insertion in your excellent paper, for we all feel anxious to know the true meaning of the plates, and publishing the facts might lead to the true translation. They were found, I judge, more than twelve feet below the surface of the top of the Mound.

I am most respectfully, a citizen of Kinderhook.

W. P. HARRIS, M. D.

We, citizens of Kinderhook, whose names are annexed, do certify and declare, that on the 23d of April, 1843, while excavating a large Mound in this vicinity, Mr. M. Wiley took from said Mound, six brass plates of a bell shape, covered with ancient characters; said plates were very much oxidated. The band and rings on said plates mouldered into dust on a slight pressure—

Robert Wiley,  
George Deckenson,  
W. Longnecker,

G. W. F. Ward,  
J. R. Sharp;  
Ira Curtis,

Fayette Grub,  
W. P. Harris,  
W. Fugate.

### History of the Altewamians:

TRANSLATED BY J. C. BREWSTER, JULY, 1843.

I, Varamenta, the last of the Altewamians, make this record of my people and their forefathers.

In the beginning of time the Supreme fashioned the earth, and spread out the heavens; He placed the sun in the sky to give light, and the moon and the stars, that we might behold in them His majesty.

He placed men on the earth, with trees and plants, and living things. After this, when they were numerous and increased in wickedness, a flood came and swept them from the earth; yet one man was saved and escaped, his name was Manya. After this, the people spread over the earth in many countries, they were divided into many nations.

The descendants of Japheth spread over the north of Asia, and westward into Europe; and about 1520 years after the flood, a people or tribe called the Vanalians, came to the sea shore, where they built ships intending to sail southward to the Islands; but a violent storm arose from the east which drove them upon the coast of this continent, near the mouth of a large river;† they ascended the river and passed through several lakes, and at length reached the banks of the river Cedron;|| ten years and five months after they landed at the mouth of the river. Their number when they reached the Cedron, was seven hundred and sixteen, and they arrived in the year of the world 3286. They first settled 185 thalies south of this town; they called the place Empelo, the name of their first king, he reigned forty-four years. His son reigned twenty-two years, when the people became divided into parties, and Vano with two thousand people proceeded south-ward to the river Addazar, and there continued to reign seventeen years, when he died and the people were again united under one government. Antalo being king, the number of the people being 8623; seventy-four years after their arrival they commenced a city in the plains, one hundred and sixty thalies east of this place; this city was called Tirená, and under Antalo became the capitol of the kingdom; this king reigned thirty one years; his son, Durano, reigned twenty-four years. The Altwanians at the end of this time numbered nearly 40,000. After Durano, Theansa reigned. His son, Magron, reigned after him twenty-seven years. The people at his death were very numerous and rich. The city of Tirená contained 16,000 souls. Peano was their next king; he reigned fifty years. After him the country was governed by a council of twenty men, until the year 206, when Amphilius was declared king. In the third year of his reign, a people from the South settled on the West side of the river Cedron. This people had been driven from their own country by wars, which had destroyed nearly the whole nation, and they called their settlement Algewa. In the sixth year of the reign of Amphilius, the Altwanians began to inhabit the shores of lake Urel\*, where they obtained minerals in great abundance. The number of the people was, at this time, said to exceed 500,000. Their principal towns were Tirená, the capitol, twelve leagues East from this place, with 30,000 inhabitants; Dionus, on the river Arbus,† containing 25,000 inhabitants; Empelo, on the Cedron, with 18,000 inhabitants—besides many fortified towns in various parts of the country.—[TO BE CONTINUED.]

—†St. Lawrence. ||Mississippi. \*Lake Michigan. †Illinois.

# THE OLIVE BRANCH,

Herald of Peace and Truth to all Saints.

"Be not weary in well doing; for in due season we shall reap, if we faint not."

VOL. 2.

SPRINGFIELD, ILL., MAY, 1850.

NO. 18

Issued Monthly at one dollar per annum.

J. C. BREWSTER, EDITOR.

HAZEN ALDRICH, PUBLISHER.

## History of the Altewanians Continued.

The reign of Amphilius was long and prosperous. In the thirtieth year of his reign the people of the South were entirely destroyed, although the Algewa continued to increase in power and numbers. Shortly after the destruction of the Chemians (i. e. the people of the South,) another people from the North settled on the head of the river Cedron. In the thirty-fourth year of the reign of Amphilius, the people from the north proceeded down the river and commenced a settlement on the west side of the Cedron one league from Empelo; their number was about 1,000. Five years after the king of Algewa commenced fortifying an island in the mouth of the river Arbus: and also an island ten leagues south. Three years after Amphilius died, in the forty-second year of his reign, and was succeeded by his son Nila, he reigned thirty-four years.

The following is a description of the country of the Altewanians in the commencement of his reign, and also of the surrounding nations inhabiting Algewa, Chima, and Urel. The people number 600,000, and inhabit the country from the river Addazar to lake Urel. Their principal cities are Tirená, three leagues in circumference, 80,000 inhabitants. The city of Digonus, 40,000 inhabitants; Empelo, 25,000; New Empelo, six leagues south, 12,000. The city of Urel on the western shores of the lake, besides many other large towns and forts; all these towns and cities were surrounded with walls of earth cased with brick.

The principal rivers are the Cedron, which forms the western boundary of the country, the Arbus, 400 miles in length, the Addazar in the south, and the Urel in the north, each 300 miles in length. All these flow from the north-east and fall into the

Cedron, The river Aramus a branch of the Arbus enters that river from the east.

The nation of Algewa numbers 400,000. The principal town is Algewa, the capital built on the northern bank of the river, containing 30,000 inhabitants; the other towns are small; the people subsisting chiefly upon their flocks of sheep and goats, and are spread over a vast extent of country, much larger than the country of the Altewanians.

The kingdom of Chima was situated on the head of the Cedron, their number was never ascertained, they were of a fierce and warlike character, spent their whole time in war and hunting, the rich employing slaves to cultivate the land.

The inhabitants of Urel were only 12,000 in number, a peaceable, pastoral people, being the descendants of a family that left the Altewanians soon after their arrival in this country. Urel was the name given to the country along the western shores of the lake.

From this time down to the reign of Baothus, a period of 840 years, the nation passed through the various vicissitudes of war and peace that always attends the rise and progress of states and empires. Many and bloody were the wars waged between Algewa and the Altewanians; of these I will not speak more as the history of these nations is written upon parchment in full; this history was carried to the southward by Panolus, after the destruction of Tirenā. The following account of the wars which ended in the destruction and overthrow of the Altewanians is taken from the parchments of Panolus.

The Altewanians were now called Ostraliāns, from the word Ostrali, signifying the East, and the Algewa were called Penuliāns from the word Penuli, signifying the West, by which names they will hereafter be distinguished.

As soon as Empelo the second had established himself on the throne, he determined to punish the Penuliāns for protecting the rebels who had fought against him at Dionus, and being defeated had fled to the west of the Cedron where they were then living under the protection of the king of Penuli. The king of Ostrali assembled his army in the plains of Tirenā, and with 60,000 soldiers marched to the conquest of a rival power. Reaching the banks of the Cedron he found the enemy prepared to oppose an invading foe; and for some time the armies lay on the banks of the mighty stream watching each others movements with anxiety and care.

The morning of the 20th ushered in a day long to be remembered in the history of our race. One hundred barges, each carrying eighty soldiers, appeared upon the river and made their way towards the enemy's camp, where all was excitement and confusion. The soldiers formed in order of battle, but long be-



fore they were prepared, Empelo, with 8000 men landed and made a sudden attack upon the enemy; a scene of slaughter and bloodshed followed which ended in the defeat of the Penulian army, of whom 6,000 were left dead on the field. Empelo marched with his whole army to the interior of Penuli determined to conquer or exterminate all who opposed him, and on his way massacred the inhabitants of whole towns and villages, employing both force and treachery to accomplish his purpose.

The Penulians aroused by his cruelty assembled under their leader Itan, and advanced to meet the enemy; the armies met in the plains before the capitol for four long hours, the contending armies fought face to face, the plains were strewed with the dead, and the streams were red with blood. The Ostraliens were routed as the sun sunk beneath the western horizon, and the darkness of night hid the scene from view, and the light of the next morning beheld Empelo and 40,000 of his veterans lifeless on the plains. The remaining soldiers retreated to the river by various roads, but were pursued by the enemy who put all to the sword who fell behind: 4,000 only succeeded in recrossing the Cedron. This event filled the people with dread, and the throne once more left vacant; it was not long before Donovan raised the standard of rebellion, seized the capitol and was proclaimed king; at the same time the governor of this town declared the people under him free from the power of the Ostralian government and formed an alliance with the Chimans. Donovan soon marched against us and besieged the town for three months; we fought and toiled, expecting the Chimans would come to our assistance; but in vain the promised succor was delayed, Patama was taken, and the governor with his bravest adherents fell before the enemy's sword.

I was made prisoner and carried to the capitol, while the Ostraliens were thus destroying themselves. Itan with an army too powerful to be resisted entered the country and conquered all the provinces south of the Arbus. The few who escaped from this town fled to the Chimans, who, allured by the hope of plunder rushed upon the Ostraliens, captured Tirena and slew Donovan and liberated the prisoners. At the same time the Penulians besieged Dionus, the inhabitants declared Go-ni-bu-i king, and defended the city a long time; Itan raised the siege and retreated to the Cedron. The Chimans invaded Penuli, and after a three year's war over-ran the whole country, and the people fled to the east, fell upon Dionus, took the town by surprise, slaughtered the people, burned the buildings, and then advanced to Tirena. The king sent Varamenta to meet them; a battle was fought, the enemy defeated, and the capitol saved. But more trouble awaited us; the king's brother, whose name was Itan, aroused the province of Arbus by the declaration that

if the people would arise in their might they could vanquish all enemies and place Tymino, Empelo's son on the throne of his ancestors. The people flew to arms, and in a few months took the capitol and drove the Chimans and Gonibui beyond the Cedron. Tymino was proclaimed king, and Parnem, near the head of the Arbus was declared the capitol; this government was called the kingdom of Altewanian, and existed three years.

In the south the Penulians established a kingdom, the capitol was Addramus, on the Cedron, a few leagues below the mouth of the Arbus; this town was strongly fortified. In the third year of his reign, Tymino sent an army against Addramus; while this force was absent Gonibui entered Altewani, advanced to Parnem, captured the city, but the palace being fortified he besieged it forty days when Tymino was murdered by his soldiers who declared for Gonibui and submitted to his authority; on the news reaching Itan, Tymino's general, who was then at Dionus, preparing to attack the Penulians, he made peace with the enemy he was sent to conquer and agreed to assist them with all his force against Gonibui;

Beban, the king of Addramus, raised a powerful army, which under the command of Itan, entered the province of Aramus and erected a strong fortification on the river. Gonibui marched against him, the armies met at Volon on the river Aramus, ten leagues from its mouth. Gonibui was defeated with the loss of 30,000 men, and all the country south and east of the Arbus fell into the possession of Beban. From this time the Arbus was the line between the kingdoms of Ostrali and Penuli, and for eight years wars raged between the two powers and both were weakened by their folly; the numerous battles fought, the many towns that were destroyed I will not here recount, it is sufficient to say that in the end Gonibui died, the government was revolutionized, and peace once more restored. At the end of this war the attention of both nations was attracted by the appearance of certain savage tribes in the west, of a warlike disposition, and understanding the art of war perfectly; they first attacked the people on the west of the Cedron, who were the remnants of the Chimans, Penulians, and Altewanians yet in that country. These savages were of a deep copper color and called themselves Ipanthoes, their tradition was that they were the only people who were saved in the time of the flood; that all others were dissenters from them. And that they had lately destroyed a powerful body of dissenters, of whom a few escaped, and in pursuing them they discovered this country."

The remainder of the record consists of an account of a long & bloody war which was waged by the Ipanthoes against the Penulians and Altewanians, which terminated in the complete overthrow of both these nations. The limited size of the Olive Branch compells us to omit this portion of the history.

Varamenta says that at the time when he finished his record (which was in the year 1114, after the arrival of the Altewanians in the country) the savages were in possession of all the country his people had formerly occupied, and that nearly all the Altewanians who had not been destroyed, had fled down to the Cedron to escape from their enemies. He concludes his history by saying that as soon as he had buried the plates, he and a few of his friends would also proceed down the Cedron, in barges which they had built for that purpose.

### Valley of the Colorado and Gila Rivers.

The following description of the country in which the Saints and the righteous have been instructed to gather and establish the kingdom of righteousness, is copied from a work published in 1848, entitled "Emory's Reconnoissance in New Mexico and California." The extract from his daily journal which we give below, commences when he was nearly 200 miles above the mouth of the Gila.

"November 10. The valley on the south side of the Gila still grows wider. Away off in that direction the peaks of the Sonora mountains just peep above the horizon. On the north side of the river and a few miles from it runs a low chain of serrated hills. Near our encampment a corresponding range draws in from the south-east, giving the river a bend to the north.

At the base of this chain is a long meadow reaching for many miles south, in which the Pemos graze their cattle, and along the whole day's march were remains of Zequias pottery, and other evidences of a once densely populated country. About the hour of the noon halt, a large pile which seemed the work of human hands was seen to the left. It was the remains of a three story mud house, sixty feet square pierced for doors and windows. The walls were four feet thick and formed by layers of mud two feet thick. Stanley made an elaborate sketch of every part, for it was no doubt built by the same race that had once so thickly populated the country and left behind the ruins.

We made a long and careful search for some specimens of household furniture or implements of art, but nothing was found except the corn-grinder always met with among the ruins and on the plains.

The marine shell cut into various ornaments was also found here, which showed that these people either came from the sea or trafficked there.

No traces of hewn timber were discovered, on the contrary the sleepers of the ground floor were round and unhewn. They were burned out of their seats in the wall to the depth of six in-

ches: The whole interior of the house had been burnt out and much defaced. What was left was bore marks of having been glazed, and on the wall in the north room of the second story were traced the following hieroglyphics:

Where we encamped eight or nine miles from the Pimos village we met a Marriçopo Indian looking for his cattle. The frank, confident manner in which he approached us was in strange contrast with that of the suspicious Apache. Soon six or eight of the Pimos came in at full speed. Their object was to ascertain who we were and what we wanted. Their joy was unaffected at seeing we were Americans and not Apaches.—The chief of the guard dispatched to his chief, news of the result of his reconnoissance. The town was nine miles distant, yet in three hours our camp was filled with Pimos, loaded with corn, beans, honey and water-melons. A brisk trade was at once opened. The camp of my party was pitched on the side nearest the town, and we saw the first of these people and their mode of approach; it was perfectly frank and unsuspicious—Many of them would leave their packs in our camp and be absent for hours, theft seeming to be unknown among them.

November 11. Leaving the column a few of us struck to the north side of the river, guided by my loquacious friend, the interpreter, to visit the ruins of another, "Casa Montezuma." in the course of the ride I asked him if he believed the fable he had related to me last night, which assigned an origin to those buildings,—"No," said he, "but most of the Pimos do. We know in truth nothing of their origin, it is all enveloped in mystery." The Casa was in complete ruins, one pile of broken pottery and foundation stone of the black basalt, making a mound about ten feet high above the ground, The outline of the ground plan was distinct. We found the description of pottery the same as ever, and among the ruins the same sea shell; one worked into ornaments; also a large bead an inch and a quarter in length, of bluish marble exquisitely turned.

We secured to-day our long sought bird, the inhabitant of the musquite, indigo blue plumage, with top-knob and long tail. Its wings when spread showing a white ellipse.

Turning from the ruins towards the Pimos village, we urged our guide to go fast, as we wished to see as much of his people as the day would permit. He was on foot, but led at a pace which kept our mules on a trot. We came in at the back of the settlement of the Pimos Indians, and found our troops encamped in a corn field, from which the grain had been gathered.

We were at once impressed with the beauty, order, and disposition of the arrangements for irrigating and draining the land. Corn, wheat, and cotton are the crops of this peaceful and intelligent race of people. All the crops have been gathered in, and

the stubble shows they have been luxuriant. The cotton has been picked and stacked for drying on the tops of sheds.

The fields are sub-divided by ridges of earth, into rectangles, of about 200x100 feet for the convenience of irrigating. The fences are of sticks-wattled with willow and mezquite, and in this particular set an example of economy worthy to be followed by the Mexicans, who never use fences at all. The houses of the people are mere sheds thatched with willow and corn stalks.

The camp was soon filled with men, women, and children, each with a basket of corn, frijoles or meal for traffic. Many had jars of the molasses expressed from the fruit of the cereus giganteus. Beads, red cloth, white domestic and blankets were the articles demanded in exchange.

November 12. We procured a sufficiency of corn, wheat, and beans from the Pimos; but only two or three bullocks, and neither horses or mules. They have but few cattle which are used in tillage, and apparently all steers procured from the Mexicans. Their horses and mules are not plenty, and those they possessed were prized extravagantly high.

To us it was a rare sight to be thrown in the midst of a large nation of what is termed wild Indians, surpassing many of the christian nations in agriculture, little behind them in the useful arts, and immeasurably before them in honesty and virtue. During the whole of yesterday our camp was full of men, women, and children, who sauntered amongst our packs unwatched, and not a single instance of theft was reported. I rode leisurely in the rear through the thatched huts of the Pimos, each abode consists of a dome-shaped wicker-work, about six feet high, and from twenty to fifty feet in diameter, thatched with straw or corn-stalks. In front is usually a large arbor on the top of which is piled the cotton in the pod for drying.

In the houses were stowed water melons, pumpkins, beans, corn and wheat, the three last articles generally in large baskets; sometimes the corn was in baskets covered with earth and placed on the tops of the domes. A few chickens and dogs were seen, but no other domestic animals, except horses, mules, and oxen.

Their implements of husbandry were the axe. (of steel,) wooden hoes, shovels, and harrows. The soil is so easily pulverized as to make the use of the plough unnecessary. Several acquaintances formed in our camp yesterday were recognised, and they received me cordially, made signs to dismount, and when I did so, offered water melons and pinole. Pinole is the heart of Indian corn baked, ground up and mixed with sugar.— When dissolved in water it affords a delicious beverage; it quenches thirst and is very nutritious. Their molasses put up in large jars hermetically sealed, of which they had quantities, is expressed from the fruit of the cereus giganteus. We travelled

fifteen miles and a half and encamped on the dividing ground, between the Pimos and Maricopas. For the whole distance we passed through cultivated grounds and a luxuriantly rich soil.

The plain appeared to extend in every direction fifteen or 20 miles, except in one place about 5 miles before reaching camp, where a low chain of serrated hills comes in from the southeast and terminates some miles from the river. Near the junction of the Gila and Salinas rivers there is a chain of low serrated hills coming in from both sides contracting the valley considerably. Around the south spur the Gila turns, making its course in a more southerly direction. To the east, except where the spurs already mentioned protrude the plain, extends as far as the eye can reach. A great deal of the land is cultivated, but there is still a vast amount within the level of the Gila that is yet to be put under tillage.

The population of the Pimos and Maricopas together is estimated at from three to ten thousand. The first is evidently too low. This peaceful and industrious race are in possession of a beautiful and fertile basin. Living remote from the civilized world, they are seldom visited by whites, and then only by those in distress, to whom they generously furnish food and mules. Brandy is known among their chief men only, and the abuse of this and the vices which it entails are yet unknown. They are without other religion than the belief in one great and over-ruling spirit.

Their peaceful disposition is not the result of incapacity for war, for they are at all times ready to meet and vanquish the Apache in battle, and when we passed they had just returned from an expedition in the Apache country to revenge some thefts and other outrages with eleven scalps and thirteen prisoners.—The prisoners are sold as slaves to the Mexicans. The Maricopas occupy that part of the basin lying between the camp and the mouth of Salt river. And all that has been said of the Pimos is applicable to them. They live in cordial amity, and their habits of agriculture, religion and manufactures are the same. In stature they are taller, their noses are more aquiline, and they have a much readier manner of speaking and acting. I noticed that most of the interpreters of the Pimos were of this tribe, and also the men we met with in the spy guard. Though fewer in number they appear superior in intelligence and personal appearance.

We had not been long in camp before a dense column of dust down the river announced the approach of the Maricopas some on foot but mostly on horse back. They came into camp at full speed, unarmed, and in the most confident manner, bringing water-melons, meal, pinole and salt for trade. The salt is taken from the plains wherever there are bottoms that have no natural

drainage; the salt effervesces and is skimmed from the surface of the earth. It was brought to us both in its crystalized form and in the form when first collected mixed with earth.

The Marricopas Indians came from the west as late as 1826. Mr. Kit Karson, one of our guides, met this people at the mouth of the Colorado. Subsequently to that period they were visited by Dr. Anderson, (whom we met at Santa Fe) at a point about half way between their present village and the mouth of the Gila river. They are taller and more athletic than the Pimos, and what struck me as very remarkable, the men had aquiline noses, while those of the women were retrouses.

They occupy thatched cottages thirty or forty feet in diameter, made of the twigs of cotton wood tree, interwoven with the straw of wheat, corn-stalks and cane. Cotton, wheat, maize, beans, pumpkins and water-melons are the chief agricultural products of this people. Their fields are laid off in squares, and watered by the Zequias, from the Gila river. Their implements of husbandry are the wooden plough, the harrow and the cast-steel axe procured probably from Sonora. They have but few cattle and not many horses. I observed domesticated among them ducks, chickens, and pigs. They had many ornaments of sea shells, showing in my opinion their recent migration from the Gulf. — From the character given of them by Karson when he saw them in 1826, although they were then an agricultural people. I should think they have learned much by their proximity to their neighbors, the Pimos, whom they acknowledge as politically their superiors, and with whom they live on terms of intimate and cordial friendship.

Both nations, the Pimos and Maricopas, cherish an aversion to war, and a profound attachment to all the peaceful pursuits of life. This predilection arose from no incapacity for war for they are at all times able and willing to keep the Apaches, whose hands are raised against all other people at a respectful distance, and prevent depredations by those mountain robbers who hold Chihuahua, Sonora, and part of Durango, in a condition approaching almost to tributary provinces.

They have a high regard for morality, and punish transgressions more by public opinion than by fines, or corporeal punishments. Polygamy is unknown amongst them; and the crime of adultery punished with such fearful penalties amongst Indian nations generally, is here almost unknown, and is punished by the contempt of the relatives and associates of the guilty parties. The Indians we met between the Del Norte and the Pimos settlement were mostly wild Indians of the great Apache nation, which inhabits all the country north and south of the Gila, and

both sides of the Del Norte, about the parallel of the Jornada and dead Man's lake.

They have no fixed habits, and the only vestiges of their abodes we saw were temporary sheds, a few feet high made of the twigs of trees. They live principally by plundering the Mexicans of New Mexico, Chihuahua, Sonora, and Durango.— Beyond them to the north is the warlike nation of the Navajoes.

Near the head waters of the Salinas which runs in a course it is said, nearly south-west, and north-east is a band of Indians, called the Soones, who in manners, habits, and pursuits are said to resemble the Pimos, except that they live in houses scooped from the solid rock. Many of them are Albinos which may be the consequence of their cavernous dwellings. Surrounded by the warlike Navajoe and the thieving Apache, they nevertheless till their soil in peace and security.

Coming further east we reached the San Jose, a tributary of the Puerco which is tributary to the Del Norte from the west; not the Rio Puerco represented on the map, to flow into the Del Norte south of El Paso. Here is an Indian race living in four story houses built upon rocky promontories inaccessible to a savage foe, cultivating the soil and answering the description of the seven cities of Vasques Coronado, except in their present insignificance in size and population, and the fact that the towns though near each other are not in a continuous valley six leagues long, but on different branches of the same stream.

The names of these towns are Cibolleta, Moquino, Pojuato, Cavero, Acona, Laguna, Poblacion the last a ruin. I did not visit those towns in person.

The ruins on the Gila were first seen at camp 81; from thence to the Pimos village (fifteen days' journey) wherever the mountains did not infringe too close on the river and shut out the valley, they were seen in great abundance, enough I should think to indicate a former population of at least one hundred thousand.— These ruins are uniformly of the same kind; not one stone now remains on the top of the other, and they are only discoverable by the broken pottery around them, and stone laid in regular order, showing the trace of the foundation of a house. Most of these outlines are rectangular, and vary from 40x50 to 200 by 400 feet front. There is another tribe of Indians called the Moquis, who like the Pimos and Soones cultivate the soil and live in peace with their neighbors, but the exact locality of this tribe I do not know, beyond the fact that it is on or near the headwaters of some of the tributaries of the Gila.

The following additional description of that country is gleaned from other portions of the same work from which the above ex-



tracts were made. The country about the head of the Gila is very mountainous, some of the mountains are entirely destitute of timber and vegetation, while others are well timbered. The valley of the river above the Pimos village is generally well timbered with cotton-wood, ash, pine, cedar, walnut, &c. Below the Pimos village the timber is principally cotton-wood, mezquite and willow. The Pimos village is one hundred and eighty miles above the mouth of the river Gila. From this point down to the mouth the valley of the river is several miles wide; the soil is excellent, but only a part is timbered. It is thought that the river is navigable up to the Pimos village. The hills which bound the valley of the Gila are composed of granite and sand stone;—these hills vary from 1,000 to 3,000 feet in height and are mostly destitute of vegetation. In many places the high table lands are perfectly level and covered with smooth black pebbles. In other places they are covered with the *cereus giganteus*, which grows in the most arid and barren places, not only on the plains but on the mountains; this tree is from twenty to sixty feet in height and bears a small sweet fruit, of which molasses and sugar are manufactured by the Indians. There are no Indian settlements on the Gila below the Marricopas village. The Gila enters the Colorado about sixty miles above the mouth of the latter. The Colorado is navigable at all times up to the mouth of the Gila; at this point the river is two hundred yards wide; it is said to continue about the same for a distance of one hundred and fifty miles above. Its navigation above the mouth of the Gila is partially interrupted by sand bars. The valley of the Colorado is much wider than that of the Gila; above the mouth of the latter the valley of the Colorado is inhabited by the following tribes: Coyotaros, Cochinears, Tontears, and Garroteros. These tribes cultivate the land and raise corn, beans, and melons.

“Near the junction of the Gila and Colorado on the north side are the remains of an old Spanish church, built near the beginning of the 17th century, by the renowned missionary, Father Kino. The mission was eventually sacked by the Indians, and the inhabitants all murdered or driven off. It will yet probably be the seat of a city of wealth and importance. Most of the mineral and fur regions of a vast extent of country being drained by the two rivers.”

Along the lower part of the Gila immense numbers of geese, ducks; and white brants were seen, and on the hills on either side were deer, mountain goat, &c.

Perhaps some of our readers will be somewhat surprised when they find from the preceding description, that a considerable part of the Land of Peace is barren and unproductive. En-och; when speaking of that Land, says, that after the Saints are

established there, "They shall be preaching the gospel to those who have long dwelt in darkness, and shall change the wilderness into a garden, and the desert into a fruitful field." (Vol 1. Olive Branch, page 206.) Those peaceful and intelligent tribes who inhabit a part of that Land are those to whom the gospel must be preached. They are the tribes whom Esdras says shall receive an everlasting inheritance with the Saints in the Kingdom of Righteousness. The way is now made plain before us as it was foretold that it should be; and now if all who believe this work will persevere and continue faithful, the work will roll on with greater rapidity than any work has ever before.—Many shall be our enemies, yet over all our foes we shall triumph, and over all that oppose, we shall prevail,

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**WITHDRAWAL.**—Joseph Younger formerly a member of this organization, has withdraw from the church, and says that he is no longer a member of any church organization. He has been induced to take this course by one C. B. Thompson, alias Baneemy. This man had been a professed Mormon for several years previous to the death of Joseph Smith. In 1846, he became a follower of Mr. J. J. Strang, and was at one time the president of the branch of Mr. Strang's church, which was organized in Cincinnati, Ohio. While acting in that capacity, a remarkable personage made his appearance in that city. This individual was a man of mixed blood, being part *white* part *black* and part *Indian*. He said that he was Christ, the Son of God, who was crucified at Jerusalem, to atone for the sins of the world, &c. &c. We are informed by a friend who was then in that city, that C. B. Thompson left his branch and became a devoted follower of this blasphemous impostor. This impostor afterwards went to Council Bluffs, and endeavored to convince the Twelve of his Divinity, but failing in this he retired, and but little has been heard of him since.

In 1848, C B Thompson published a pamphlet of four pages, called "Baneemy's Proclamation." Thompson professing to act as agent for Baneemy. In January, 1849, he issued a paper called "Zion's Harbinger and Baneemy's Organ." The principles taught in these publications are, that the church organized in 1830, by Joseph was the church of Christ, and that on the death of the founder the church was disorganized and no more exists on earth. All who have been members of the church are required to withdraw from all church organizations, and form themselves into schools in which C. B. Thompson is to be the chief teacher. In these schools they are to be taught the pure language, and are to receive the Key words of the Priesthood, &c.

Some of our readers will perhaps be surprised to learn that Joseph Younger has forsaken the truth, and gone after such doctrines and such men.

The prophet Esdras says that those who *willingly* transgress *one* of the commandments, shall not have power to keep any of the commandments. This was the cause of his falling into darkness, there was *one* commandment which he was willing to transgress, consequently he could not stand.

Mr Younger is now engaged in concert with Thompson, in endeavoring to injure this work by publishing and circulating statements that are entirely without foundation in truth.

**THE POOR.**—We have received letters from several brethren who are desirous of going to the Colorado this year, but are not able to procure an outfit. Those who are going cannot assist them, because it requires all the surplus means that is in the company to obtain the printing office and other things that are indispensable to the success and prosperity of the first company. It will be much less expensive to emigrate to that country after a settlement has been made, than at present. The promise is that the wars and tumults that are at hand shall not prevent the Saints going there. Those who are able to go now are required to go; if they remain after being warned, they are under condemnation, and have not any promise of protection, when they attempt to go there. But those who believe and are not able to go *now*, are under no condemnation, and if they continue faithful and persevere, the way will be opened that they may gather to the Land of Peace and receive their inheritance with the Saints.

Batavia, Kane County, Ill., April 29 1850.

**BROTHER BREWSTER:**

I take my pen in haste to write a few lines to you. I am on my way towards Springfield. I have found quite a number of old believers, to whom I have communicated the word of temporal, and tried to revive the work of spiritual salvation. Some have rejoiced in the news, and hear with gladness. Others seem to say "You are one of the many;" this I am ready to admit, and at the same time endeavor to convince them that *one* of the many parties must certainly be the one, or Mormonism is lost. This they are compelled to admit. There are a few here who want to take the Olive Branch, they are generally rather poor; Some will pay, others will not be able to yet; they want to hear and I think it our duty to inform, if it is in our power. I think

if you will send the paper to Henry Robins, Elgin, Kane co. Ill. There will be two or three convinced of the truth by reading it and if you have plenty of the pamphlets, some of them would do good. Mrs. Caroline Fuller of St. Charles wants the paper, she says she will surely pay before the close of the year.— Send the paper and the pamphlets to George Weaver, Batavia; there are quite a number in his neighborhood who want to investigate; they cannot believe in Strang, and the Twelve teach some things they cannot believe. A. C. Austin and George Fowler want the paper sent to Batavia; Mr Austin is not a Mormon, but wishes to investigate. Send the paper to Wm Harvey Kings Mills, Kane co. I close by sending my love to all, hoping to be there soon.

E. S. BENEDICT.

### The Olive Branch.

President Aldrich has informed us that it is his intention to remain at Kirtland, Ohio, after the General Assembly, and to issue a paper regularly once a month, if the brethren and friends will support it. It will be nearly a year at the least, from the close of this volume before the first number of the paper which will be printed in Cedonia, will reach the subscribers in this country; it will be best for the brethren who remain, to support a paper published at Kirtland. We intend to send back a letter from the emigrating company, to be published in every No. of the Kirtland paper. All who wish to hear from us while we are journeying to the Land of Peace, will certainly subscribe.— It will be necessary for all to pay in advance, as the publisher intends to devote all his time to the work, and will not have the means to pay the expense of printing unless it is furnished by the subscribers.

The first number will be issued in July next those who intend to subscribe for that volume should forward their names and the money, (one dollar) to Hazen Aldrich, Kirtland, Lake co. Ohio.

### Conference at Kirtland.

We hope that all our brethren and the friends of the cause of truth in the east, whose business will permit, will attend the Conference at Kirtland, Ohio, which will commence on Sunday, the 23d of June.

President Aldrich will be present at the conference. If there are any who are willing to devote their time to the work of the ministry in the eastern States, they should attend this confer-

ence, where they can be authorised to act as Elders in the church of Christ. As yet the Olive Branch has had a very limited circulation in the east, and not one Elder has labored in that part of the country. That there are many in that region, who will receive the truth with joy cannot be doubted, and we hope that they will not long be suffered to remain unwarned and uninstructed. The word of the Lord is "Hasten ye ambassadors of peace, ye messengers of truth and light unto the people. Warn the ungodly and gather together and unite those who are faithful, and go not astray after the ways of darkness, and who follow not those who guide the people, and are themselves blind, they see not, neither do they perceive the right way.

Let those that are warned, warn those that are not, and admonish those that will hearken unto them, for the days of tribulation are near. If ye will escape from the troubles and evils that are approaching; be faithful in the just cause, and do all that the Lord requireth of His servants, which has been revealed unto you."—(1st vol. Olive Branch, page 92.)

### A SONG OF ENOCH.

#### *The Kingdom of Righteousness*

- 1 Looked and beheld the regions of rest,  
The Kingdom of righteousness far in the west,  
Where health, peace and plenty and truth shall abound,  
And wars and oppression shall never be found.
- 2 Then the darkness of night shall spread over the earth,  
Fire, pestilence, tempests, blood-shed and dearth;  
Yea, darkness and gloom, and death and dismay,  
And all men shall perish that will not obey.
- 3 And then, O! Bethsula thy power and thy might  
Shall be gathered in vain for that terrible night,  
For the sun of thy glory in sorrow shall set,  
When by thy of the east thy armies are met.
- 4 Then swift from the battle thy warriors shall fly,  
And leave all the wounded to languish and die;  
And they who have conquered shall burn and destroy,  
Until nothing is left to hurt or annoy.
- 5 With the sword they shall slay and with fire they shall burn,  
And the most fertile plains to a desert shall turn,  
Till the conquerors rule over the land and the sea,  
Until they are no more who so long have been free.

Mr. H. Herringshaw is authorised to act as agent for the Olive Branch, to solicit subscriptions and receive money for the second and third volumes.

## REMARKABLE VERSES.

The following somewhat remarkable poem is from a number of Sartain's Magazine;

"I will surely gather the remnant of Israel."—Micah ii. 12.

In many strange and gentile lands,  
Where Jacob's scattered sons are driven,  
With longing eyes and lifted hands,  
They wait Messiah's sign from heaven.

Micah v. 8.  
Jer. xxiii. 8.  
Lam. i. 17.  
Matt xxiv. 30.

The cup of fury they have quaffed,  
Till fainted like a weary flock;  
But Heaven will soon withdraw the draught.  
And give them waters from the rock.

Isa. li. 17.  
Isa. li. 20.  
Isa. li. 22.  
Exod xvii. 6.

What though their bodies, as the ground,  
Th' Assyrian long has trodden o'er!  
Zion, a captive daughter bound,  
Shall rise to know her wrongs no more.

Isa. li. 23  
Isa. lii. 24.  
Isa. lii. 2.  
Isa. liv. 3, 4.

The veil is passing from her eyes,  
The King of nations she shall see,  
Judea! from the dust arise!  
Thy ransomed sons return to thee.

2 Cor. iii. 16.  
Zech. xiv. 9.  
Isa. lii. 2.  
Jer. xxxi. 17.

How gorgeous shall thy land appear,  
When, like the jewels of a bride,  
Thy broken bands all gathered there,  
Shall clothe thy hills on every side.

Isa. liv. 12.  
Isa. xlix. 18.  
Zech. xi. 14.  
Isa. xlix. 18.

When on thy mount, as prophets taught,  
Shall shine the throne of David's son,  
The Gospel's latest triumphs brought,  
Where first its glorious course begun.

Isa. xxiv. 23.  
Ez. xxxvii. 22  
Micah iv. 2.  
Luke xxiv. 47.

Gentiles and kings who thee oppressed,  
Shall to thy gates with praise repair,  
A fold of flocks shall Sharon rest,  
And clustered fruits its vineyards bear.

Isa. lx. 14.  
Isa. lx. 11.  
Isa. lxxv. 10.  
Joel ii. 22.

Then shall an Eden morn illume  
Earth's fruitful vales, without a thorn;  
The wilderness rejoice and bloom,  
And nations in a day be born.

Isa. l. 3.  
Isa. lv. 13.  
Isa. xxxv. 1.  
Zech. ii. 11.

The Lord his holy arm makes bare,  
Zion! thy cheerful songs employ;  
Thy robes of bridal beauty wear,  
And shout, ye ransomed race, for joy.

Isa. lii. 10.  
Zeph. iii. 14.  
Isa. lii. 1.  
Isa. lii. 9.

# THE OLIVE BRANCH,

OR

Herald of Peace and Truth to all Saints.

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"Be not weary in well doing; for in due season we shall reap, if we faint not."

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VOL. 2.

SPRINGFIELD, ILL., JUNE, 1850.

NO. 12

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Issued Monthly at one dollar per annum.

J. C. BREWSTER, EDITOR.

HAZEN ALDRICH, PUBLISHER.

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## Address to the Church.

This being the last opportunity that we shall have for a considerable length of time, to address the believers in the truth on the various subjects connected with the great work of the last days. We have therefore concluded to present to the readers of the Olive Branch, our views on those points of doctrine on which we have not written before. The church that was organized in 1830, fell into many errors both in doctrine and practice, which we must carefully avoid, as those errors proved the overthrow of the first organization, they will certainly overthrow this if we fall into them.

Some of these errors have been already pointed out in this volume. The first and most fatal error was committed in regard to the Book of Mormon; that book was brought forth for a standard to the church, yet very few ever looked upon it as such;—and doctrines were taught and believed, which were not taught in the standard, but were condemned by it. If we will observe the commandment that has been given to us we shall thereby avoid this dangerous error. This instruction is that we shall not teach or practice as a part of the gospel anything that cannot be proved by both the Bible and Book of Mormon. This instruction is proved to be true by the Book of Mormon, and whoever rejects this principle actually denies the truth of that Book.—There are many who object to this principle because they wish to teach some doctrine that cannot be proved by both books, forgetting that the Book of Mormon contains the "Fullness of the Gospel;" they take up some isolated passage that is to be found in the Bible and build thereon some new and mysterious doctrine. If we believe the Book of Mormon we must admit that

the present copy of the Bible is imperfect, and that the most plain and precious parts have been taken from it.

Had it been otherwise, there would have been no necessity for the Book of Mormon, and the work and labor of bringing it forth was useless and done in vain. We wish to have our readers distinctly understand our position. Every doctrine that is taught in both the Bible and Book of Mormon, is a part of the gospel. Every doctrine that is not taught in both books is not a part of the gospel. There is not one doctrine taught in the Book of Mormon, that is not taught in the Bible. And there is not one doctrine clearly taught in the Bible that is not taught in the Book of Mormon.

There are several passages in the Bible that speak of certain principles which are not mentioned in the Book of Mormon.— But if we carefully examine those passages we find that it is impossible to understand their meaning without additional light on the subjects of which they speak, and as there is not one ray of additional light on these subjects contained in that book, which is given for the standard for the Saints, and which we are expressly told contains the fullness of the gospel, and is to confound all false doctrines, we must be content to leave those controverted points and walk in the light of the fullness of the gospel of Christ. We wish to have every one consider this subject, and let no man offer to take the office of an Elder, a Priest or a teacher in this organization who is not perfectly satisfied of the correctness of this principle. We can never consent to have any one hold any office in the church who believes any doctrine to be a part of the gospel that he is unable to prove to be such by both the Bible and Book of Mormon.

If we consent to permit one Elder to teach one doctrine that he cannot prove to be true, by both the books, another elder has an equal right to teach some other doctrine, and in a short time we should have an endless variety of doctrines, many of them absurd and foolish and conflicting with each other and with the truth. This is the state of things now existing in all the other organizations called Latter Day Saints. The doctrines taught in them not only conflict with the word of God, but with each other. There must be order in the church or it is not the church of Christ, and it is impossible for there to be any order, unless all its members conform to the standard that God has given to guide his church.

That some who love new doctrines will unite with us is very probable, and it is the duty of every member to observe those who are disposed to teach such things as are not a part of the gospel, and never consent to have them authorised to hold any office in the church. It is the duty of the Presidency to silence every elder who teaches any doctrine that is not a part of the



faith of the church; hence it becomes the duty of every member of the church to inform the Presidency if they are aware that any elder is teaching contrary to the instruction given them.

It is impossible for us to be too strict in this particular; one elder who teaches erroneous principles will do a greater injury to the cause of truth than a hundred opposers. The principles set forth in the Olive Branch, and proved by the true standard of our faith as the faith of the church; and whosoever teaches aught otherwise is a teacher of false doctrines. Those things that we do not clearly understand we are commanded to let remain in silence. Let every member beware lest he forget this command, and causes confusion and disorder in the church, by teaching those things that we are instructed not to teach or practice. It has been said by some that we expected to have mysteries revealed to the Saints in Cedonia: that must not be known elsewhere. This is not true, we do not believe the people in that country will receive any thing that may not be known to all the world. Many mysteries will doubtless be revealed by the gift that God has promised unto the Saints, and which some have already received. But those mysteries will not pertain to matters of religious faith or practice. The gospel is all revealed. On this point we wish to be distinctly understood.—

Ammon said to king Limhi, that "A seer can know of things which have past, and also of things which are to come; and by them shall all things be revealed, or rather shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known."

But a seer cannot discover one new doctrine in the gospel of Christ for this reason, there is no part of the gospel that has not been revealed. A seer can, however, discover many things of a temporal nature which could not otherwise be known. He can reveal the history of the past by decyphering the unknown hieroglyphies in which the history of nations long since forgotten is written. He can foresee the future and foretell the coming events years and centuries before they transpire. He can see and understand the secret designs and intentions of his enemies. These are the "hidden things," the "mysteries" that are to be revealed.

It has been very common ever since the first organization of the church, for the elders, or at least a part of them to devote much of their time in preaching against the various churches; that they termed sectarian. This is an error that we hope all the members of this organization will avoid. The practice of preaching against and denouncing those who differ from us in opinion, is very wrong and must not be permitted.

The elders are sent out to warn and instruct the people, and it is the greatest folly to make enemies by preaching against the various religious creeds and systems that exist throughout the world. It is an elder's duty to present to the people the true principles of the gospel, and to instruct them concerning the temporal order, and to prove their teaching and instruction by all the testimony that can be produced. More than this they are not authorised to say; they have no right to condemn the members of the various churches as being wilfully ignorant and dishonest, such charges against them are in many instances certainly unjust, and even if it were literally true it is worse than useless to make such declarations. More than this, such conduct is as strictly forbidden by both the Bible and Book of Mormon, as any of the crimes of which man can be guilty.

The Apostle says "The servant of the Lord must not strive, but be gentle unto all men." Now when a professed servant of the Lord publicly declares that the sectarian priests are hypocrites, that they preach for hire, that they wilfully pervert the truth, &c. &c., is he obeying the above commandment; is he "gentle unto all men;" there can be but one answer; he is not.

Christ said to the Nephites, "Behold this is not my doctrine, to stir up the hearts of men one against another; but this is my doctrine, that such things should be done away." It is time that this command was heeded by those who profess to believe the doctrines of Christ. In years past many have gone on as if they thought it was their duty to stir up the hearts of men against each other. It has been their constant practice to condemn every missionary enterprise, every benevolent society or institution, to denounce sabbath schools, &c. &c., and to accuse all the founders and leading members of those societies of being actuated by dishonest and dishonorable motives.

Nothing is better calculated to stir up strife and contention than such conduct; nothing will create more prejudice or excite more opposition to the work than this. While at the same time it does not in any way advance the cause, on the contrary it causes hundreds to turn away in disgust, who otherwise would investigate and come to a knowledge of the truth. We are commanded to keep all the commandments, and he who will not do unto others as he would they should do unto him is not a Saint, and should not be fellowshipped by the church. If all the members of the church will do unto others as they would have others do unto them, there will not be a tenth of the opposition and persecution that has formerly been. If every Elder will speak of unbelievers and opposers as he wishes to have them speak of him, their labors will be attended with far greater success than if they indulged in the practice of railing against and accusing their opposers. In conclusion, we earnestly

Iy request every member of the church, and every honest enquirer after truth to read the Book of Mormon with care and attention, compare the teachings with your belief and practice, and inasmuch as you have deviated from the straight and narrow way return and henceforth let it be your constant care to walk according to the standard, the word of God. The word of the Lord to you is "Let not your faith be weak, but call upon the Lord your God, and I will give you strength so that Satan and all his servants shall not be able to prevail against you, and all the blessings that I have promised unto my Saints shall in those days be given unto them."

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**Farewell Hymn.**

Tune—Corenation.

"Finally, brethren, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you."—  
2 Cor. 13, 11.

"Be perfect, holiness pursue,  
In love be sure to dwell,  
And God through Christ shall comfort you,  
So brethren all farewell.

Be of one mind give God your hearts,  
And of his mercies tell,  
Which he through grace to you imparts,  
So brethren all farewell,

Now live in peace for Christ is near,  
In love strive to excel,  
The God of peace shall soon appear,  
So brethren all farewell.

The God of love and peace adore,  
And all things shall be well,  
If in this life we meet no more,  
Dear brethren all farewell."

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**Extracts from a Letter.**

Green Fork, Wayne co. Ia, May 11, 1850.

**BROTHER BREWSTER :**

It has not been for the want of inclination, or from forgetfulness, that I have thus long neglected writing to you and sending you the money for your valuable paper. Although you

have not been forgotten, yet I confess I have not been so punctual as I ought to have been; pecuniary circumstances alone have prevented sending it sooner. I herein enclose two dollars and wish to have you send me the Olive Branch from California.

If you are not too much engaged, I should like to know the names of those going in the first company. We wish to go in the first company, but our present circumstances will not permit, but we hope with the blessing of the Lord to be able to go in the next. We find great comfort in the truths we find in your paper, it is clad in humility, and breathes no inconsistency, it is indeed Bible doctrine.

To rescue man, poor, suffering, persecuted man from the evils which surrounds them on every side, is the bright and glorious purpose in the work before you. Truth and righteousness are every where to be sown, and to produce their golden harvest of comfort peace and joy. The day in which these blessings are to be ushered in has arrived. The day in which the mighty work will be seen in its full completion is at hand.

We are occasionally receiving papers from the different pretenders to the office of Joseph Smith; is it not wonderful to see the daring presumption of these wicked pretenders, all of them professing to act under and by the authority of the great God. How long will this mocking be permitted to go on to the injury of the followers of Christ. I have received one of Zions Harbinger and Baneemy's Organ, which is certainly one of the most extraordinary documents yet produced among them all. I think the editor must be master of the black art, Masonry, Odd Fellowship, and every thing else of the kind lags far behind his plan of secrecy of key-words and grand fraternity, &c. My heart sickens to see the efforts continually making to clog the march of the great work. I long to be with my brethren on the peaceful banks of the Bashan, enjoying the blessings of that Righteous government which is to revolutionize the world, and cleanse the earth from its pollution. O that I had it in my power to go with you, but I cannot without taxing my brethren too much. Tell brother Ringer he is remembered here by his old friends.

Respectfully,  
BENJ. CORNELIUS:

#### DISTANCE TO THE COLORADO.

|                                                                    |       |              |
|--------------------------------------------------------------------|-------|--------------|
| From Independence to Santa Fe,                                     | - - - | 775 miles.   |
| From Santa Fe to the point where the road leaves<br>the Rio Grande | - - - | 258          |
| From the Rio Grande to Tueson,                                     | - - - | 363          |
| From Tueson to the Pimos village.                                  | - - - | 181          |
| From the Pimos village to the Colorado,                            | - - - | 205          |
| Whole distance from Independence to the Colorado,                  |       | 1,682 miles. |

## Minutes of a Conference,

Held at Springfield, Illinois, May 26, and 27, 1850, met pursuant to previous appointment. Meeting opened at 10 o'clock, A. M., by singing "Fear not for the day of oppression shall pass." Prayer by E. S. Benedict. Elder Hiram Jaques occupied the time in speaking on the kingdom of God to be established in the Last Days. At the close of the sermon, a call was made for those who wished to be baptized, to make their desire manifest; two persons presented themselves as candidates for baptism. the meeting was then dismissed; benediction by president Aldrich.

During the intermission the ordinance of baptism was administered. Conference met again at 5 o'clock, opened by prayer by president Aldrich. The temporal order was then read, and a call made for the names of those who desired to unite with this organization. Several who were present gave their names, among them Norman G. Brimhall, who said that he was satisfied that this organization was right, that the course pursued by the illegal conference at Kirtland, in June, 1849, was wrong, and that the principles advocated in the circular to which his name among others was attached, was entirely erroneous. It was voted unanimously by the conference that brother N. G. Brimhall be received into the church in full fellowship.

Elder Jaques then presented the list of the names of the Brown county branch, 34 in number. The whole number of names sent in to be recorded on the church record, including eleven sent by letter from Wisconsin, was fifty-six. The president then requested those who desired to devote themselves to the work of the ministry, to make their desire manifest. Brother George Middagh presented himself as a candidate for the office of an Elder in this organization, by virtue of his former ordination; no objection being raised, it was voted unanimously that he be received in that office.

Brother Daniel Dice next presented himself, stating that he had been ordained an Elder upwards of eight years ago: and now wished to be authorised to act in that office, in the present organization. Brother Middagh and several others testified that he was capable and worthy of that office. He was then received in that office by the unanimous vote of the conference.

Brother William Tharp then arose and said that he had been ordained an Elder in the first organisation, that his faith was firm in this work, and he now wished to perform the duties of that office. Brother Nathan Tefft testified that he was worthy to hold that office. He was then received in the office of an elder without a dissenting vote.

Brother Kneisse Holstein next presented himself as a candid-

ate for ordination to the office of an Elder. Several testified that he was worthy and capable of holding that office. Voted unanimously that he be ordained an Elder.

Brother Reuben Parkhurst expressed a desire to preach the gospel and perform the duties of an Elder, to which office he had been formerly ordained; he was recommended as one worthy to hold that office. He was then received by the unanimous vote of the conference.

Brother Richard Stevens was then presented to the conference, and recommended as one who understood the principles of the gospel, and who was well qualified to hold the office of Elder. The conference then voted unanimously that he be ordained an Elder.

Brother Levi B. Wilder arose and stated that he had long been a member of the church and had been ordained an Elder in the first organization: but for the last twelve years he had not taken any part in the work of the Last Days. President Aldrich said that he believed brother Wilder was worthy of that office. It was then voted unanimously that he be received an Elder in this organization.

Brother Middagh then proposed that Robert Bohne should be ordained a Teacher; his proposition was received by the unanimous vote of the conference.

Brother George Nelson was recommended by several who were present, as worthy to be ordained a Priest, which office he desired to receive. Voted unanimously that he be ordained a Priest.

Brother John F. Green was then presented as a candidate for the office of Elder. He was recommended as one who understood the principles of the gospel, and who could advance the cause of truth. The conference then voted unanimously that he be ordained an Elder.

Brother Adam Grimes stated that he had been a member of the church several years; that he was firm in the faith, and wished to be ordained an Elder. Voted unanimously that he be ordained an Elder.

Brother Parkhurst presented A. J. Downing as a candidate for the office of Priest. Voted unanimously that he be ordained a Priest. The sacrament was then administered, after which President Aldrich and Elder Jaques proceeded to ordain those whom the conference had voted should receive that office.

Their names are Kneisse Holstein, Richard Stevens, John F. Green, and Adam Grimes. George Nelson and A. J. Downing were then ordained Priests. And Robert Bohne was ordained a Teacher. Elders E. S. Benedict, R. Parkhurst, H. Jaques, T. Dungan and others addressed the conference on the importance and necessity of our keeping all the commandments, and of not

teaching any doctrine that is not a part of the gospel. The congregation was then dismissed; benediction by Elder Jaques.

Monday 27th. The brethren met again, and after transacting and arranging some business of a temporal nature the conference was closed by prayer by President Aldrich.

E. S. BENEDICT, Cl'k.

H. ALDRICH, Pres't.

**Bear On.**—BY A. M. EDMOND.

Bear on! What though life's tide may be  
A current strong, opposing thee,  
And thou hast but a slender sail  
To spread before an adverse gale;  
When trials lash the waves to foam;  
And thou art far from friends and home,  
Yield not thy spirit to despair,  
But manfully the billows dare;  
High o'er the waters, wild and cold,  
Fix thou the steadfast eye and bold—  
Bear on, bear bravely on!

Bear on! The world may jeer and scoff,  
And chosen friends may cast thee off;  
Stay not to weep, the brittle chain  
One stormy wind could break in twain.  
It thou hast found that heart untrue,  
Which was thy hope, thy idol too,  
Sinks not in sorrow's depths profound,  
Despair will never heal the wound.  
Give to the past no vain regret,  
The future lies before thee yet.  
Bear on, bear bravely on!

Bear on! Dost thy repining eye  
See worthless men exalted high,  
While modest merit sinks forlorn  
In cold neglect and cruel scorn?  
O, never from thy tempted heart  
Let thine integrity depart.  
When disappointment fills thy cup;  
Undaunted, nobly drink it up;  
Truth will prevail and justice show  
Her tardy honors sure, but slow.  
Bear on, bear bravely on!

Bear on! Our life's not a dream,  
Though often such its mazes seem;  
We were not born to lives of ease,  
Ourselves alone to aid and please;  
To each a daily taste is given,  
A labor which shall fit for heaven;  
When duty calls let love grow warm,  
Amid the sunshine and the storm.  
With Faith, life's trials boldly breast,  
And come a conqueror to thy rest.  
Bear on, bear bravely on!

Voree, May 17th, 1850.

Brother Brewster :

I am still as confirmed in the faith of the doctrines and principles taught in the Olive Branch as ever, and every successive number increases my confidence in the cause ; my only trouble relative to the cause, is my family circumstances are such that I cannot see it my duty to leave them, to go and preach far from home. As soon as the Lord will break my chains of poverty, I am both willing and ready to go. My health is improving and my mind is so absorbed in the work that it engrosses almost all of my thoughts ; my anxieties concerning the work are sometimes so great that it drives sleep from my eyes.

The Gospel Herald has said so much concerning me since I turned my back on its perversions, that it has awakened a desire in the hearts of those at a distance with whom I am acquainted, to see me; and the calls are many for me to travel and explain myself relative to my present faith. This is to say to all my friends far and near, that I will visit you, and give an incontrovertible reason for my present course and faith, as soon as the Lord will open the way and make it rationally practicable for me to do so. And when I come I shall come in the truths that are demonstrable, and not in deception, chicanery, and speculation to deceive the unsuspecting and unwary. Your Brother in Christ,  
J. E. PAGE.

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### Consolation.

Since the church of Christ has been so distracted for many years past, with doctrines, ordinances, and quorums of priesthood, not reconcilable with the Book of Mormon, what a consolation it is to him who has invested his whole interest, temporally and spiritually in the cause called Mormonism. To see the Book of Mormon take its proper position with the Bible, to confound false doctrines. Consoling, indeed, it is to see an old, bigoted Mormon who always has been in the habit of referring to the book which has lost its "most plain and precious parts" to prove his doctrines confounded by referring him to the book containing the most plain and precious parts. Consoling, indeed, it is to learn that the 18, 19, 20, and 21st verses of the first chapter of Matthew is not an interpolation, as Mr. Strang tells us it is in the Catholic Discussion. See the "Gospel Herald," and the pamphlet entitled "Catholic Discussion," in which he has labored hard to make it appear that Joseph, the husband of the Virgin Mary, was the legitimate father of Christ by natural generation. Read the Book of Mormon, pages 234, 182, 412, 529; stereotyped edition.

The Book of Mormon claims to contain the fulness of the gospel of Christ, in its plainness, embracing all of its most precious



parts. (Read pages 30, 31, 32, and 33.) And yet it does not once allude to the idea that Joseph, the husband of Mary, was the natural father of Christ. If the doctrine, as J. J. Strang teaches it be true, the Book of Mormon is as the sects tell us, a "humbug," a living libel, a worthless fable, and the sooner it is abandoned the better. But if the Book is true, then Strang falls under its weight, into contempt and the just execration of the wise and the intelligent.

J. E. Page.

### Progress of the Work.

The result of the late Conference here was most satisfactory to the friends of the cause of truth. The greatest harmony and peace pervaded the assembly, and all the members present appeared willing and anxious to do all in their power to assist each other and to advance the work of the Lord, and their works testify that their faith is not in vain. Most of them are poor, and can do but little temporally to advance the cause;—but the Kingdom and the dominion is promised to the poor. It is a hard thing for a rich man to enter the Kingdom of Heaven. The poor shall come and receive an inheritance in the land of peace, while the rich, who refuse to impart liberally to their brethren, shall be left to perish.

The work is spreading far and wide, and the honest and upright of all parties and divisions of the church, as well as many who never before joined the church of Christ, are fast uniting with us.

Brother W. J. Conner, of Keokuck, Iowa, writes under date of May 22, that since he subscribed for the Olive Branch, he has circulated it among the old members in that place;—the result is, four families are convinced of the truth of this work, and they are now holding meetings twice a week. Bro. Daniel Carpenter writes from Waukaushaw, Wis., that he is convinced of the correctness of our position, and that the old members in that vicinity who formerly belonged to Mr. Strang's organization are fast turning to the truth. We are also informed that brother Dice has lately been preaching in Nauvoo, and has succeeded in converting a number who had not before belonged to the church. We hear similar news from various other places. In several there are a sufficient number believing to form a branch, and it is expected that they will soon be organized. There are large numbers in all parts of the country, who are investigating the work and every honest individual who thoroughly investigates the work believes it. Thus are the prophecies fulfilling, and the work rolls on triumphantly over all opposition.

## The 3d Volume.

Our readers well know that in the ninth number of the Olive Branch, we informed them that we had made arrangements to take with us to the Colorado, all the materials for a Printing Office. We are now compelled to inform them that we cannot take a printing office with us in the first company. The reason why we have failed in this undertaking is this: Several of the wealthy members promised to give a sufficient amount to purchase the printing office; depending upon their promises we expected to be able to obtain the means to establish a printing office in Cedonia. But we have been disappointed, and have not yet learned the cause of their failure. J. Goodale, S. S. Davis, and C. Rockey, have each given \$10, and Nathan Tefft \$25; this is all that has been given. The \$50 subscribed at West Buffalo, as well as \$75 more which was promised in a private letter from that place, has not been received.

All this disappointment, however, has not discouraged us. Brother K. Holstein, of Nauvoo, a wealthy German who was baptised at the late Conference, informs us that it is his intention to purchase all the materials for an extensive printing office, and send them with his son, via the Isthmus to San Deigo, California, where he expects to arrive in January next. From San Deigo they will be transported by land to the Colorado. If brother Holstein succeeds in this enterprise, we shall be able to issue the paper in a few months after our arrival in Cedonia. A good printer will go with us in the first company, and we hope to be prepared to print a paper in Cedonia within a year after we commence our settlement in that country, if not earlier. If any thing transpires to prevent Bro. Holstein sending the Printing office, our readers will be made acquainted with it through the first number of the next volume of the Olive Branch, which will be issued from Kirtland in July next.

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 Agents for the Olive Branch.

Richard Stevens, Louisville, Knox county, Ill.  
 Levi B. Wilder, Victoria, Knox county, Ill.  
 R. Parkhurst, Bloomington, McLane county, Ill.  
 Daniel Dice, Nauvoo, Ill.  
 Wm. Tharp, Pekin, Tazewell county, Ill.  
 Thomas Dungan, String Prairie, Lee county, Iowa.  
 Chillion Daniels, Montrose, Lee county, Iowa.  
 B. Cornelius, Washington, Wayne county, Ind.  
 John F. Green, Pleasant Garden, Putnam county, Ind.  
 Adam Primes, Brandywine, Shelby county, Ind.  
 A. Crist,

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John E. Page, Voree, Wis.

Daniel Carpenter, Waukausha, Wis.

John Darby, Cincinnati, Ohio.

Wm. Jennings, Waynesville, Warren county, Ohio.

TRAVELING AGENTS.

Hiram Jaques,

George Middagh,

E. S. Benedict,

H. Herringshaw.

All the above named Agents are members of this organization.

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Notice.

All those who have not yet paid for the 2d volume of the Olive Branch, are requested to forward the money to H. Aldrich, Kirtland, Lake County, Ohio.

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Writings of Esdras.

In those days the saints that keep the commandments shall have power to do all those things that the Lord requireth of his people. They that are called to preach the Gospel, must obey all the commandments that is contained therein. If they do not this, wo be unto them, for their condemnation shall be greater than the condemnation of all others. He that teacheth the truth, and yet worketh unrighteousness, shall not prosper; he shall stumble and fall, and his end shall be in darkness. Take heed lest ye be of that number. Many in that day shall say they desire to serve the Lord and to be numbered with his people, yet they will not obey his word, neither will they walk in the way that he has commanded the saints to go. These shall ye reprove and rebuke in righteousness; but if they will not repent and refrain from all unrighteousness, they shall not be numbered with the saints. All they who will repent and walk in the way of righteousness shall ye receive; but they who transgress, shall be admonished and instructed. But ye shall not suffer that any who continue in transgression, and will not repent, to remain amongst you, lest they be a reproach unto the people of the Lord.

In all things shall ye do that which is right, and in so doing ye shall prosper and flourish and become a righteous and a holy nation in the land of peace, where the power of satan shall not be exerted to destroy the saints.

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Mr. Caleb Rockey, of Columbus, Ohio, is the agent for the Olive Branch in that city and its vicinity.

### Confounding False Leaders.

In the first number of the present Volume we promised to confound false leaders and false doctrines—not by our own wisdom, but by the power of the truth. In this our success has been remarkable. Since the commencement of this volume W. E. McLellan's and G. M. Hinkle's organizations, both of which were then flourishing, have been completely disorganized and have passed out of existence. Wm. Smith's organization is now entirely overthrown. In the seventh number of his paper he promised an expose of "Brewsterism," but instead of this being done, Mr. I. Sheen, his confidential friend and editor of his paper, has dissented from him, and is now exposing the iniquity of Smith through the public papers. Mr. Strang's organization is rapidly falling to pieces. The branches that he organized with so much labor in the East, during the last winter, are now withdrawing from his organization. If the present state of things continue, that organization will cease to exist before the close of another year. We know that upwards of fifty members have left Strang's church, since the 15th of May, in the city of New York alone.

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The first number of the Kirtland Olive Branch will be sent to all the subscribers who have paid for the present volume, but will not be continued to any who do not subscribe for that volume immediately. It will, however be sent regularly to all those who have expressed a desire to read, but are not able to pay for it, and to all others who may hereafter inform the publisher that they wish to investigate, but poverty prevents their paying for the paper.

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REMITTANCES FOR THE OLIVE BRANCH.—T. Dungan, \$6 00; G. Middagh \$4 00; K. Holstein \$3 00; W. A. Moore \$3 00; N. Tefft, \$1 00; A. E. Hall, \$3 00; R. Parkhurst, \$2 00; A. J. Downing, \$1 00; F. W. Howe, \$1 00; J. Evans, \$1 00; J. Buckley, \$1 00; S. S. Davis, \$6 00; J. F. Green, \$1 00; M. Olmsted, \$1 00; L. B. Wilder, \$2 00; H. Vredenburg, \$1 00; M. Horsman, \$1 00; Wm. Jennings, \$1 00; L. Sanger \$1; J. Johnson \$1; G. O. Wicks \$5; Wm. Tharp \$2.50; J. Jennings \$2; H. Jennings \$1; B. J. Baughn \$2; H. Herringshaw \$6; J. Zimmerman \$1; L. Reynolds \$1; R. Stevens \$1; E. Powell \$1; S. Jaques \$1; H. Jaques \$1.

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a legal member of the Church of Christ. To organize a branch, let the members meet together and acknowledge the principles pointed out in this address; choose one of their number to preside, a Teacher, Priest, or Elder, as circumstances may dictate, and take the names and keep a record of all the doings in the branch. If any Elder or Priest come among you preaching or holding forth any doctrine that is not contained in both the Bible and Book of Mormon, cite him before a meeting of the branch; be sure you have good evidence; and if he continues to teach falsely, withdraw fellowship from him; take down the doctrine taught and evidence and send it to the presiding Elder at Kirtland. If all should appear to have been done in a right spirit, notice will be given that he is silenced. The one indicted can then have an appeal to the next Conference. ED.

## The Word of the Lord to his People.

### CHAPTER XIX.

*The Word of the Lord to Enoch, concerning the Saints in the last days.*

In the earth are many evils and tribulations, and the people are afflicted and distressed and destroyed thereby, and these things will increase, as the wickedness of men increase, and their evil desires and ungodly works prevail over the things that are good and righteous.

I created the world and the things that are therein, even all that thou seest where Satan has not marred the beauty and excellency of my works. All these I made that man might enjoy length of days, and continual peace and happiness in this world, and life everlasting in the world to come, if they would obey my words, and not transgress the laws that I gave unto them for their own good. But Satan tempted him, and he chose to obey Satan, who sought destruction, rather than to keep my commandments. For this cause came all those evils that fill the earth, and have wasted the riches and abundance thereof; yet the wickedness of the people will continue to increase, until all the transgressors of my law are destroyed by the waters of the great deep, which shall sweep away all mine enemies. But the end of sin shall not be then, for after this they will go on in transgression until they become worse than those whom you now see.

Many nations shall arise by whom my people shall be despised and persecuted, until all men have forsaken the right way except a few, who shall be found amongst those that are afflicted and cast out by their enemies.

Then shall my gospel be established upon the earth by the Savior of all that come unto him truly repenting of all their sins and transgressions. These shall be baptised of water, and then shall they receive my Spirit, which shall be poured out upon all those that will repent and obey my commandments.

This gospel shall be proclaimed to all the kindreds and nations of the earth. Many shall receive and obey my words, and shall rejoice therein.

Then shall Satan stir up all his servants to fight against my people who are scattered abroad amongst the nations that have rejected the testimony of those who proclaimed unto them the words of truth. Then shall they make war upon the saints and prevail against them, even until few shall be found that obey the law of righteousness and execute justice and practice holiness before me.

Then will I cause a work to be brought forth upon the land of Bethsula, and my gospel shall again be proclaimed to the inhabitants of the earth.

But by those who seek to rule over the people, shall my work be set aside, and the imagination of their own hearts shall be taught as my words, until nearly all of my people have turned aside from the right way.

Then will I again commence my work anew amongst the people that were gathered in my name. It shall be commenced and established upon the same foundation, for my work is the same at all times and among all people. I change not, neither is my law or my commandments, except it be by the unbelief and wickedness of the children of men.

My gospel remaineth the same, and in the last days when the time has come for righteousness to prevail, and for the Saints to possess the Kingdom, then shall the gospel again be preached to prepare the way for the establishment of that Kingdom of righteousness, the order and glory of which thou hast already seen. From that time the Saints shall continue to increase, and the kingdoms of this world, with all the powers and glories thereof, shall fade and vanish away and be found no more forever.

## CHAPTER XX.

### *The word of the Lord concerning his People.*

Then shall all things be restored unto my people that hath been withheld from them, because of the unbelief and transgressions of those who were called by my name. Therefore give heed diligently unto those things that are given for the instruction of all my Saints, even all those who desire to walk uprightly and to



fulfil all the law of righteousness, for my gospel is not changed, neither can it be changed by any power or authority; I have given unto my Saints all instruction, and understanding, concerning the true and the right way, that they need not err, neither will they if they desire righteousness, and seek not to pervert the truth.

And they who desire to pervert the truth, shall receive darkness and be covered therewith; they shall not walk in the light because they desire it not. Wo be unto all these, for the torment of the punishment which they shall receive, no man knoweth.

But unto those who with all their hearts desire the truth in the plainness and fullness thereof, will I reveal those things that are hid from all that love unrighteousness; therefore in those days in which the powers of darkness bear rule over the earth in all unrighteousness, when those who desire to be my people and to live under my laws are without a Shepherd, then will I cause them to be comforted even by my word, and the faithful and upright who fear not those that rise up against them, but put their trust in Him who ruleth in Heaven and earth, and hath power to confound and bring to naught all that rise up in wickedness.

These, though they be few in number, shall establish anew the true church, which shall be called by the name of the Savior and redeemer of all the Saints.

They shall not fall into darkness, but shall go forth and proclaim the gospel and prepare the way for the Saints in that land where their enemies cannot prevail against them; therefore be not turned aside from the right way, for I have decreed that in the last days, ye who desire to behold and enjoy the peace and righteousness of my kingdom, shall have power to establish it in the earth, and I will be your lawgiver, your shield and your salvation. Amen.

Take heed, therefore, ye that will not obey the words of the Most High, for he will not suffer you to reject the truth, despise his counsels, and disobey his holy laws, and escape the just punishment that he has in store for all transgressors; be not forgetful of these things that were written for your instruction, for if ye remember not his words to do them, ye cannot enter into his rest.

Beware therefore lest ye despise that which is good, and cleave unto vanity; for those that obey not his just law, shall receive evil, and no good shall they obtain.

But they that receive the truth, and desire to walk therein, shall receive light and wisdom and understanding, and shall be guided by the power of the Most High in peace and righteousness, and shall obtain an everlasting inheritance in the kingdom whose glo-

ry fadeth not away, and whose power and dominion endureth forever and ever. Amen.

## CHAPTER XXI.

Therefore, all the inhabitants of the earth, when ye see the kingdom of righteousness set up in the land of Bethsula, then shall ye know that the time has come for the Saints to possess the earth, and that the time has come, when all the powers that bear rule over the earth, and the inhabitants thereof, shall begin to fall ; therefore, when ye hear the gospel of everlasting truth preached unto you, repent and flee unto the Lord where the wicked shall not have power to oppress, for the laws of that land shall be just, and in righteousness shall the rulers execute the law, and those that are unjust and unfaithful shall not there have power ; therefore all ye who desire righteousness and equity, gather yourselves together, and assemble upon that land, even in that manner, and according to that order, that has been given ; for, unless ye faithfully observe all those commandments, ye cannot prosper, for in unfaithfulness no one shall receive the reward of the faithful, and they that receive not the reward of the faithful, must receive the recompence, even the punishment that the enemies of righteousness and truth have in store for them ; seek ye therefore that ye may understand, and strive diligently that ye may perform the will of the Most High which is written, that all may understand, and he hath not commanded you save it be for your own good, neither doth he desire to bring evil upon the children of men, but would that in all things they would obey his just law, and be saved from the evils that afflict the nations of the wicked, and in the last days all that desire and seek after the truth shall have the gospel preached unto them, and they shall receive it in its purity, and in holiness shall they live, and in righteousness shall they be built up. Prepare ye, therefore, all ye that desire to serve the Lord your God, that ye may do this work, and fulfil all that is required of you, for the slothful and those that are not diligent, are no better than those that rise up and oppose the righteous. And their reward shall be the same, that those that fight against the work of God shall receive, therefore ye who commence to do this work, be not dismayed because of the power of those who rise up against you, but remain steadfast, faithful and unmoveable in the right way, for all that you undertake in righteousness shall be accomplished, and no power shall be able to prevail against you, neither shall they be able to prevent the work, though they strive with all their might to accomplish the will of Satan whom they serve. But ye who are the servants of the true and living God shall in righteousness prosper forever.

*The words of the Most High to all his Saints.*

Hear ye the words of truth and righteousness which I have spoken, for I do not speak anything that is in vain, neither shall anything that I have spoken fail or be brought to naught, but all shall be accomplished that I undertake, and all shall be fulfilled that I have spoken.

For this cause have I shown thee all these things that I have determined to do in the earth, and thou shalt write them for the instruction of my people, for when they have seen those things take place which I have shown unto you, even the overthrow and dispersion of the church, because of their transgressions, then will the honest in heart and those that have remained upright in my sight, then even then shall they desire to receive wisdom and to be instructed in the right way, therefore shall these things that are now shown unto thee be brought forth, that they may see and understand that which they should do.

And these are the words that shall be given unto them. Give ear unto my words, for they are unto all that are called by my name, if ye desire the truth in its purity, if ye truly desire to be my people, these are the things that ye shall do, and these are the commandments that ye shall observe, and these are the same that my people who are Saints in very deed amongst all nations, and at all times have required of them, and if they do it not they are not worthy to receive the blessings that are promised unto the faithful; ye know my gospel and all that is contained therein, for I reveal my word and my will in plainness, that the pure in heart may not err, and I teach all men to do good, and whatsoever teacheth to do good is of me, but all that teacheth to do evil, if it be only to break the least of my commandments, is of Satan, and beware lest ye receive any of those things, that teach men to do evil, for nothing that is evil shall be practiced amongst my Saints. The power of Satan worketh to divide and to destroy, but my power worketh to unite and to build up, in everlasting righteousness.

Therefore if ye desire to do this work, ye must be at peace amongst yourselves, and inasmuch as possible with all men; ye must lay aside and cease from all contentions, all strife, and all division: for my work is not to divide, or destroy, or tear in pieces; but it is to gather together all the honest and faithful in peace. It is not to cause confusion, but to bring about a peaceable separation of the righteous from the wicked, and all that desire strife and contention, have not my love in their hearts.

That there may be order in all my works, have I caused men to be appointed and set apart to preach the gospel, and to administer the ordinances that are among the people, and I change them

not, for my works are not changed that I have commenced for the salvation of my people. I have set in my church apostles, priests and teachers, and no one shall be ordained to, or hold any of these offices, except it be by the consent of the church.

And when ye meet together, ye shall choose one to preside over the church, and he shall be one who is faithful, and not easily turned aside from the right way.

If ye do these things, then ye shall prosper; but if ye do them not, ye know what is written concerning the disobedient, the unfaithful, and the slothful. Therefore be wise unto salvation, and fulfil all that is required of you, and my word is not to one only, but to all those who have taken upon themselves my name. Search diligently to understand all my words, and that which ye cannot understand fully, let it remain in silence; for it is not according to my will that there should be division and contentions among you, concerning those things which are not fully understood, but it is my will that ye should all cease from contention, and strive in all righteousness to unite and gather my people that are scattered abroad in the land. Be faithful and do as I have commanded, and I will be with you even unto the end.

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Extracts of Letters.

NEAR NAUVOO, June 17th, 1850.

DEAR BROTHER :—I wish to let you know that I was baptised and confirmed with six other members in Germany, six years ago, among whom I was ordained an Elder. We had much persecution, and in one year, after we were compelled by the government to leave our native country, and wandered to America. Here we found the Church in a condition that we could not believe to be right; here I stood, having the surety that the Church had been right, but was now fallen from the true faith. I lived in faith, believing that the Church would again travel in the right path. In this condition I lived until about eighteen months ago, when I commenced preaching in my neighborhood; the result of which was that some were converted and baptised by me. About one year ago I received the Olive Branch and read and meditated upon its contents, and now I am certain that the writings of Esdras has come forth for the establishing of the Church, and to lead the saints to the land of peace. I should like to work with you in the work of the Lord, and for this purpose I have thus addressed this letter to you. With this I send you two dollars for two Nos. of the 3d volume of the Olive Branch. JUSTUS RAHN.

P. S.—We will give you some instruction by letter soon.

H. ALDRICH.

Brother Daniel Daws writes from Nauvoo that he has baptised six persons since the late Conference. (The names you send are placed upon the general Church record, which constitutes them legal members of the second organization.) I send you one dollar for the 3d volume of the Olive Branch.

Bro. Brewster writes the 19th of June, eighty miles west of Springfield, and says they did not get started until the 11th inst. They were hindered by the printers being sick and didnot get out the paper until then. He says: "We have received cheering intelligence from several places since Conference." Bro. J. Clemenson writes from Plum River, and says: Our faith in the great work of the Lord is unwavering, and we rejoice, and continue to rejoice, that the Lord has been mindful of us in our low estate, and that our minds have been enlightend by the Spirit of truth, and we in some degree have learned the way of peace that leads to salvation.

BLOOMINGTON, ILL., *June 7th, 1850.*

The brethren who went down to the Conference with me, came home rejoicing, having had their faith very much strengthened, and now feel determined to press on in obedience to the requirements of the Lord through evil reports as well as good. We have organized a branch of five members and expect additions soon. Several persons are disposed to read the Olive Branch. I keep my paper going; I intend to do all the good I can. With love to you, and the cause of the Lord, I subscribe myself your brother in the Lord.

R. PARKHURST.

CINCINNATI, *July 7th, 1850.*

BROTHER ALDRICH:—I write you a few lines at this time for the purpose of sending you the subscribers' names that I have obtained since Conference, and to let you know where I am, and of my welfare. My health at present is not very good, but my trust is in the Lord. The cause of Zion lies near my heart; I can think of nothing else. I think certainly that you must have felt very lonely since the Springfield Conference, seeing your most active helps have left for the West. But let me assure you, that my heart is with you firmer than ever; and my constant prayer unto God is, for him to appear on Zion's side with more power, that men might learn to fear the Lord, and the evil doers be turned back. How happy must those be that are enabled to go to the Lord of peace where they will be freed from the evils of this wicked generation, before the real night comes;

for Esdras says : "Night is approaching, escape in the day." We cannot suppose the darkest time has come yet, for the light yet mingles with darkness. The Lord once said, let the light be in one place and the darkness in another. So it will be among men. It has commenced to separate this year. All that are saints indeed are the light of the world. Oh what a time it will be when there is not a gleam of light among the inhabitants of the world. May the Lord save all the honest in the kingdom of righteousness before that day. What I shall do in future I know not ; I trust the Lord will guide and provide. Give my love and respects to all kindred spirits in Kirtland. E. S. BENEDICT.

BLOOMINGTON, June 30th, 1850.

DEAR BROTHER ALDRICH :—Our branch is in health, and engaged in the cause. Our number is six. I went into an adjoining county to see two families of brethren that belonged to the old organization. They were feeding upon what they could get from the Frontier Guardian, published at Kanessville, and looking toward the valley as the fold for the sheep ; but after I had conversed with them and read some of the writings, they expressed a wish to hear more. Accordingly I left an appointment to preach there on Sunday, July 7th. They wanted to read the paper, but had not money to pay for it, except one man, not a member, advanced fifty cents, and I added fifty cents more to have the paper sent to him, Elisha H. Adams, Eminence, Logan Co., Ill. One of the old members who wants to read the paper and can't pay now, whose given name I have forgotten, but whose surname is Dinsmore. If you think proper to send him the paper, direct to Mr. Dinsmore, Eminence, Logan Co., Ill., he will get it. I hope to form a branch at that place, as those of the first organization are mostly honest hearted, and some are well pleased with what they have heard. I cannot devote as much time to the cause as I wish to ; I have not preached since Conference, but shall try it next Sunday ; I know that I am not very smart, and if I do any good by preaching, it must be by the power of the Spirit of truth. I intend to live for it, and pray for it, and I believe I shall be blessed with it ; and I intend to be faithful in the performance of all that the Lord requires of me, that I may both save myself and them that hear me. I keep my papers going so that they may preach, and I intend to follow them and bear testimony and try to improve the small ability that I may have. With love to you and all saints in the gospel of Jesus Christ.

R. PARKHURST.

## AN ADDRESS,

BY JAMES COLIN BREWSTER.

The following Address was written and published in a small pamphlet more than two years ago. In my late travels among the brethren, finding that few had seen it, we give it a place in the Olive Branch:

THE rest that the people of God are to enjoy in the last days has been the subject upon which nearly all the ancient Prophets have written. Daniel in speaking of the last days, exclaims: "And in the days of these kings, shall the God of Heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Here we have a promise, that in these days when the kingdoms of the world are divided, partly strong and partly broken, that a kingdom shall be set up by the God of Heaven, that shall consume all others. This has generally been considered to be the Gospel of Jesus Christ, a Spiritual kingdom, as established by our Saviour in the time of the Apostles, and renewed again by the establishment of the Church of Christ, A. D., 1830. But it is plain that this is a mistake. All writers on this subject agree, that the fourth kingdom represented in Nebuchednezzar's dream of the great image, by the legs of iron, was the Roman Empire, and the Gospel was first preached and the Spiritual kingdom of God set up, when that Empire was at the height of its power. Daniel plainly says, that the kingdom of which he spoke, should be set up in time of the kings that was represented by the feet of the image, that were part of iron and part of miry clay; and which all agree, are the kingdoms that have arisen since the overthrow of the Roman Empire, which did not take place until several centuries after Christ; and not until the Gospel had been preached in almost every country of the known world, and had become the established religion of the Eastern division of that Empire. This is evidence plain and conclusive, that the Gospel is not what Daniel had in view, it was something to take place, a kingdom to be set up after the fall of the Roman Empire; and has any such kingdom been set up, a kingdom established by the God of Heaven, of which He would be the law-giver? for a

Kingdom cannot be established without laws: consequently, when the God of Heaven sets up a kingdom, He will give the laws. If it is otherwise, it will only be the work of men and not of God, and like all human institutions, must be imperfect and certain to be destroyed. But the inspired writer expressly says, "the God of Heaven shall set up a kingdom, one that shall never be destroyed, one that shall not be left to other people." Has it been done? The answer is plain: It has not. On this subject much has been said and written, since the establishment of the Church of Christ by Joseph Smith, when the gospel was again restored in its purity, and commandment given to preach it to all the world: this was the work—and the only work—that was given to the founders of the Church to perform, and as long as they obeyed the commandment given in April, 1829, "Say nothing but repentance unto this generation," they prospered.

The revelation of July, 1830, says to Joseph: "For thou shalt devote all thy services in Zion, and in this thou shalt have strength. And in temporal labors thou shalt not have strength, for this is not thy calling." Does not this show, plainly as words can express it, that his work was to preach the gospel, and nothing but the gospel? It also shows that Zion was not any particular place, but was used to represent the Church, the pure in heart, and more than this, it says that "in temporal labors he should not have strength." Have we not seen this fulfilled? What temporal labor did he ever undertake that prospered? What temporal work did he ever commence that he finished? Not one. Although he labored hard for thirteen years to accomplish some great work, he at last fell by the hands of his enemies, leaving all his temporal works that he had ever commenced, unfinished. Thus it is evident that this revelation is true, for the promise contained in it has been fulfilled.

The revelation of March, 1831, says that "ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the Most High God." Again, it says, "it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand. And now I say unto you, keep these things from going abroad unto the world until it is expedient in me." Here it was foretold that there should be a place of safety appointed for the Saints, and Joseph was commanded to keep it from the world. Well would it have been for him and his people if he had obeyed.

It cannot be said that the gathering of the Church in a body, to build up a city, &c., is not a temporal work. Certainly it is



not a part of the gospel. If it was, it would have been preached by the apostles. But it was not, and Paul says, "If I or an angel preach any other gospel, let him be accursed." Consequently, it cannot be a part of the gospel. It is a temporal work, which the revelation declares was not Joseph's calling. He was commanded to say nothing but repentance unto this generation. Preaching repentance, and preaching the gathering, are quite two things, as every one must admit. Then it is plain that if the revelations I have quoted are true, those that follow are false. In August, 1831, five months after he was commanded to keep it from the world, we find him in Jackson county, Missouri, which he then declared to be the land of Zion, the place of safety, the city of refuge, for the Saints, and commenced calling upon the Saints to gather there immediately. The call was obeyed. The gathering commenced. Now how can it be possible that God first commanded Joseph to say nothing but repentance to this generation, and in less than three years, tell him to preach the gathering. The generation had not passed away to whom he was first commanded to preach repentance, in the short period of two years and a half. Is it possible that God first said to him, "intemporal labors thou shalt not have strength, for this is not thy calling," and then commanded him to engage in the temporal work of gathering the Saints and building a city, and thus make public the very thing he was told, not five months before, to keep from the world? And what has been the result of the work that he thus commenced? Has the place thus chosen proved a refuge, a place of safety, against which the wicked dare not go up to battle? It certainly has not. The gathering has proved a complete failure, and has brought trouble, distress and affliction upon thousands. They looked for safety and found danger; and from the place of refuge they were compelled to flee, to save their lives, leaving their homes, which they were told, should be their everlasting inheritance, in the hands of their enemies, whom the revelation said, should be afraid of the terror of Zion, and refuse to go up to battle against the inhabitants thereof.

The revelation of March, 1833, says, "I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcome and is clean before me, for she shall not be removed out of her place. I, the Lord, have spoken it, Amen." Another revelation says, "Zion is the pure in heart." The revelation of December, 1833, says, "Verily, I say unto you, concerning your brethren who have been afflicted and persecuted and cast out of the land of their inheritance." These two revelations are in plain contradiction to each other. The first says, "Zion shall not be removed;" the second says, "Zion has been removed."

The first we know to be false. What confidence can we have in the revelations that contain such false and contradictory statements? One would suppose that after all that the Church suffered in Jackson county, Missouri, they would have been content to preach gospel, and not attempt to gather again. But they did not repent of the evil they had done. Instead of this, the persecution gave rise to that spirit of war that still remains with the body of the Church. They have since endeavored to make themselves terrible by their arms, and to defend their places of gathering and refuge, by the sword, forgetful of the words of Christ, that "he that taketh the sword shall die by the sword." And such has been their lot: persecuted and driven without power to stand before their enemies, at the same time degenerating, step by step, until the true order of the gospel is almost lost in the multitude of false doctrines that disgrace the church. And the cause of all this evil, all this degeneracy, is to be found in the vain and useless attempt to gather the Church. That was the first false step that Joseph made. He was followed by the whole Church, but God was not with them. He did not set up the kingdom; and it was destroyed and left to other people. It was not the kingdom that Daniel says shall stand forever.

For seventeen years has the Church been struggling to establish themselves as a temporal kingdom, in the midst of unbelievers and opposers. Those whose calling was only to preach the gospel of Eternal Life and Salvation to all the world have also vainly endeavored to establish a place where they might assemble and enjoy the rest that remaineth for the people of God. It is time that the honest saw the error and folly of such an undertaking, and became willing to obey the command of God as recorded by John the revelator. After speaking of Babylon, he says, "I heard another voice from heaven, saying, come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The meaning of the word Babylon, is confusion. The people of God are here commanded to come out of confusion. Daniel says the God of Heaven will set up a kingdom. Of course it will be composed of the people of God. Thus, it is plain, that in the last days the people of God will be established, by His power, a separate and an independent nation, never more to be overthrown. That this will not, and cannot take place within the inhabited limits of this or any other civilized nation, is also plain: to attempt it would be to create confusion, instead of going out of it, as is proved by the confusion that resulted from all the former attempts to accomplish it, at Independence, Far West and Nauvoo. Do the things that have occurred in those places appear like the work of that God in whom,

# THE OLIVE BRANCH,

OR

## MESSANGER OF GOOD TIDINGS TO THE WEEK.

"For they shall inherit the earth.—MATT. V. 5.

VOL. III. KIRTLAND, O., SEPTEMBER, 1850.

No. ~~X~~. 2

### The Way the Saints should go.

THE way in which the saints should go, who go to Bashan for safety. They shall keep the commandments which the Lord God shall give them.

They shall not err neither shall they stumble if they keep the commandments which the Lord God gave unto those who serve him, for great is the power of the Lord and his strength is above the strength of the nations. Therefore fear not, but go forth to the land which the Lord God shall give you for an inheritance, and the ungodly and wicked shall not have power to destroy those who go there. They who go there shall not make war at all upon the people whose land they pass through, neither shall they make any treaty or league with the people or the inhabitants of the land, on the east of the river Amli. And they shall not tarry neither shall they remain in the land of the ungodly, but shall surely cross over the river into the land of their inheritance. And after they shall cross over this river they shall keep the seventh day holy, for in this day God perfected all his works on the earth, and on this day ye shall rest from all your works in the land which the Lord shall give thee to possess. And the day in which ye shall cross the river Amli, ye shall keep holy the same in every year in which ye shall not labor neither work in all your coasts. And ye shall not fail to keep this day holy, for in this day God delivered you from the wicked, and in this day ye shall rejoice and eat the fruit of the land, but ye shall not drink wine neither any strong drink, and such as do this shall be cast out from among you until they repent and turn from the evil of their ways. And they who go there shall appoint one to be their leader, one whose trust is in God, vigilant and not easily turned aside from the right way, and he shall lead them in the way in which they should go to the land of their inheritance, and he shall be appointed by the voice of those who go there.

And if he behave himself unworthily or break any of the commandments given them to observe, another shall be appointed in his place. But if he shall do that which is right, then he shall retain his office one year. And while he shall keep the commandments they shall obey his word. They shall not transgress the commandments though he should command them so to do. And when ye arrive there ye shall appoint a Ruler or King who shall govern according to laws. And shall if he govern with justice retain his office until death, but if he govern with injustice he can be removed at the end of two years. Over every state shall be appointed a President who shall hold his office two years, but can be again elected by the voice of the people. Each state, except those of the peninsula of California, shall be divided into counties containing one thousand square miles each, over which is to be appointed governors who shall hold their office two years. These shall govern the country under them according to laws.

Streets of one hundred and sixty feet in width shall run through the country dividing it into blocks of one mile square, and these again shall be divided into four quarters by narrower streets, and each quarter shall be divided into three equal parts, and each part shall be given for an inheritance to a man and his family, twelve to each square mile. And they shall not sell nor exchange their inheritances, but they shall possess it, every man shall possess his own inheritance and not another, they shall not be driven from their possessions unless they transgress the laws of God.\*

The city of Bashan shall be built at the mouth of the river Bashan. Forty-eight furlongs shall be the length thereof, and forty-eight furlongs shall be the breadth thereof. The streets shall be sixty in number from the north side unto the south side and sixty in number from the east side unto the west side.

One hundred and thirty feet shall be the width thereof, and they shall not be narrower than this. The counties shall (each) be divided into ten equal parts, each containing one hundred square miles. Every tenth square mile shall not be given to the people for an inheritance, but on it shall be built a Temple, a Hall of Justice and a House of Instruction. One square mile in a hundred shall be laid out for a city or town in the same proportion as the City of Bashan, that those who desire it may receive an inheritance therein. They that govern the counties may live in the centre of the counties, and the President of each state shall live in the centre of the state, and the Ruler shall live at Bashan. The counties in the states of California the (peninsula) shall contain five hundred square miles, the lesser divisions shall contain fifty square miles each.

\* This is spoken of the whole people and not of individuals, if a man breaks the law, he is imprisoned, but not disinherited...

Each county shall elect ten men to meet with the governor on the first day of the fourth month to regulate all the affairs of the country. They shall appoint a clerk, who shall keep a faithful and exact account of all that is transacted. They shall appoint a man who shall meet with the President of the state on the first day of the fifth month. They shall not continue in council above six days. They shall not have power to abolish any of the laws of the kingdom, or to raise taxes not authorized by law. These representatives shall be elected by the people every year. The clerk of the county shall have power to nominate all the officers of the county except the governor, who is to be nominated by the secretary of the state. By every state, a man shall be appointed to meet with the Ruler in the city of Bashan once in two years, on the first day of the sixth month. They shall not continue in council above twelve days after the fifteenth of the month. These representatives shall receive three hundred shekels for their reward. Those of the state shall receive two hundred, and they of the county shall receive one hundred. The governors shall receive three shekels for each day. The President of the states shall receive six, and the Ruler shall receive twenty.

#### PUNISHMENTS FOR VARIOUS CRIMES AND OFFENCES.

The murderer shall not be suffered to go abroad in the land, but they shall be confined in prison all the days of their lives until the time of their death. There shall be appointed in the land, four cities or prisons, which shall be called Delan, Pygra, Nelka and Melth, and the murderer shall dwell there until the time of his death. They shall labor one third of the time, and shall be furnished with all necessary food and clothing, also good books. An unsuccessful attempt to murder shall be punished with twelve years imprisonment in one of the four prisons. Treason shall be punished with fourteen years imprisonment.

The punishment for fornication and adultery shall be from eight to twelve years imprisonment. Whosoever shall make, sell, or import any intoxicating liquors, shall be punished with six years imprisonment. Wine shall be made and sold only by those who are appointed by government, which shall be but one man in each county. Over every city and township, shall be appointed a judge; who shall appoint four others, who shall meet on the twentieth of each month. These shall hold their office one year. They shall have power to punish all such as break the law in the township or city, but if any citizen of the township or city shall transgress the law without the township or city they shall be tried by the governor and his council, which is to consist of the ten judges of the townships, who are to meet with the governor once.

in three months. These judges shall receive for their reward two shekels for each day, and their counsellors shall receive one shekel a day. Any person or persons who shall form any secret combination society or association shall be punished with five years imprisonment, and any person who shall join any such secret combination shall be punished with three years imprisonment. They who go there to possess the land shall not call any place whatever after the names of the countries or cities of the ungodly, or wicked. If any of the governors transgress the law, they shall be tried by the judges of the township, and punished according to the crime they have committed. In like manner shall the Presidents of the states be tried by the governors of the counties and punished according to the crime they may have committed. The manslayer shall dwell in a city, which shall be appointed in your land, they shall not go without the city at all forever, and whatsoever manslayer goeth without the city shall be imprisoned three years. All drunkards shall be imprisoned for the first offence one month, for the second three months, and for the third offence one year. The robber shall be punished with five years imprisonment, and after this shall not be suffered to go without the city. Whosoever shall steal any amount less than six thousand shekels shall be compelled to restore fourfold that which he has taken; for any amount above six thousand shekels they shall be compelled to restore that which they have taken, and be imprisoned nine years. The king shall appoint a man whose duty it shall be to travel through all the states once in two years and visit every county in the states; he shall see that all the judges, governors and presidents have not transgressed the law or added any new laws or taxes. If he fail to visit any county he shall thereby lose his office, and another shall be appointed in his place. But if he do that which is right he shall be elected at the end of every two years by the Ruler and his council. Every man in each county shall pay thirty shekels every year, which is to be employed in public works and in ship building. Their ships shall not be built after the manner of the gentiles, but according to the manner which God shall appoint. In every state bordering on the sea, shall a man be appointed to build ships, and one third of the money raised by taxes shall be employed in ship building. To every mine of mineral that shall be discovered shall be appointed an overseer to employ men to work in the mines. All gold and silver shall be coined as money. Any person who shall fight a duel or make any attempt to do it, shall be imprisoned four years. Any contest, with or without weapons, shall be punished with imprisonment from one month to two years in duration. No roads or canals shall be constructed so as to pass through the inheritance of any person. No man shall receive an inheritance

under the age of twenty one, except those that have a family when they go to that country. Every widow coming to that country with her children shall receive an inheritance. No money shall be permitted to be made or circulated, except that which is made of Gold, Silver, Platina or Copper. Those who go there shall make treaties of peace with those who dwell there, and when they receive the laws or any of them, they shall assist to execute them in righteousness. Any person who shall spend the sabbath in hunting, fishing or trading, shall be imprisoned thirty days for the first offence, and sixty for the second. Any person who shall write, print or publish any novels, romances or fables shall be imprisoned four years. Any one who shall read or cause to be read any such books shall be imprisoned three months. Any President, Governor or counsellor who shall neglect to execute the law shall be considered guilty of treason and punished accordingly. Any person knowing that another has broken the law, and not making it known to the rulers, shall be punished the same as the one who has committed the crime. Any person who shall buy or sell slaves of any nation whatever shall be punished with five years imprisonment. The government shall not have power to make any law concerning the religion that shall or shall not be observed, never pardon any one that has been convicted of crime, even if it is one of the highest offices of the government. If any Governor or President pardon a criminal, they shall be punished as if guilty of treason. If in any of the elections, any person shall use fraud to procure the election of a candidate, let him be punished with three years imprisonment. If a candidate shall endeavor to obtain votes by money or property, let him not fill any office, for he is not worthy. The secretary of the state shall nominate the one who he thinks most proper to fill the office of governor, and let the name of the candidate be published thirty days before the election; if he is rejected by the people, let the judges and their councils meet and nominate another; if he is rejected, the judges and their councils shall have power to appoint a Governor, but let him be one that has not been rejected by the people.

## The Word of the Lord to His People---Chapter Sixth

WRITTEN BY ESDRAS.

### The Downfall and Destruction of the People of Bethsula.

1. In those times that the kingdom of righteousness is established, shall the great nation of Bethsula be visited with the punishments and desolations that are laid up in store for all the nations that forget God, and that are not mindful to execute justice,

and for all those nations that rob the weak and oppress those that cannot defend themselves, for cause their enemies shall be many and their foes very strong.

2. In the seventieth year of their nation shall their fall begin. In that year shall the law of the nation be broken, and they shall make war upon their enemies, and many shall be slain. In the same time shall there be contentions amongst the people of Bethsula. They shall fight with each other, they shall burn with fire and slay with the sword, and many pleasant places shall be made desolate.

3. And in the fourth year after the commencement of these things, the saints shall establish the kingdom of righteousness. In that year their enemies shall prevail against them, the divisions amongst them shall be great, and their contentions very terrible—storms shall destroy their ships, and fire consume their cities.

Although they shall extend their dominions, yet this shall not preserve them, for because of their many iniquities their destruction cometh. They have oppressed the weak, and robbed those that were less powerful than they. All their wisdom shall become foolishness, and their strength shall be of no avail.

4. And they at length shall be divided into two nations: then will they fight against each other; many thousands shall be slain, many cities shall be burned with fire, the land shall be made desolate, and many shall die for want of bread. In that day shall they be recompensed, and receive the reward for all that they have done, their enemies from afar shall come upon and oppress them, and they shall not have power to stand before them: for this is the judgment that is decreed upon them.

5. And all the Saints that will not obey the word of the Lord and flee to the land of safety, shall receive also with the wicked the reward of their wickedness: they shall not be spared, neither shall they be protected, for they will not obey the commandments of the Lord their God: therefore he will be against them; in darkness shall they stumble, they shall fall without any one to help them.

6. And all manner of evils shall befall the people of Bethsula; they shall be given unto the hands of their enemies, they shall destroy each other, and their enemies shall have full power over them, and men shall stand up amongst them who shall have power over the people, and do according to their own will, and shall destroy many thousands. They shall make the most fertile plains a desert, and the populous cities a desolation.

7. Because of their iniquities shall all these things be, because of their oppressions and their injustice shall they thus be punished, for they have despised the Word of the Lord, and set at naught



his counsels: when they were warned they would not give heed, and when they were commanded they would not obey: therefore in the days of their prosperity shall their destruction come upon them; in the midst of their rejoicing shall they lament, and in the midst of victory shall they be visited with defeat; in the midst of their liberty shall a tyrant rule over them, and to escape from all these evils, many shall repent and flee to the land of safety and receive their inheritance with the righteous nation, unto whom wisdom shall be given, that they shall never be overcome or destroyed; for by the power of God shall they be protected that no power under the whole heavens shall prevail against them, but an everlasting kingdom shall be. Even so, Amen.

#### The Order of the Church.

In the church are set several offices that are for the government of the church, that there may be order in the church, and that those who transgress the laws thereof may be punished, and also that order may be preserved in all their actions as a body.

First, let the church choose or elect an officer to preside over the whole. He shall hold his office until he transgresses: or in other words, he shall not be removed by the church, except for transgression, but he can at any time resign if he choosa. This first president shall choose two others, or he shall have the privilege to nominate two to be chosen by the vote of the church, to stand as his counselors. These are to preside when the president is absent, and are to assist him in all his duties, and counsel with him, so that he act not rashly in any thing. This council of three forms the first presidency of the church, and they are to see that all things relating to the public affairs of the church are done in order, and that the apostles and elders sent out to preach are properly instructed in their duties, and also that they teach nothing contrary to the principles of righteousness, or any new doctrine that is not received as a part of the faith of the church. The presidency has power to call a general assembly of the church whenever it is thought proper, and there is business to be done that cannot be delayed until the meeting of the regularly appointed assembly.

The church are also to choose twelve men, who are to be called apostles. Their office is to preach the gospel to all the world, and to organize churches wherever a sufficient number believe. These shall travel into whatever country the Spirit shall lead them, and shall, whenever possible, attend the general assembly, and when they cannot attend, they shall send in an account of their labors, to be read before the church, and to be published.

There shall also be appointed other elders, whose duty it shall be to preach whenever they have an opportunity, and are to be sent out by the direction of the presidency to preach the gospel. These can also organize churches. The difference between the apostles and elders is this: the apostles are to spend all their time in spreading the gospel; the elders are not required to spend all their time, but only a part. These elders are to be divided into classes of seventies. Over each class a president is to be chosen. As many elders shall be appointed as are required for the work. Besides these, there are other offices that are for the purpose of keeping the church in order, and to prevent difficulty amongst its members. The first of these are priests, whose duty it is to teach the church. These also have liberty to preach to the world, when it is necessary; but are not to be sent out to preach the gospel. Their office and business is in the church. Teachers and deacons are also to be appointed: their office is to visit all the members and see that all do their duty and assist them to settle all difficulties that may arise. These are also to see that the poor of the church receive assistance, when they stand in need. It is not necessary that more than one of each of the last named orders (priests, teachers and deacons) be appointed to every one hundred members. The general assembly of the church shall meet once every year. One or more representative shall be sent from each branch. Every member present in the assembly (in good standing) has liberty to vote. Let every one vote according to their own opinion, and let all have perfect liberty, but keep all things in order. Let nothing be done in confusion. Let the church observe this order, and neither add or diminish, and they will prosper: Amen.

The office of the presidents of the elders (or seventies) does not differ from that of the elders, except in this; they shall form a council, before which all difficult cases that cannot be decided by the church in their general assemblies, or which would occupy too much time, shall be brought. But if the parties are not satisfied with the decision of the council, they can lay the case before the general assembly, and this decision shall be final.

The presidents of the elders are required to meet with every general assembly. Those who go out to preach shall teach the people concerning the place of gathering, and show them the order to be established there, and if chosen by any company, they can act as leaders in conducting them to their inheritances. The council of presidents shall consist of at least seven members. Until there is that number, this council may be dispensed with.

Whenever there is a branch organized, let there be appointed an elder, a priest, a teacher or deacon, and wherever there is a branch, meetings must be held regularly. Let all who are ordained, be faithful and proclaim the word of God unto the world,

and warn all to flee from the evils that are drawing nigh, and teach them how they may escape these things.

### To the Elders of the Church of Christ.

It is expected and will be required of every elder in the church to render an account of himself yearly, if not oftener; and in order to do it with facility, it will be necessary for each one to keep a journal, and at the close of each year, before the sitting of the general assembly, make an abridgment and hand it over to the clerk of the church, and from it he will make out a general church history. Be careful that you give it no false coloring, not even that which might seem to exalt yourselves; for by so doing, you would become abased. You may think this caution needless; but I have lived almost one generation, and have seen so much that would come under this head, that I feel justified in it. The Lord requires that you labor in the vineyard according to your ability, either in public preaching or private teaching, from house to house, by the fireside, (as ~~men~~ called), or by the use of the pen in a timely and well directed piece that will strengthen and further enlighten the saints, that they may grow in the knowledge of the truth, that may have been made plain unto you perhaps for that very purpose; or if by the use of your pen you should feel that you could point out the true and living way to seekers after truth, such as mean to walk in the love of it when they can find it, forward it to the Olive Branch, and it will be placed upon its pages, and then more, perhaps, would hear and understand, than your circumstances would allow of orally. The New Testament is most of it composed of letters or epistles, which we use as guides to the gospel of the kingdom. For the Savior told his disciples the end would come, when the gospel of the kingdom was preached in *all* the world. And now as you have received the gospel that has the kingdom connected with it, for a temporal salvation of the saints, it is necessary for something more to go forth than the Bible and Book of Mormon. Not that there is any thing to be added to the plan of our spiritual salvation. This is laid down in those books, and nothing must be added, neither taken therefrom. And there is something further about it: the principles must be carried out in practice. All our works and actions must be governed by those principles, even all the teachings and instructions of the Savior, or there is no salvation. When you have made plain unto the inquirer and listener, the plan the Lord has provided for fallen man, whereby he may be restored back into his presence, then comes a further duty to perform; a duty and obligation that has never before been laid upon ~~man~~. For the time and period has now arrived when the God

of Heaven is going to establish a temporal kingdom on the earth. Those that receive the everlasting gospel, and live to all the principles therein contained, will be the instruments the Lord will make use of to do it. Then it becomes the duty of every one that goes forth to proclaim the gospel of our spiritual salvation, also to make plain the kingdom of the temporal salvation; for the Lord is about to call to the inhabitants of the earth, from the rising of the sun to its going down, that he may judge his people, and establish them in the earth. It will then be God's kingdom on the earth, and will roll forth until it will cover the earth. All this you can show from the Bible and Book of Mormon. For all the prophets whose words have come unto us, have foretold of a time when the meek, or the saints, should possess the earth in peace: and those that would not hearken to the prophet Christ, must be destroyed from among the people. But for the time when, and the place where, the kingdom will commence, is that which is added to the gospel, that a temporal salvation may be secured to all the honest and pure in heart now on the earth. The Lord has in his wisdom provided a way whereby we have begun to obtain that of which Esdras spoke, and the five ready writers wrote in the forty days, for the benefit of the saints in the last days of the wicked upon the earth. These writings of Esdras become equally important unto this generation with the Bible and Book of Mormon; because they make known that this is the generation in which the God of Heaven will set up his kingdom on this earth, and the place where it will commence. In the order of the church, it is given in these words: "Those who go out to preach, shall teach the people concerning the place of gathering, and show them the order to be established there, &c. [See Olive Branch, volume 1, page 79, and also 3d vol., page 24].

In conclusion, we feel in duty bound to say, to all that legally bear the name of elders, that this office has not been bestowed upon you for the purpose of giving you a *title*; but it implies that you are a minister of the gospel, and have covenanted to devote a part of your time in proclaiming the gospel of the kingdom. We have the names of all the elders that have been authorized to preach and teach, that acknowledge this second organization, and all that have been ordained, and the time when received or ordained. If you do not freely render an account of your labors, you will be inquired after; and if you have not improved upon your talent, or talents, it would have been better that you had not received it.

There is certainly a great blessing and reward promised to those that labor in the vineyard for the last time. The prophet expresses it thus: "How beautiful upon the mountains are the feet

him that bringeth good tidings unto them of good, that publish salvation; that saith unto Zion, thy God reigneth."

And again we have the promise to us thus: "Therefore, ye unto whom this work is given to proclaim my words, gather my people, establish my kingdom and build it up, be steadfast and fear not man, be faithful and turn not aside, be diligent and delay not: for the time is short; faithful, just and true are they that do this work, and *great, yea very great* shall be their reward."—EABRAS.

There is one important item I have neglected to lay before you; it has been one of the greatest stumbling blocks Satan has introduced in this generation. It is preaching righteousness, but not practicing it. The example must correspond with the precept. Brethren, one and all, even all the members of the church of Christ—we call upon you, and enjoin it upon you as a duty, to report all elders or preachers, whose conduct you know does not agree with the pure principles of the gospel; state facts, and fear not man, but God, who knows all things. The word of the Lord to us is—"He that preaches righteousness must practice it, or he will fall."

It is impossible for your servants here, (Kirtland), to know of the conduct of the traveling elders at a distance, only by report.

Address H. Aldrich, Kirtland, Lake Co., Ohio.

#### Eventful Age.

WE believe it has now become a settled point among the enlightened and intelligent part of community, that there is some supernatural agency abroad in the earth. The revelation of this agency is that they are the spirits of those once possessing bodies on this earth. It seems that they possess the power to make a noise, or sounds of different kinds; also have power over matter. We have never learned that they make any communications only by rapping or knocking, which signals have to be understood by those who operate with them. Our opinion concerning them is, that they are any thing but the spirits of those that received the Holy Ghost while in the mortal body, by the two baptisms—water, and the Holy Ghost, and with fire. Neither are they sent forth to minister to those who are heirs of salvation; for we believe such will have the power of speech, and will possess intelligence, that will guide those that they minister unto, into celestial glory. They better answer the description of those described in Revelations XVI: 13th and 14th verses.

That our readers may better understand, we add the following:

From the *Portage Whig*, of the 10th inst., we learn that the house of Mr. Courtney, a Quaker, of Smithtown, 21 miles east

of Ravenna; has been pelted daily (from 3 to 11 P. M.) from invisible hands. Numbers have visited and found it to be so, but cannot explain it. The house of Mr. Cutler, 2½ miles west of Ravenna, has been for two weeks visited with rapping and fiddling. Many have visited this too, without being able to solve the mystery.

The Rev. Dr. PHELPS, at whose house in Stratford, Conn., mysterious rappings, &c., have been frequent of late, has published his experience and views of the matter in the New York Observer. He corroborates the reports of others in regard to the strange noises and conduct of the invisibles, and expresses the belief that they are wicked spirits; and indeed says that "they profess to be wicked spirits in a state of torment, seeking a mitigation of their torment, by redressing the wrongs of which they were guilty in life." Mr. P. has watched their course closely, and has become satisfied, he says, that their communications are wholly worthless. He adds—"They are often contradictory—often prove false—frequently trifling and nonsensical, and more in character with what might be expected of a company of loafers on a spree, than what might be expected from spirits returned from the world of retribution, to tell the secrets of their prison-house."

Mr. P. confirms the reports in regard to throwing of knives, forks, spoons, nails, blocks of wood, &c., in different directions about his house, the freaks of some invisible agency, of which as yet no solution has been obtained. He states that for some weeks past their annoyances at his house have been subsiding, and expresses the hope that they have ceased altogether. Mr. P. thinks the conduct of the bad spirits on his premises, proves conclusively, "that the discipline of hell which they profess to have experienced for several years, has as yet been wholly ineffectual in improving their characters, and qualifying them for the higher sphere for which many suppose that the discipline after death is a preparation;" and his "present impression is that the whole thing, so far as the transactions in this place are concerned, is to be set down among those devices of Satan, by which he is promoting his work of destroying souls; and my chief object in this communication to the public at this time is, to caution all who would avoid error, against trusting to their pretended revelations."

The Observer vouches for the character of the Rev. Dr. Phelps.

**MYSTERIES AT SYRACUSE.**—The scene of action is at a house in the south-east part of the city, occupied by a highly respectable family consisting of six persons. At this house, chairs, &c.

bles, and other articles at certain times, are made to fly or waver of their own accord from one part of a room to another, and from one story to another. The letters of the alphabet, made of wood and arranged in order, are suspended by strings on a wall in the house, and in answer to a question, the rapping is heard, and those letters spelling the answer are seen to move in consecutive order. Likenesses of individuals whose names are called are made to be seen. Music is heard, sounding as requested, either as if in the room, or at a great distance—either as if by a choir or band, or as a single voice or instrument.

VORCE, July 14, 1850.

BRO. ALDRICH: Enclosed is three dollars for the third volume of the Olive Branch, the papers to be sent and the money credited to the following names: J. W. Bartolf, C. B. Stockman, Sally Thomas.

There are others who are not members of the church, who like the moral features of the paper, but say they do not know about going to California for Zion, and do not feel to contribute for the support of the paper.

Strangism has finally proved to be such a perfect insult to all common sense in matters of religion, that it has fixed a permanent jealousy in the minds of many (that apparently are honest at heart), that every thing called Mormonism is but a speculative hoax, and they say they must see something more of a special display of the power of God than what they now see, to convince them that God has any thing more special to do with us than with any other party of the Mormons, to call out their pennies to support our cause.

There is great reference made to the article commencing under the 38th page of the 1st volume of the Olive Branch, headed, "The downfall of the people of Bethsala." The third and fourth paragraphs are referred to with great interest, as this (1850) is the year referred to in the third, many are looking with eagerness to see the events of those things foretold in that and the 4th paragraph. This is appealed to as a sure criterion to permanently establish the truth or falsity of Bro. Brewster's pretensions to the translations of the writings of Esdras. You know as well as any other man, that there has been such a vile, reckless, practical perversion of the true principles of the church, and that, too, by those who profess to be the church of Christ, that there is not much blame to be attached to those who are exercising considerable precaution and jealousy in this matter.

JOHN E. PAGE.

BRO. PAGE: I perceive by the ideas you have advanced in the

above letter, that those watching the signs of the times so close as to pass final judgment on the truth of the writings of Esdras by the events that shall transpire this year, must certainly misconstrue the reading of the third paragraph. I understand it thus:—"And in the fourth year after the commencement of these things." What things? The fighting with each other, (the inhabitants of Bethsula), and the burning with fire and slaying with the sword, and many pleasant places made desolate. In the fourth year after the commencement of fighting, burning, &c., the saints shall establish the kingdom of righteousness. It farther says, "In that same year their enemies shall prevail against them:" that is, against Bethsula.

I do not know of any event that has yet transpired that will apply to those events spoken of in the second paragraph as a sign, for the commencement of the date of the four years, after which the kingdom of righteousness was to be established, and Bethsula be prevailed against by her enemies. We give the article alluded to, an insertion in this number, for the benefit of those who have not access to the first volume.—Ed.

#### A Hymn.

THE time is nigh, that happy time,  
That great, expected, blessed day,  
When countless thousands of our race  
Shall dwell with Christ, and him obey.

The prophecies must be fulfilled,  
Though earth and hell should dare oppose;  
The stone out of the mountain cut,  
Though unobserved, a kingdom grows.

Soon shall the blended image fall,  
Brass, silver, iron, gold and clay,  
And superstition's dreadful reign  
To light and liberty give way.

In one sweet symphony of praise,  
The Jews and Gentiles will unite,  
And infidelity o'ercome,  
Return again to endless night.

From east to west, from north to south,  
The Savior's kingdom shall extend,  
And every man, in every place,  
Shall find a brother and a friend.



## Notice.

Those of the brethren intending to go in the next company, will please send their names, places of residence, and post-office address, to the Olive Branch, by the first of November, and we will give them a place in the paper, for the benefit of each other; that you may correspond and agree upon a time when to start, and where to meet. Those from Ohio can meet those from Indiana and Southern Illinois at some point on the Mississippi river.

We expect the present company going to the Colorado will give us what their experience may decide to be the best mode of traveling across the plains; if so, the brethren will get it through the O. Branch.

N. B. All Elders that come into the second organization, are authorized to act as agents for obtaining subscribers and circulating the Olive Branch. There will be extra Nos. sent to such for the benefit of new subscribers. Ed.

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Extract from the Book of the Prophets.

THE WORD OF THE LORD TO ENOCH, CONCERNING THE SAINTS IN THE LAST DAYS.

"If ye do not fail to do any of the things that I have required of my people, ye shall continue to prosper and shall have power to preach my gospel unto all the inhabitants of the land, and no power that shall rise against you shall be able to prevail, for my wisdom is greater than the wisdom of men or of Satan: and inasmuch as ye continue in righteousness, and remain humble, and live in peace, and refrain from all strife and contentions, I will pour out my blessings upon you, and whatsoever ye ask of me in faith, the same shall be given unto you, if it be not in unrighteousness that ye ask. Consider therefore, and beware lest ye ask for that which ye should not, and asking, ye receive to your destruction. Be not troubled because of your enemies, neither be afraid of those that oppose you, but call upon the Most High in faith, and doubt not, for the fearful and the doubtful are not acceptable in my sight.

Be not easily offended with one another, and in all things seek to strengthen each other in the truth and in righteousness: for unless ye all strive to keep my commandments, ye cannot prosper: but inasmuch as ye do, I will uphold and strengthen and preserve you forever. Amen."

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¶ If any man serveth the Lord with all his might, he will do five things. 1. He will love the Lord his God, and if he loveth the Lord his God he will obey him, and if he obeys him he will keep all his commandments. 2. He will love his neighbor as himself, and not despise the poor. 3. He will love his enemies, and speak evil of no man, for this is the commandment of God. 4. He will speak no vain words, and he will not lie. 5. He will make war upon no man, and slay no man.

### Notice.

BRETHREN, friends and patrons of truth: We are very sorry to be obliged to lay before you the truth. It is that we are now hard up for means to continue the publishing of this paper. Our journey west, and sickness, has added to our poverty. The Olive Branch shall have all its dues, notwithstanding. The subscription list gains faster than the means for publishing. One dollar is but little to one person; but when fifty neglect to fulfil their one dollar contracts, the publisher is the sufferer. There are those who have been readers of this publication for two years, and have manifested great interest in it, in word, but not in deed, as yet. We hope they have not altogether forgotten us, and will yet prove themselves friends indeed, for the cause doth stand in need of its just dues. We have, and are continually receiving promises enough to accomplish the work; but the printer will not do our printing unless he sees something more tangible.

We have some of the MS. of the writings of Esdras, that we intend to publish in this volume. We expect the temporal order or law for the saints to observe in the land of peace, will be found in this No. We shall publish the letters received from our brethren traveling west, as fast as received. We may, if we can find room, republish some of the most interesting parts of the writings of Esdras, for the benefit of new subscribers.

The first number of the first volume of the Olive Branch was issued in August; consequently the volume would have closed in July; but being anxious to lay the matter we had for publication before those feeling interested in the cause, we got out twelve Nos. in eleven months. Circumstances entirely beyond our control, have now thrown us back one month. And since Providence has so ordered it, we have concluded to have this commence in August, as it did in the 1st volume.

All remittances and communications for the Olive Branch, or on church business, must be addressed, "Hazen Aldrich, Kirksland, Lake Co., Ohio," post paid, if circumstances will admit.

✍ LETTERS have been received from the Emigrating Company, that will appear in the 3d No.

Remittances for the Olive Branch.

M. Ankles, \$1; J. E. Page, \$3; E. E. Prindle, \$1.

✍ MONTHLY, at ONE DOLLAR per annum, by H. ALDRICH,  
Editor and Proprietor.

# THE OLIVE BRANCH,

O R

## MESSENGER OF GOOD TIDINGS TO THE MEER.

"For they shall inherit the earth."—MATTH. V. 5.

VOL. III.

KIRTLAND, O., OCTOBER, 1850.

NO. 3.

BRO. ALDRICH: I do not—I will not attempt to dictate in matters that I have no judicial power, and yet I wish to raise a question. Is the precedent established at the last Springfield conference a gospel one? and that is, of sending men to preach, or ordaining men to the eldership, who do not now—never did, and never will, (in all natural probability), possess the natural qualifications of speakers? You know there is a difference between chattering and speaking, and a greater difference between gabbling and arguing a point clearly.

The address to the church is good—first rate—in which I feel reproved for being so severe on the sects. I will try to reform. But a thousand times more has this cause, since 1830, been disgraced by sending men to preach, who, if they wished to preach the truth, could not do it intelligibly, and did ten times more hurt than a hundred logical preachers could do good. Good men may be good, but that is no sure warrant that they will make good preachers. I hope I may be mistaken in my opinion of some of those that were received into the eldership, at the conference referred to. I have baptised more than a thousand in my ministry, and I believe I could have trebled that number, had it not been for men in the eldership, who proved to be a blight to the cause, rather than an assistance.

J. E. PAGE.

BRO. PAGE: We will try to throw what light truth has favored us with, upon the question you have raised in regard to the proceedings of the late conference in Illinois. In reviewing the minutes of that conference, which brings fresh to mind all the circumstances attending it, I do not discover any thing but what will be perfectly safe as a precedent for after assemblies of the kind to follow. But if Bro. Page or any other member of the

church can point out any act, or move that was made, that is not in accordance with gospel principles, or any instruction that the Lord has given to his church, that cannot stand, as a precedent to after assemblies. Our doctrine is, to lay aside error, as fast as discovered, and grow in the knowledge and practice of the truth. The members of that conference came from different sections of the surrounding country, and were mostly strangers to each other. The elders that were received by virtue of their ordination, in the first organization, and also those ordained at the conference, were received on the testimony of those who knew them; and the conference did not receive them until there was sufficient testimony to prove them worthy. Perhaps if Bro. Page had been there he would have impeached the testimony that was false, if there was any, and saved the conference from censure.

Does Bro. Page mean to be understood that none should be ordained except those that possess a natural gift as public speakers? that have the ability to preach without the aid of the Holy Spirit, if through transgression they have it not; that can by their own wisdom and gift of speech almost deceive the very elect?

It is not the man of the greatest flow of language, that will do the most good. Give me the pure honest hearted man, one that desires to know and then put in practice the commandments of the Lord, to make an elder of; one whose example will correspond with his preaching, and both agree with the principle, given unto man to follow, to obtain salvation. The church has been brought into disgrace more by smart men, and great preachers, (as they are termed), than by the illiterate and more simple. The gospel is laid down so plain in the sacred books, and is so easy to be understood, that it takes a person of considerable genius, to mystify it to the true believer in Christ. Has not the Lord declared that he would take the weak and simple to confound the wise?

If those elders that you knew at the conference as not possessing natural abilities for public speakers, were still unconverted, never having received the Holy Ghost, into good and honest hearts, and were acting the hypocrite, for the purpose of having the title of elder conferred upon them, the less they could preach the better. The Lord has commanded all who enlist, to labor in this work, to be diligent and delay not, neither be idle. If there are any that do not magnify their calling, they are dead branches, and must be cut off. All who are truly enlightened and led by the Holy Spirit, will not do any harm, either in word or deed. The most that I fear is that men will enlist that are not pure in heart. The example they set will determine that. If their works or their preaching are not in accordance with the teachings of our Savior, make it known to the proper authorities

without delay, that they may be dealt with according to the order of the gospel. We add a sentence from the writings of Esdras, given in the conference at Springfield:—

“They that are called to preach the gospel, must obey all the commandments that are contained therein. If they do not this, we be unto them, for their condemnation shall be greater than the condemnation of all others. He that teacheth the truth, and yet worketh unrighteousness, shall not prosper; he shall stumble and fall, and his end shall be in darkness. Take heed lest ye be of that number. Many in that day, shall say they desire to serve the Lord and to be numbered with his people; yet they will not obey his word, neither will they walk in the way that he has commanded the saints to go. These shall ye reprove and rebuke in righteousness; but if they will not repent and refrain from all unrighteousness, they shall not be numbered with the saints.”

H. ALDRICH.

## LETTERS.

IN CAMP, INDIAN TERRITORY, July 28, 1850.

DEAR BROTHER: I sit down this morning determined to snatch a few minutes from the present business that is before me, to write a few lines to you, and some other of our friends in the east. However, I cannot write much at present. We got to the camp, ten miles south of Independence, on Wednesday the 10th, and there found a number of families—some from Illinois and some from Iowa. The company from Springfield did not reach there until the Saturday following. Held meeting on Sunday; preaching by Bro. Jaques in the forenoon, and Bro. Oatman in the afternoon. Monday the 15th, we met at 8 o'clock A. M., to organize the company; the particulars of which will be reported by the clerk. However, all that were present united, save one family, Mr. Patching's, from Webster, Ill.; and I could not then learn why they did not, neither have I been able to since. They still stand aloof from us, and still talk of going to the land of peace. But to me they seem more like the troubled waters of a miry pool, than like firm believers in the word and work of the Lord.

Last Monday we left our camping ground and came to this place, on the Santa Fe road, 20 miles from Independence, where we have continued to work and get ready to start on our journey. We have had a great amount of repairing to do, before our wagons could go across the plains. We have got nearly ready now to start. We expect to organize the church to-day, and go to In-

dependence to-morrow for the last time before we start for our destined home.

I procured a few dollars for the Olive Branch since I last wrote to you, which I now send.

I have many things on my mind that I should like to put on paper and send you, but I have not time now. I will embrace every opportunity of writing to you, and hope you will forward all the news to us that is in your power.

Bro. Ringer has failed to redeem the money promises he had made; in consequence of which, this company have labored under pecuniary embarrassment that has caused us much trouble.

Give my love to Bro. Benedict, and all the saints. Remember this company in your prayers, as we also remember all of you. May the Lord be with you, and all his people, until they are permitted to enjoy the rest he has prepared.

J. GOODALE.

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INDEPENDENCE, Mo., July 30, 1850.

BRO. ALDRICH: In fulfillment of a promise made in my last, I now take up my pen to write you a few lines. It has been my desire to give you a full account of what has transpired among us since our company met to organize on the 15th inst., but such has been the constant press of business that I have found it entirely impossible to give you all the information that would be interesting to you, and to all our friends and brethren throughout the land.

We organized on the 15th of this month, by electing Jackson Goodale captain or leader of the company, for the term of one year from that time. Up to the present, it has required a constant and arduous struggle to keep, or rather to bring the company to order. There are a few individuals with us, who refused to join the company, and yet persisted in their determination to go with us, saying that they believed the work, &c., but at the same time manifesting by their *own* works that they did not believe. In addition to this, there has been an agent sent by the Salt Lake Mormons, encamped near us, for the last ten days. He at first professed to believe the writings of *Mosias*, and has spent most of the time in visiting those persons who had not united with the company, and used all his influence to keep them from uniting, and also to induce others who had united, to keep what surplus means they had, and not to assist the poor, &c. The struggle continued until last Sunday evening, when the secret agent manifested his true character and feelings in so plain and unmistakable a manner, that his friends could clearly see through his designs, and understand the object of his mission. Those who had surplus means, then consented to give it for the good of the

company ; and those who had hitherto stood aloof, have since expressed a desire to unite with the company, and are *now* assisting the poor. During the last two weeks, all that the power of Satan and the iniquity of the ungodly could accomplish, has been done to produce discord and division among us ; and in several instances they came well nigh accomplishing their object, but the saints have overcome. Throughout this time the majority of the company have stood firm and united, and have manifested by their conduct under the most trying circumstances, that they believe the word of God.

Bro. J. Goodale, myself and several others came to this place yesterday, to purchase supplies of provisions, &c., for the company. Our camp is twenty miles from here, on the Santa Fe road. We shall probably leave our camp on the first day of August ; we expect to reach Santa Fe about the last of September. The month of October is said to be the most favorable time for traveling through New Mexico with ox teams.

The following are the names of the men composing our company, together with the number of individuals composing their families :

|                        | No. |                       | No. |
|------------------------|-----|-----------------------|-----|
| Jackson Goodale, - - - | 7   | W. O. Wilder, - - -   | 4   |
| Z. H. Brewster, - - -  | 10  | George Meeter, - - -  | 10  |
| John Prior, - - -      | 2   | Wm. W. Lane, - - -    | 3   |
| Ira Thompson, - - -    | 6   | J. B. Wheeling, - - - | 7   |
| John W. Crandal, - - - | 9   | A. Patching,* - - -   | 7   |
| A. W. Lane, - - -      | 5   | O. F. Beckwith, - - - | 1   |
| Wm. J. Conner, - - -   | 3   | Robert Kelly, - - -   | 1   |
| Royce Oatman, - - -    | 10  | John Kelly, - - -     | 1   |
| John Richardson, - - - | 4   |                       |     |

There are in all, 27 wagons, about 280 head of cattle, and a few horses. It is our intention to organize ourselves into a branch of the Church of Christ, have our presiding elder, priest, and teacher, and hold meetings regular as in any branch of the church. Our numbers are few, but as our trust is in God, and not in our own strength, we shall proceed on our journey through the savage tribes before us, without fear or hesitation—knowing that if we keep the commandments we shall be protected.

The people in Missouri have treated us well, although they knew us to be Mormons. Grandmother stands the journey well, and is better than when we left Springfield. We are *all* in good health.

JAMES C. BREWSTER.

\* I have included Mr. A. Patching and family in the list of names, although they have not yet been received into the company. They are the persons who have hitherto stood aloof, but now say they will unite with us, and act agreeably to their profession.

INDEPENDENCE, Jackson Co., Mo., July 30, 1850.

BRO. ALDRICH—Sir: I left Fulton City on the first Monday in May, for Bashan, the land of peace, with my family, nine in number. About thirty miles from there, my little boy, about three and a half years old, fell out of the wagon, and the wheel ran over his neck. I took him up, and saw that he was about to depart this life. But not feeling willing to part with him, I administered to the child according to the law and order of the gospel, and the Lord blessed him, and he soon recovered, and is now hearty and well.

I soon arrived in Scott county, Iowa, near West Buffalo. I preached there a number of times. Meetings were held there regular for a while. Fourteen were baptised and confirmed into the church of Christ. Also two old members united with us, making sixteen in that place.

On the 6th of June, I proceeded on my journey west to Moscow. There Bro. Thompson united with me on the journey with his family. We left his house on the 8th inst., camped over the next day and baptised one more, and then moved onward for this place, and were prospered well on our journey. The blessings of the Lord attended us. We arrived in Independence on the 29th day of June. We were the first here, but soon, more of the brethren arrived. I then baptised one more. Soon after, we moved to the line of the territory. On the 18th, baptised one more. The Lord is truly with us. We intend to start over the plains on the first day of August.

The Lord's instruction is, that all saints pray that his kingdom come and will be done on earth as it is in Heaven. Be faithful, dear brethren, and let not your faith fail you. Be diligent in business, be humble and meek, and you shall inherit the earth, and finally receive a crown of life.

May the Lord keep you, is the prayer of your humble servant  
in the bonds of the gospel, ROYCE OATMAN.

PONTIAC, Mich., Aug. 21, 1850.

BRO. ALDRICH: Through the mercy and grace of Him who once called me out of gross darkness into the light of the gospel, and to a knowledge of the truth of the dispensation of the fullness of times, I seat myself, after having asked wisdom to direct me of Him who giveth unto all liberally, according to their faith. I confess that my faith is weak, therefore I can expect but little. When I first heard the doctrine set forth as taught by the people called Mormons, my heart was gladdened, and my soul rejoiced. I readily obeyed the ordinances of the gospel, most firmly believing that I had found the way of life and salvation. Since that time, (the spring of 1844), I have been among the numerous



*isms*, until about two years ago, I left them, and have since that time had nothing to do with them, direct or indirect. I might mention many things among the different *isms*, but will let them pass in silence, for it sickens my soul to even think of them. Yet I well know they are filling up the measure for which they rose up.

Notwithstanding my retirement from them, I have ever had a longing desire and expectation that the work would come out right in some place, and would make itself manifest, so that those who would be saved might be. But those *isms* have produced death and destruction in all their forms and features. While in Voree, a short time since, I had the opportunity of holding a short conversation with Bro. J. E. Page. He greatly instructed my mind upon many things. He advised me to send to Kirtland for a paper called the Olive Branch. I am well aware that no paper can be published without means, and were the brethren all in circumstances like my own, the paper could never go forth. I greatly desire the paper, but have not the dollar to send. If it is so that it continues without my aid for the present, please send it to me, and I will do all in my power to send you more subscribers. There are considerable many small branches in this State, and some scattering members near me, who are able to pay for the paper, and I have no doubt but I could forward you a goodly number. If you send to me, send as many of the back Nos. as will be of any benefit to me, that I may obtain a knowledge of their origin. I hold the office of elder, and that authority has never been taken from me to my knowledge. The God of infinite wisdom and mercy knows that my heart is to do right, and by his grace may I ever be found the same.

With feelings of heartfelt gladness, I close by subscribing myself your brother in the gospel of our Lord and Savior Jesus Christ. Grace, mercy, truth and peace be with you, Amen.

NOAH YOUNG.

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BRO. RINGER writes from West Buffalo, August 7th, 1850, and says:—

"I organized a beautiful branch in Louisa Co., Iowa, 35 miles from here, and the way for preaching the unadulterated gospel is open in this State. I am sent for in every direction to preach, but my business is such that I cannot attend to all the calls."

## WRITINGS OF ESDRAS.

*The work of the Lord shall be done, the glory of the Lord in Mount Zion, the utter overthrow of the wicked, and the happiness of the Saints.*

THE power of the Lord is very great, and his wisdom excelleth all things else; and all his works shall be accomplished, and nothing shall pass by him that is evil, by his wisdom and his excellence, his great and his glorious work shall be accomplished. For glory and might and excellency of wisdom are his, and he knoweth all things that shall come to pass, and all things that are done shall in the end bring about his great and his wise purposes, for all truth is his, and none but the saints of the Most High speak the truth in their hearts, even so, amen. For the Highest has ordained, and he will accomplish; he has spoken, and it shall be fulfilled.

Great shall be the glory of the Lord upon Mount Zion, the place where all nations shall be blessed, for all nations shall be gathered into one. For all the wicked and those that do wickedly shall be overthrown, saith the Lord God, even so shall it be.

But in what thing shall the saints be happy, and in what shall they rejoice? It shall be in the glory of God, and in the fulfillment of his great and wise purposes. For they shall rejoice, because they know that none of his great and wise purposes can fail, for he has worked, and he doth work, and he will work, until all eternity, and none of his glorious purposes shall fail. Glory, and power, and might are the Lord's. Justice and truth are the Lord's. Wisdom is his, and he blesseth all those who will serve him. Because of the great goodness of God, the saints shall be made happy.

How glorious is the Lord God of Israel; for when famine cometh upon the earth, many of the saints shall be preserved by the almighty power of the Lord.

Many wonderful things have been done for the saints of the Most High, and many wonderful things shall be done for them in the last days, for all power is in the hands of the Lord God.

The Lord is merciful unto the wicked, and he loveth those that serve him much. Yea, he loveth them much more than he doth those that know not sin, for when a man knoweth not the will of the Lord, he knoweth no sin. Therefore, he is in darkness, and is shut out from the presence of the Lord his God. And when the word of the Lord is sent unto them, many will believe and be saved, and those who will not, shall be more miserable than before. But those who believe shall remain happy, and shall partake of the blessings of the Most High. Those that dwell on

the islands shall hear his word, those that are lost shall be found. All nations shall be one, and they shall speak the language of the Lord, and no one shall forget to serve the Lord his God, and no one shall stand upon the earth, when the Most High shall come in the clouds of heaven, which doth say the time is afar off, we will rest to-day, and to-morrow we will serve the Lord; for the time has come when all those who would stand must serve the Lord. Amen.

When those who know not the will of the Lord do evil, they know it not, therefore it is not counted as sin by the Lord; therefore those who know not the way are not condemned of the things which they do while in darkness, but after they have known the way, and continue to do wickedly, the things which they do shall be counted unto them as sin, for the wicked shall be judged, and the righteous shall also be judged and shall have their reward. The wicked shall be cast off, and shall not dwell in the presence of the Lord their God; the righteous shall be blest exceedingly, and shall dwell on the earth with the Lord their God.

The enemy of all righteousness shall not have power to hinder the work of the Lord. Glorious is the Lord God of Israel. His work shall go on, and his saints shall be prospered in all the works of righteousness; but the wicked shall be cast out of the presence of the Lord their God, and they shall not know his ways, neither shall they understand his glory, for they shall be in darkness, for they shall not have the light of the Lord; but the righteous shall dwell in happiness and peace, Amen.

In the glorious day of the Lord God, righteousness shall abound, and wickedness shall be cut off, truth shall become strong, and lying shall be forgotten, and nothing shall trouble the saints of the Most High, and men shall no longer serve idols, which they have made with their own hands, but they shall serve the living God. The wicked shall continually fear, but the righteous shall serve the Lord, and be continually happy, even so, Amen.

In darkness shall the wicked dwell—no one shall make the saints afraid, for Satan shall have no power over them; the Lord shall be with them, and he shall cause Satan to be bound, that he shall not trouble them.

God is glorious, he is merciful to his saints, he showeth his glory to them, and because of his great goodness, the saints are happy—although they are afflicted and slain while here upon earth, yet they shall be greatly blest if they endure unto the end, and continue to serve the Lord their God continually, they shall dwell in the kingdom of God, which shall be upon the earth.

The glory of the Lord shall shine forth from the east even unto the west, and the nations shall fear the Lord, and their cities shall be full of righteousness, and the land shall be blest, for the

Lord is merciful unto all men, and Satan shall no more rule, neither shall he work evil in the earth. Wickedness shall cease, and the language which was taken from them because of wickedness, shall be restored unto them. Mourning shall be turned into joy, and all sorrow shall cease.

The earth shall be made glorious, and the Lord God shall dwell among his people; he shall make the earth a garden, and show the saints the glory of his kingdom. The saints shall see his ways and understand his glory, they shall know his wisdom and see his wonderful works, and all those that live until that day, shall pass through great tribulation. The saints shall be troubled by Satan and afflicted by the wicked: and also it shall come to pass that the saints shall flee from their enemies, and they shall flee into the mountains, and into the desert, but yet the Lord will be merciful unto them, and shall comfort them in the midst of affliction. The Lord will pour out his spirit upon them, if they will serve him. But if they will not serve him, they will be left to perish.

But before the great and glorious day of the Lord, many things shall be done. The saints shall be afflicted by Satan, and prospered by the Lord. Many shall be slain by the wicked, and many shall be prospered by the Lord.

#### THE LOVE OF GOD AMONG HIS SAINTS.

If the saints love not one another, how can they prosper? If they do not prosper, they cannot be happy. Therefore, Zion cannot be built up, the saints cannot be gathered, and the work of the Lord must cease. Being divided, they cannot stand. The earth is the Lord's, and all things thereon, he having made them. The nations that know not the Lord are in darkness, and those that hear the word and believe it not, are in the shadow of death. The moon is bright, the Lord hath made it. He hath created all things; he hath formed the earth in his might; he created the stars; in his glory he created the sun. The day soon cometh when all the wicked must perish. The saints who stand, must stand through great tribulation. Through the great mercies of God, a few are saved. All sin, for none keep all the commandments of God. For reason of sin the Highest is angry. He is angry because the saints do not strive to know his ways, knowing the way but understanding not the glory thereof. The saints are happy in knowing the glory of God's ways. If they know not the glory, why are they better than the heathen who are in darkness, for it is no better to say, "we know the way," and know it not, than to say, "we know not the way, neither will we know it," for God despiseth the hypocrite, and hateth the ungodly.

All flesh shall know God, although some perish. If any one

being a saint turn away from God, he shall be afflicted by Satan in this world ; not knowing the glory of God, he shall be in torment. Them that make war shall be destroyed, and them that make peace shall be blessed of God ; when the nations dwell in peace, the Lord shall be with them. It is the will of the Lord that all men should obey him, and no one be cast off, but that all men should be saved in the end.

When God ruleth, there is peace ; but when Satan ruleth, there is war and confusion, and those that serve Satan shall be afraid. God ruleth over all things, but Satan hath influence over the minds of men. Even so it is. Remember the law, and serve God, for without this, no one can be saved. Even so, Amen.

Wo be unto the inhabitants of the earth, for destruction is upon them. Who shall save them ? or who shall preserve them ? Who in the earth shall save them that do wickedly, and sin against God, and believe not in his ways. Love God and be holy, happy and righteous, that in the end you may be saved. Amen.

That you may be saved, serve God ; and that you may be happy, love your Creator ; resist Satan, and he will never overcome you, for God hath given his saints power to withstand Satan, although he hath great power over men, and over the minds of men. All is vanity and wickedness which is not good, for all good cometh from God, but all evil cometh from Satan, who worketh in darkness. Love the Lord and serve him, and you shall be blessed of God.

When the earth shaketh, who shall not be afraid ? and when the sea riseth upon the land, who shall not flee ? The saints shall find mercy, but the ungodly shall be cut off, for God hath spoken it, and it shall be so. God is merciful to such as serve him, and to such as strive to know his ways. The ways of God are light and not darkness, for darkness cometh from Satan. God worketh that his works may be seen of men ; the works of Satan are also seen of men, but they say they are good, for they teach us how to get gain. But the ways of the Lord are not like unto them, for they teach men to do good, and not love riches.

The works of God are for the good of men, but the works of Satan are to destroy men and torment them.

Wherefore shall men serve Satan, and not God, who doth all things for them, and doth preserve them ?

Keep all the commandments of the Lord, and you shall be happy. Love God, and you shall be blessed by the Lord who ruleth over the saints ; do these things, and you shall be blessed. Wo be to the saints who love not God, and for this they shall be punished. You cannot be happy if you do not love God. As soon as any man ceaseth to serve God, he is miserable. All is vanity, and all speak vanity, save the saints of the Lord. Love not rich-

es, and despise evil; abhor Satan, and cast his works from you. Satan has come down upon the earth, having power to do mischief, for he knoweth that his power is short; he having been an angel of light, he knoweth the power of God, and God having cast him out, he goeth about in great rage and fury. He was cast down from Heaven upon earth by the Lord when Adam was created and placed upon the earth, where Satan had power to tempt him. Satan is the enemy of God and the righteous, for he was once righteous, and this is the reason why he hath great power. Therefore, beware of Satan and his works, lest you be deceived by them, for his works are in darkness. Man did not do wickedly until he was placed upon the earth where Satan had power over man, to afflict him and to torment him. Therefore, man perished as to heavenly things, for he knew them in the beginning, but when he sinned, his knowledge was taken from him, and men have ever since served Satan.

Love ye the Lord. The Lord filleth his saints with joy and peace. Even so, Amen.

The work of the Lord is great. When any one serveth the Lord, he must do it willingly, or it is not accepted of God. Let the wicked slay the wicked, and the righteous let them alone. The saints that serve the Lord shall be blessed of the Lord. If the saints love not one another, how can they love God? If the saints resist not Satan, he will overpower them. Unless they make use of the power that God has given them, they shall in no wise have more power given them. If they meet not together to serve the Lord with all their might, can they be righteous? Let not Satan overpower you, but withstand him, and more power shall be given you. The power of Satan shall not last forever, but it shall be destroyed that the saints may be happy. The wicked are destroyed, that the saints may be happy. The saints must be afflicted, that they may be happy; for if they are not afflicted, they cannot see God.

Love the Lord and keep his commandments, despise evil, resist Satan, and the spirit of God shall be with you. If you fear Satan and wicked men, you cannot keep the commandments of God; for God saith, fear no one save the Lord your God, who hath power to do whatsoever he pleaseth. And men can do nothing but what God suffereth them to do. No one but the living God can save the saints of the Most High from the power of Satan. Serve the Lord, and you shall be happy. The saints shall be happy when the wicked are miserable. Such are the commandments of the Lord.

## SONG.--The Reign of Peace.

TUNE—"There is a happy time."

THERE is a glorious time,  
 Not far away,  
 When gospel truth will shine,  
 Bright, bright as day ;  
 O, then we'll happy be,  
 When we're from temptation free,  
 Christ reign triumphantly—  
 Hail, happy day !

Satan will be driven then,  
 Far, far away ;  
 God will keep the hearts of men  
 In the holy way.  
 Peace and union will be there,  
 Saints will prosper without fear,  
 Christ will be forever near,  
 All through the day.

Now the time is just at hand,  
 Come, come away,  
 Join the little happy band,  
 Never more to stray.  
 Truth and righteousness combined,  
 Is the standard for mankind,  
 None compelled to stay behind—  
 O, come away.

Angels now proclaim the news,  
 The kingdom is at hand,  
 The house of Joseph and the Jews  
 Shall possess the land.  
 The signs do prove the time is near,  
 Jesus said they should appear,  
 'Trees ne'er blossom all the year—  
 Summer is at hand.

Lift your heads, rejoice and sing,  
 All ye saints of God,  
 Take the Savior as your king,  
 Trust his holy word.  
 He will then your works repay,  
 Happy them, who him obey,  
 He will then most gladly say—  
 "Come and reign with me."

## Writing Letters.—[SELECTED.]

THE art of writing is one of the greatest blessings we can enjoy. To cultivate it, is our duty, and to use it, is our privilege. By these means the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has mouldered back to its mother dust. Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, (except the gospel gifts,) and it is the privilege of man to enjoy it. By writing, the word of the Lord has been handed to the inhabitants of the earth, from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising multitude to look upon. And while we are thus summing up some of the blessings and enjoyments which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of this high privilege. While we behold what a great matter a little fire kindles, let us not stand mute. Let us not forget to set a better example, when we see the slanderer dip his raven's quill in gall, to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception, in letters of gold. But enough; for the wicked are writing their own death warrant, and the hail of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example: to do our business in a more sacred way, and, as servants of the Lord, that would be approved in all things, hide no fault of our own, nor cover any imperfections in others; neither offend, lest we bring a reproach upon the great cause of our Holy Father. It is pleasing to God to see men use the blessings which he has given them, without abusing them. All things are for man, and not man for all things.

Beloved brethren, before we can teach the world how to do right, we must be able to do so ourselves. Therefore, in the love of him who is altogether lovely, whose yoke is easy, and whose burthen is light, who spoke as never man spake, let us offer a few ideas on this important subject, for the consideration of such as



mean to love their neighbors as themselves, for the sake of righteousness and eternal life. Never write any thing in a letter to friend or foe, that you are afraid to read to them; for letters from a distance, especially one or two thousand miles, are sought for with great anxiety, and you must be exceedingly careful or you will be liable to misrepresent yourself, your country, your friends, and your enemies, and put in the mouth of the honest a lie which you may not be able to rectify until the generation shall have passed away, and then it will be too late. Then never write any thing but truth, for that is heavenly, and like the sun is always bright, and proves itself without logic, without reason, and without a witness—it never fails.

Never write what you would be ashamed to have printed; or what might offend the chastest ear or hurt the softest heart. If you write what would offend virtue, you have not the spirit of the Lord, and may know that you are not doing to or by others, what you would like others to do to you.

[For the Olive Branch.—By A. P. RINGER.]

It is frequently asked—What is the characteristic difference between those who adhere to the writings of Esdras, and other saints, or those who call themselves saints? For the sake of some of the honest in heart, I will mention a few of the many things in which they differ.

1st. Those that receive the writings of Esdras, step into the straight and narrow path pointed out by our Savior where they once left it, by reason of hearkening to the counsel of men. Those that receive the writings of Esdras, take the Bible and Book of Mormon for their spiritual guide, but more particularly that portion that belongs to the gospel dispensation. The second organization have no high priests (all the others have) save Jesus of Nazareth, because there cannot be found the office of high priest among the offices arranged and set in order by the Son of God, in whom the Father declared, from Heaven, to be well pleased. Under the Law, high priests were made by Divine appointment, and set apart to offer sacrifices, and make intercession for guilty men; consequently, had to be holy, harmless, and undefiled. When Christ suffered upon the Cross, he made full atonement for sin, so there is no more need of high priests, because the great and last sacrifice has been made, (of which that under the law was a type,) by the offering up of Him who knew no sin, even the Son of God; who still lives to intercede for guilty men; He being still a high priest forever, after the order of Melchisedec, (see 7th and 8th chapters of Hebrews.) Then there is no longer need of making high priests from among fallen men.

2d. No elder can teach or preach any doctrine that cannot be proven from both the Bible and Book of Mormon, and remain in fellowship in the church.

And last. The adherents to the writings of Esdras believe they are going to get an inheritance in the land, by being adopted into the family of Israel, (for all are to be one in Christ Jesus,) and not by blood or strife. The other parties are evidently making preparations for bloodshed.

☞ All remittances for the Olive Branch, or communications on church business, must be addressed, "Hazen Aldrich, Kirtland, Lake Co., Ohio," post-paid, if circumstances will admit.

## NOTICE.

Those of the brethren intending to go in the next company, will please send their names, places of residence, and post office address, to the Olive Branch, by the first of November, and we will give them a place in the paper, for the benefit of each other; that you may correspond and agree upon a time when to start, and where to meet. Those from Ohio can meet those from Indiana and Southern Illinois at some point on the Mississippi river.

We expect the present company going to the Colorado will give us what their experience may decide to be the best mode of traveling across the plains; if so, the brethren will get it through the Olive Branch.

N. B. All Elders that come into the second organization, are authorized to act as agents for obtaining subscribers and circulating the Olive Branch. There will be extra Nos. sent to such for the benefit of new subscribers.

☞ The first and second volumes of the Olive Branch, bound together, and in single volumes, are for sale by H. Aldrich, Kirtland, Lake Co., Ohio, and by Richard Stephens, Louisville, Knox Co., Illinois, post office address, "Farmers' Hall, Knox Co., Ill." Price for the 2 vols., \$1; single, 50 cts. One person taking six, \$5.

DIED—Of consumption, at the residence of Benj. Andrews, in Kirtland, O., on the 13th of Sept., Elder E. S. BENEDICT, in the 26th year of his age. Bro. Benedict joined the church in June, 1849, and was ordained an Elder at the Conference held in Kirtland, June 23, 1849. He soon entered upon his labors as a traveling elder, went into the south part of Ohio, through Indiana, spent most of the winter in Illinois, went to Voree, and in the spring went to Springfield, and back to Ohio, where he arrived on the 23d of August, on his way back to Onondaga Co., N. York, where his father resides. In his travels, he instructed many souls in the gospel of Jesus Christ, and caused many of the saints to rejoice through his instructions in the things of the kingdom.

#### Remittances for the Third Volume.

S. Spurgen, \$2; N. A. McGuire, \$3; J. Goodale, \$3; S. Mandley, \$1; J. F. Green, \$1; J. Denver, \$1; J. Jennings, \$2; Wm. Jennings, \$2; J. Crompton, \$2; Wm. Lane, for 2d vol., \$3; C. Rocky, for do., \$3.

☞ The Olive Branch is issued Monthly, at ONE DOLLAR per annum, by H. ALDRICH, Editor and Proprietor.

# THE OLIVE BRANCH,

O R

## MESSENGER OF GOOD TIDINGS TO THE MEEK.

"For they shall inherit the earth."—MATT. V. 5.

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Vol. III. KIRTLAND, O., NOVEMBER, 1850. No. 4.

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[From the Gospel Reflector.]

### On Perfection.

WE have often heard individuals, who advocate the Arminian doctrine, talking about perfection, and even pretending that they are ensamples of the perfect class, when indeed, they are not only ignorant of the principle, but destitute of the necessary qualifications, which are prerequisites to so high a standing. *Perfection*, in the extended import of the word, is that which is beyond improvement. "Christ commanded his people, saying: "Be ye therefore perfect, even as your father who is in heaven is perfect." We do not understand from this, that mankind, while in a state of probation on earth, are to become perfect in all things, as the Lord is, or to that degree that he is; but that we have appointed unto us a certain sphere to act in, and that we can be perfect in it; and that we have certain laws to comply with, and we can harmoniously do it. The Lord is perfect in all things, and he governs the whole universe, and every planet pursues its course without interfering with others; for there is order and harmony in all the works of God: for he is the fountain of intelligence, and the first in power; and every thing that he does will be perfect when completed. The formation of this earth is the work of God; and when entirely completed, it will be chrystalized, and made pure, and even glorified, or be perfect; although it has its orbit to act in, and with order and harmony does it. So it is with men; they have their sphere to act in, and they can be perfect in it; but God has the immensity of space to act in, and he is perfect in it. It is not to be expected that mankind are required to be perfect in all things, while in a state of mortality, as God is. His power is unlimited; but we have a certain sphere to act in; therefore our intelligence is limited; but as we have before stated, we can be perfect in this sphere; or in other words, we can obey the law of the Lord, walk circumspectly, orderly, and harmoniously

before him. Therefore, we are disposed to enquire into the nature of the sphere we have to act in, and so learn how we can be perfect in it.

There are certain principles of power that are within the reach of man while he is a probationer in time, and there are many things beyond his reach; but as far as his power extends, or that he has power over things, he has the power of choice and free agency to act for himself; and his sphere that he has to act in, extends no farther than he has power to obey or disobey. Hence, in our opinion, the perfection that a man may attain to in time, consists in obeying the law of righteousness, and obtaining the promised blessings of the gospel of peace, which are within his sphere. Right and wrong are before him, and he has power to do either; but if he does that which is right, and obeys the law of the Lord in all things, he is a perfect man, as far as his sphere of action extends. But it is impossible for a man to attain to this high standing without a perfect law or rule to guide him. No law can be in justice presented to a man for his sanction and obedience, which is beyond his power or the power given him to obey; therefore, no law can be a perfect one, that exacts things of men that they cannot perform. The law of God is infallible or perfect, because God who is infallible or perfect, devised it, and it does not exact things of men that they cannot do. If this law is perfect, and also the principle by which a man is made perfect; or in other words, that he cannot be perfect without obeying it, then if he rejects one principle of it, he is not perfect in his sphere. James; no doubt, alluding to the gospel, says: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James, i. 25. This perfect law of liberty expands the mind, and liberates it from the vulture fangs of bigotry, which has ever infused the idea that the sphere of man is very contracted, and that certain blessings that were in the power of man to receive in ancient days, are beyond the reach of man in this, our day.

It is admitted that if a person complies with the rules of a science in all respects, that he will become as perfect as the rules themselves are; likewise, if a man obeys the gospel in all respects, he will be perfect as far as the law or the gospel will allow him to be. Therefore, we set it down as a fact that no man is perfect, no, not even in his own sphere, except he obeys the gospel, and in vain may we talk about being perfect, sanctified or holy, if we have not obeyed the gospel, nay, if we have not obeyed every principle of it. We are induced to believe that there are many who profess to be perfect, that have not obeyed the fulness of the gospel, and do not even believe that the prom-

sed blessings of the gospel of peace, by which our knowledge is increased, are for them; and indeed they are ignorant of the means by which they can be made perfect.

Now, according to the scriptures, the matter stands thus: We are commanded to be perfect as our Father who is in heaven is perfect, and as there is order and perfection in all his works, or as he has adopted certain rules, and conforms to them; so must we conform to the law of the Lord, or the gospel, in all respects, or it cannot be said in truth that we are perfect. When we say that the Lord acts conformably to certain rules, we mean to be understood that he has devised certain rules for his own course and procedure: for instance, it is written that he cannot lie. The reason is, it would be a breach of the law that he has adopted: he will not cast off the righteous, because it would be a breach of promise: he will not let the reprobate go unpunished, because it would sacrifice the rights of justice. But let us more particularly enquire what men must do to be perfect in their sphere.

It is positively affirmed in the bible, that before obedience to the perfect law of liberty, men are foreigners, aliens, and strangers to God; therefore, in order for them to be assimilated unto the likeness of God in the least degree, and be perfect as he is, it is necessary for them to obey the perfect law; which is, first, to repent of their sins, or in other words, to forsake them; and in a word, break off from sin, and work righteousness: second, to be baptised for the remission of sins, (see Acts, ii. 38.) and for the adoption into the kingdom of God, and so take up their cross and follow Christ in the work of regeneration: third, receive the Holy Ghost by the laying on of hands. (See Acts, viii. 17; do. xix. 6.) The above are what the Apostle terms the (first) principles of the gospel, and it is self-evident that no person can be perfect in any science without learning the elementary principles of the same. Neither will it answer for him to learn the first principle, but pay no attention to the second: he must learn them in rotation, and according to order, or he cannot make any proficiency in the science: so it is, a man cannot make any proficiency in the religion of heaven, except he obeys every principle of it according to order. It is the very height of folly for any man to talk about being perfect, holy or sanctified, if he has not repented of his sins, and been baptised for the remission of them, and received the Holy Spirit by the laying on of hands.

But obeying the first principles of the gospel, is not all. The apostle says, that the church was organized with apostles, prophets, &c., for the perfecting of the saints, and the work of the ministry. Thus they anciently had inspired men among them, who could receive revelations from the Lord, and thus instruct the church with things of importance, which increased their knowledge.

The more intelligence a man receives, the nearer he comes to perfection. As we have before said, a man is not perfect in his sphere of action except he obeys the gospel in all respects, and orders his conduct in such a way as becomes a righteous man, and avails himself of all the intelligence, and spiritual blessings that are within his reach. And it is said, "The Lord is the same yesterday, to-day and forever;" consequently he has not contracted the sphere, and agency of man, nor decreed that he will in future refuse to bestow the same blessings upon those who become his saints, that he bestowed anciently upon his people. Surely, the people of God are as susceptible of attaining to the high standing now-a-days, as they were formerly. The blessings that the ancients received, and which are for us, are the spirit of prophecy or revelation, visions, administration of angels, &c.; therefore, we conclude that the profession of perfection, of those who deny that these gifts and graces of the gospel are for us, is hypocritical. These gifts are for the people; therefore, they cannot be perfect without them: for it is by the spirit of prophecy or of revelation, that we can obtain a knowledge of God; "No man can say that Jesus Christ is the Lord except it is by the Holy Ghost." The more of this Spirit that the prophets received, the more they were like God. All things are present before God to all eternity, and when the prophets received the Spirit of God, it brought things that were in the future, and made them present before them. When the saints had visions of heavenly things, their knowledge was increased.

Some of the saints of ancient days were in a great degree, if not fully, perfect in their sphere of action, because they sought and obtained that which was for them. But Oh! how changed the scene! Men now profess to be saints, and even to be wholly sanctified, and some to be perfect, without receiving any such blessings, or even obeying the first principles of the gospel of Christ. Awake! awake! to righteousness, and sin not, O ye nations, kindreds, and people of the earth, and put away such delusive notions, and keep the commandments of the Great God, that you may be counted worthy to sit down in the kingdom of heaven with Abraham, Isaac, Jacob, and the prophets.

#### WRITINGS OF ESDRAS.

THE KNOWLEDGE OF THE WAYS OF GOD, IS THE FOOD OF THE SAINTS.

CAN a man live unless he eateth, or can he speak unless he hath a tongue? So it is with the saints; if they know not the ways of God, they perish, as when a man hath no food; for if they know not the glory of God in this world, how can they know

his full glory in the world to come? Therefore let no one say, I know enough of the glory of God, for you can never know enough, for you shall continue to learn the glory of God, to all eternity. Wherefore can you say, I know the glory of God? I say unto you, you know not the full glory of God; and if they know not the ways of God, they know not what to praise him for; for if they know not what to praise him for, they cannot praise him aright, and if they know not how to praise the Lord aright, their praise cannot be accepted of the Lord. Therefore, let all strive to know the ways of the Lord. Therefore, let all the earth wonder, and let all the nations rejoice in their Redeemer.

Let no one fear Satan, for if the saints fear Satan, they fear to keep the commandments of God. Let the wicked fear, but let the saints rejoice.

The Lord doth make, and the Lord doth destroy; he raiseth up, and he casteth down.

And now I say unto you, the saints of the Lord, remember that the spirit of the Lord will not stay with you if you do not serve him; for the works of God are strong, and those that would be saved must serve God to-day, and not forget him to-morrow. All who forget to pray, do not serve God. All flesh shall see God, whether it be to their joy or their condemnation. When the righteous see God, they shall rejoice; and when the wicked see God, they shall be condemned.

If the saints love not one another, they cannot be happy. The ways of the Lord shall be made plain to the saints, for no one but those that love each other, and that love the Lord, are saints; for thus saith the Lord, joy and honor belongeth to the saints of the Lord; therefore, let the saints strive to excel each other in the knowledge of godly things.

Hate no man, but love all. All men sin through weakness, but many sin willingly. When Satan sinned, he was not tempted, but sinned willingly; for God suffered him to know good from evil, and he chose evil rather than good; therefore, let all beware of Satan, and love the Lord their God.

Fear no one but God, who made you. Let the earth be glad, and let the nations rejoice; for God has done all things, and will in the end bring about the building up of his great kingdom.

The saints shall be happy in serving God. Let the saints continue to do his will. The works of the Lord are great, but the saints shall do them cheerfully. All things are possible with God; but few things are possible with man, for man is weak.

Pride destroyeth the earth, for pride is sin, and from pride, sin cometh; even so, Amen.

Remember the work of the Lord to do it, ye saints of the Lord.

The Lord created the earth, and all things thereon, and he knoweth all things that are done thereon.

Never forget the Lord, and he will never forget you; for thus saith the Lord, those that dwell in the presence of God, are happy. That God may be glorified, man is preserved by the Lord; for the wickedness of man excelleth the wickedness of all other things; and they are not preserved for their righteousness' sake, but that God may in the end be glorified for his great mercies. For through the great mercies of God, all are saved, that are saved.

What is vanity and lying? Vanity is useless sayings, and sayings which please not the Lord, and which do those harm who say them. Lying is that which doth harm, to both the spirit and the bodies of men.

And what are the ways of the Lord? They are great and glorious; they cause the world to wonder, and the saints to be amazed, and many are affrighted, because they believe not in them; therefore they are affrighted thereby, and cannot stand because of their unbelief.

According to a man's works, so shall his reward be. According to a man's deeds, so shall his punishment be, whether it be good, or whether it be evil. To love Satan is to hate God, but to love God is to hate Satan, which is right. If a man seeth his brother in need, and helpeth him not, when he hath abundance, he is a murderer in his heart, and knoweth not the love of God. What man knowing God, loveth him not, or what man loveth God, who knoweth not his commandments? If a man knowing his sins and forsaketh them not, or what man knoweth God, and serveth him not, what good doth his knowledge do him? Even so, Amen.

How long shall the nations destroy nations—how long shall the saints love war? If a man slayeth, he is not a saint, but the servant of Satan. How long shall the Lord suffer it to be so? How long shall the Lord suffer men to slay each other, and when shall blood cease to be shed upon the face of the earth? When God shall say to Satan, thou shalt no longer torment the saints, and bring mischief upon the earth. The ways of the Lord, and the glory of the Lord shall be known by all men who inherit the earth. Amen.

Thus saith the Lord, remember me in all your doings, and I will not forget you in tribulation. If you love not God, you must love Satan. In this world is much tribulation, because of death, and Satan, who ruleth over the sons of men. Because of swearing, the land mourneth—because of wickedness, all are cursed; and because of sin, even the Angels of Heaven weep, and even the Angels rejoice when one sinner repenteth.



The love of God is waxed cold, and the saints hate each other. And now I say unto you, a certain rich man having a great vineyard, and not thanking the Lord for it, his estate was taken from him, and given to the poor who were more worthy. What are men or the sons of men? The Lord doth have mercy upon them. Is not the earth a prison? Yea, I say unto you, it is a prison, wherein the wicked dwell.

The ways of God are not as the ways of men, nor the will of God as the will of men; he giveth that which it seemeth good unto him, and he retaineth that which seemeth good for him to retain.

#### IN WHAT MANNER THE SAINTS SHOULD LIVE.

Love one another, pray much, give thanks in all things, love God, and remember his sayings. Seek not riches, strive not to rule over your brethren, for God ruleth over you all. Despise not the gifts which the Lord has sent among you, give gifts to the poor, and God will give gifts to you, gifts which are not known of by men, but are known of only by those that diligently serve him. By prophecyings ye are made perfect. Follow not the lusts of the flesh, but seek to excel in godly things. Love your brethren, hate not your enemies, do good to those that hate you, for this is the will of God. Strive not to excel in earthly things, fast much, and for these things you shall be blest. Pray that you may live until God hath accomplished his work, for these shall receive great glory, both on earth and in Heaven, for thus saith the Lord God of Heaven.

Rejoice in tribulation, and be glad evermore.

When men revile you, revile not again; if men per secute you, and say all manner of evil against you because of your righteousness, and ye revile not again, behold ye are blessed, but if ye revile again, behold ye are cursed. If ye are tempted, rejoice that God has given you power to withstand temptations; if ye are persecuted, rejoice that ye are counted worthy to be persecuted for your righteousness. If men lift up the sword to slay you, and ye resist them not, ye are blessed; but if ye resist them, your righteousness availeth you nothing. If a man smite you, and you smite him not again, great shall be your reward in this world, and in the world to come, Amen.

Love not riches, neither seek ye after them. If ye love God, ye love not riches, and if ye love riches, ye love not God. Riches cannot save you in time of calamity, but will keep trouble upon you if you trust in them. But God can and will save you in the time of calamity, and will multiply his blessings upon you, if you put your trust in him. The love of riches leadeth to destruction, but the love of God leadeth to life everlasting. The sparrow

seeketh not after gold, or silver, yet they have all they need, for their Heavenly Father feedeth them.

Seek not the destruction of your enemies, but follow peace with all men. Provoke not your enemies, neither strive ye with them. If your enemy strive to slay you, and turn again, and say, I repent, ye shall forgive him, for if ye forgive him not, ye shall not be forgiven. Strive not to make war, but strive to make peace. To serve God is to do good, and if men do good they will strive to build each other up, and not to tear each other down. Amen.

God has made the mountains, the trees, and the fruit that they bear, the herbs, and all kinds of grain that groweth upon the earth; these were made for the food of man, and beasts. No flesh was, in the beginning, made for the food of man. The ox, the sheep, and the cow, are made for the good of man, but flesh was not made for the food of man, neither of beasts. \* \* \*

\* \* \* \* \*

#### WHAT SHALL BE DONE IN THE LAST DAYS.

*The Carminians and Arabians Warring with Kings of Minor.  
The Overthrow of those Nations.*

In the Last Days there are many great and wonderful things which shall be done. The world shall wax weaker through age, and so much the more shall evils increase upon it. The more the nations rebel against their God, and the more they make war upon each other, so much more their strength fadeth away, and the beauty of the land is marred. Therefore the earth faileth, because of wickedness. Men, instead of tilling the land, take up the sword to obtain honor, and riches, or to obtain a country which they have not got, when they do not use that which they have.

Therefore in the last days great wars shall be upon the earth, and great shall be the destruction of the wicked. The Carminians shall come forth and be joined to the hosts of the Arabians, and shall go forth upon the earth. They shall slay the kings of the east, and shall give the land to its ancient inhabitants. Even so, Amen.

Then shall the Carminians and the Arabians be divided, and shall slay each other. They shall not stand long, but shall fall, when they have completed the work which the Lord appointed them to do from the beginning of the world. Amen.

\* \* \* \* \*

God is a God of truth, and his servants speak the truth. If ye obey God, ye are blessed, but if ye obey man ye are cursed. Therefore ye must choose the way in which ye will go, whether it be good, or whether it be evil; for the time has come, when the righteous and the wicked must be separated; the time has

come and is not afar off, when judgment shall come upon those who put far away God's glory.

If men say the time has not come to serve the Lord, believe it not, for the time has come, and speedy must be the work of the Lord. Even so, Amen. If ye serve God, men will persecute you and say all manner of evil against you falsely. They will strive to slay you, and will do all that is in their power to do, to destroy you, but you must put your trust in God, and not rise up and say, mine enemies have injured me, and I will have revenge. If he injure you, pray to God to forgive him, that in the end he may be saved. Even so, Amen.

#### WHO SHALL INHERIT ZION.

Him who loveth his neighbor as himself; him who prayeth for enemies, and seeketh not to slay them; him who knoweth the will of God and doeth it, for no one but the pure in heart shall dwell there.

In the days when trouble cometh upon the earth, they will know where to flee, when their enemies come upon them, that they may not be left to perish; but if they do not serve God, they are no better than their enemies. The saints shed no blood, neither slay they their enemies, for if a man slayeth another, whether he doeth it secretly or not, it is counted unto him as murder, by the Lord his God.

The spirit of God dwelleth not in unclean temples; therefore, be ye holy, or the spirit of God will not dwell with you. Ye cannot serve God and mammon. Many say, I serve God, yet they know not what it is to serve God. A house divided against itself cannot stand. The wicked shall be divided against themselves, while the saints shall rest in Zion. They will not slay their enemies, neither will their enemies have power to slay them, for the Lord God will preserve them, and their enemies will not have power to come near their city.

#### On the Baptisms.

WE recommend the article in this No. from Bro. Page, on the subject of being born again, as worthy of a candid perusal by all the professed saints; it is a feature that is all important, for if the Lord does not recognise the person that has been baptised by water, but by baptising him or her with fire and the Holy Ghost, then we may know there is something wrong. The words of Christ in the 5th chapter of the Book of Nepi are: And I bear record that the Father commandeth all men, everywhere, to repent and believe in me; and whoso believeth in me, and is baptised, the same shall be saved; and they are they who shall inherit the

kingdom of God. And whoso believeth not in me, and is not baptised, shall be damned. Verily, verily I say unto you, that this is my doctrine; and, I bear record of it from the Father; and whoso believeth in me, believeth in the Father also; and unto him will the Father bear record of me; *for he will visit him with fire, and with the HOLY GHOST.* The Apostle says, "faith without works is dead." Baptism is the first work required to show forth faith in Christ as a Savior, to him that reforms or repents. And all such as obey the ordinance of baptism by water, with a full determination to keep all God's commandments, and live by every word of instruction, that the Lord has and shall see fit to give; and also feel determined to do to and by others as they would have others do by them—all such will, and must, according to the promise given, be born of the spirit: that will be manifest in some one or more of the gifts pointed out by the Apostle, in his letter to the Corinthian church, 2d Cor., 12th chap.; and also by Moroni, 10th chap. Book of Moroni. The baptism by water in the name of Jesus Christ, is for the remission of sins, that the Holy Ghost may take possession of the body; and it will be in every body that is honest and pure in heart, that obey the ordinances of the Lord. Such will possess the mind of the Lord, and live so that they may know all the ways of the Lord, and the mysteries of his kingdom, in heaven and on earth: and if he rise not to this, it is for the lack of diligence in keeping the commandments, and thereby the spirit is withheld. He that possesses the mind of the Lord, will love his enemies, and do them all the good he can.

Ed.

For the Olive Branch.

### **Born of God, or Change of Heart.**

SINCE the new organization of the church on its original or first foundation, and its resumption of the Book of Mormon as the true standard of doctrinal, practical, and experimental religion, I have thought proper to examine the book on the all important topic found in the caption of this article. The ninth chapter of Alma gives us a very clear and concise relation of the nature and effect of the original fall of man, by which means mankind by nature are enemies to God, and are not subject to his laws only as they become renewed in heart, i. e., changed in heart, born of God, or in other words, made partaker of the mind that is in God, and was in Adam before he yielded to the temptations of his wife, (Eve), or she submitted to the enticings of the Serpent.

As I become more and more familiar with the spiritual doctrines of the Book of Mormon, I discover a *hale* of glory encircling it, that I never saw before: such simplicity, such plainness, and

such easiness of understanding on all spiritual matters, is an evidence in itself of its divinity; it is at least a sufficient proof to me that the position Bro. Brewster has taken on the book is correct; that is, that it is a full and complete *standard* of the gospel.

On the subject of being "born of God," or of the "change of heart," so much necessary to enter into the kingdom of God, or within the veil whither Christ, the head of the church, has gone, read the 3d chapter of Mosiah; and that you may have a fair introduction to it, please read the 2d chapter; read also the 3d chapter of Alma. In reading this chapter, I would humbly solicit the reader, to read it as addressed to himself, and pause on each interrogation, and find a true answer as before God for yourself. I do feel that on the last quoted chapter, hangs the eternal salvation or condemnation of each accountable individual to whom the gospel is preached. In justification of this idea, read the 5th chapter in this same book. The experience of Alma, as given in the 17th chapter of the book of Alma, will in a good degree meet the experience of most of the professed children of God, who have been truly born of God, and received that change of heart so much contended for by King Benjamin, Alma, Abinadi, Mormon, Moroni, and many of the servants of God, which new birth is equally as essential now as it was then, and no more then than it is now, to save us in the kingdom of God, as Christ declared to Nicodemus, St. John, 3d chapter. Ye elders of the Church of Christ, see ye to this point of doctrine, for heretofore we have been too remiss.

If this church in its first organization, did not lose the power, and become content with the mere form of godliness, I am yet in the dark, relative to what is the power of the gospel manifest in the flesh. Hundreds, yea, thousands have been baptised into the church, and have been confirmed by the laying on of the elders' hands, and that has been the Alpha and Omega of their spiritual birth. Whatever their spirit, temperament, or disposition was before their baptism and confirmation, so it remained afterward: consequently, covetousness, with all its train of attendant evils, has thrown a dark shroud around the church, that has eclipsed the glory of the essence of our religion from the vision of the inquiring world of man.

Brethren of the new organization, shall we, or shall we not, lay hold on the subject of the new birth, and contend for it as King Benjamin, Alma and others did, with the following words qualifying the whole matter: Now I say unto you, that you must repent and be *born again*; for the spirit saith, if ye are not born again, *ye cannot inherit the kingdom of Heaven*.—[Book of Mormon, page 235.]

JOHN E. PAGE.

### Information Wanted.

WE are told in the book of D. C., (of the Latter Day Saints), that the book of Mormon contains "the fullness of the gospel" of Jesus Christ: read D. C., sec. II, part 2d—sec. XI, part 4th—sec. XIII, part 4th. Yet in all the Bible and Book of Mormon, I have not found one precedent or commandment in which the idea is established as the economy of Heaven, that one *law-giver* should *appoint* another, as successor, in dispensing the law of God to his people.

If the book of Mormon alone contains the *fullness* of the gospel, (which we are told it does), and if the idea that one *law-giver* should appoint another to the same capacity, is a *part* of the gospel of Christ, it certainly ought to be found in that book. But as neither the bible or book of Mormon presents such a point of doctrine, we are safe to conclude that the idea is *false, vain, foolish, and uncalled for*. In all the Bible, I cannot learn that there was even one *law-giver* from Moses until Christ. From Moses until Christ, I find Joshua and other prophets as *administrators* of the law given through Moses, but *no law-giver*.

Christ, a law-giver, gave Peter the *presidency* over the quorum of Apostles, all of which were *administrators* of the law of Christ, but they, nor *either of them*, were *law-givers*. Moses, by the economy of Heaven, was constituted a law-giver, independent of an appointment by a predecessor. The mantle of Elijah fell on Elisha, but *neither of them* were law-givers. Samuel succeeded Eli; but *neither of them* were *law-givers*. Prophets anointed kings, but neither prophets or kings were law-givers, except Moses and Christ. When Moses and Christ were constituted law-givers by the gift of Heaven, the necessary signs and qualifications claiming the credulity of of God's people or church, were presented with them. Joseph Smith, as a *seer*, gave us the Book of Mormon as the law for the government and rule of faith in the church, in all *spiritual* matters; and that book being the "fullness" of that law, *how* was he authorized to give us *more* than a *full law*, and thus justify the book of doctrine and covenants?

Answer through the Olive Branch.

JOHN E. PAGE.

### Extract of a Letter

*From a Sister in the Colorado Camp, to her friends in Ohio.*

CAMP 20 MILES WEST OF INDEPENDENCE, 2

August 4th, 1850.

WE have been in this vicinity upwards of a month, waiting the movements of the Brewster family. They did not arrive here until the 12th of July, and then brought a man with them, or rather sent him on before them, to have the company pay a debt of

175 dollars. The company made up one hundred and one dollars, and the man pays the rest.

They have brought their old cat and kittens, and what made it very bad, one day they left the cat behind, and did not miss her until they got seven miles; so they stopped the team, and the old gentleman and one of the girls went back for her.

There were some five families that needed assistance—one that had neither oxen nor cows. Bro. Goodale said yesterday, that all those that had yokes to put on their cows, must yoke them up, and let the brethren have them to draw their loads. If they do that, there will be a great scarcity of milk. There had ought to be ten yoke of cattle more, in order to be suitably prepared for the journey.

We came through Independence the 2d of July: we crossed five ferries; the ferriage bill was \$7, (one wagon, four yoke of oxen, and four cows, from Knox Co., Ill.)

We are all tanned very bad indeed, and if we continue growing black as fast as we have done, we shall be as black as the Indians.

The Indians have farms about here, and raise things, the same as white people. They bring string beans, green corn, blackberries and onions into camp.

I have neglected to tell you what has kept us here for the last three weeks. When Bro. Brewster's family were a hundred miles back, one of their oxen died from eating clover to excess, and one got lame, and they sold him for a trifle; so they were obliged to leave one wagon. The old gentleman, Brewster, got a team and went back for it; and was gone almost two weeks.

We expect to start to-morrow for the plains. I shall not be disappointed if we do not get farther than Santa Fe this year. Do not feel bad about us. I think all will be right. Do not fail to send us the Olive Branch, and every other paper that you think will be interesting to us. \* \* \* \* \*

STRING PRAIRIE, Lee County, Iowa,  
September 8th; 1850. }

DEAR BROTHER: I take the present moment to communicate to you a few passing reflections, and items, such as we catch from the fleeting moments; for truly time seems to have borrowed the speed of electricity, and the great work of the last days, seems, as it were, crowded into so small a compass, or so short a time, that nothing short of the power of Almighty God, can possibly accomplish, and fulfill the promises, of the prophets. And yet, if we are faithful, by the blessing of God, both *you and I, though our heads are blossomed for the grave*, may live, to see the wilderness blossom as the rose, and a part of the meek, and the

lowly of the earth, gathered together in the land of peace, built up in righteousness, rejoicing in the society of the just. How truly did Esdras say, "At the time appointed, *some* shall go forth to the land of their inheritance, and establish the kingdom of righteousness," &c. Again,

"A people few, a people weak,  
Upon the shore, for peace shall seek," &c.

Now, according to the account I received from Independence, from Brothers Conner and Geary, the whole number of souls about to launch forth into the wilderness was only 98. I will give the words of T. A. Geary, while speaking on this subject. He says: "They are composed principally of women and children, who are about to go forth as pioneers to the West, passing through hostile tribes of Indians, who are becoming more hostile every day, because of the emigration to the West. If we were going forth in our own strength, we would most assuredly be cut off; but our duty is made plain, the work very great, and the promises still greater, and if we are faithful we shall accomplish the same," &c. The hand of the Lord appears to be in this, for it is evident that if there was a large company, they would be almost certain to forget to lean on the Lord; but as it is, not only they, *but we know*, that nothing short of the power of God could deliver them from the hordes of savages, who like the wolves of the forests, make their living by devouring all that they are able to overcome, and who waylay all the passways from place to place, in quest of game, or booty. But Daniel said, "the stone was small that smote the image," &c. The want of faith, in the church, seems to be almost universal, and no wonder, for all the attempts to establish the Kingdom of Peace and Righteousness heretofore, have failed; and there don't appear any thing mighty or marvelous in the beginning of this organization, more than many others, to show to the world of mankind, that God has set to his hand again the second time to gather Israel. But as you said in your address to the Springfield Conference, of Sept., 1849—"The God of both heaven and earth has revealed unto us, in this generation, the way that this work is to be accomplished. Every soul that will not hearken unto the Prophet Christ, will be cut off from among the people," &c. So there need be no doubt that the kingdom will be established, whether we have faith or not. I believe a great responsibility rests upon us, and I am glad to see by the extracts of letters from the elders, that the work is rolling on; and I say, God speed. I was truly delighted with the spirit and sentiment of Bro. Benedict's letter; he appears to be clothed with humility, the very key to knowledge. May the Lord bless him, and all that are faithful. I have nothing flattering in behalf of our branch.



The spirit of inquiry seems to be increasing, though there is but little to be calculated on from the most of those who belonged to the former organization, and been contaminated by their false doctrines, &c.

But this is outgrowing the limits of a business letter. May the Lord bless you, and strengthen you in all your efforts to do good.

I paid to Bro. Brewster \$3.00, for three copies of the 3d volume of the Olive Branch, to be directed as follows: Duty Griffith, Prairie House, Lee county, Iowa; Lemuel Marsh, Thomas Dungan, String Prairie, Iowa. I now enclose one dollar for one copy of the Olive Branch, to be sent to Luther Barrett, Ridgway, Orleans county, New York. I am also requested to ask for three copies of the 3d volume, for Henry Snyder, John Martin, and Calvin Barkdell, all members of the old organization. They promise the money in two months, and they are responsible.

Yours, in the hope of a peaceable and happy  
inheritance in the land of Peace, &c.,

THOMAS DUNGAN.

HAZEN ALDRICH, 1ST ELDER, &c.

For the Olive Branch.

### Try the Spirits.

As John said, "Try the spirits,"

We mean to do it now,  
And hold that all the good ones  
Will unto Jesus bow.

They'll do what he's commanded,  
And keep whate'er he saith,

His words will be their standard,  
On them they build their faith.

They take the holy scriptures,  
As full of truth and light,

Which, with the book of Mormon,  
They read and take delight;

Whatever clashes with them,  
They do reject as wrong;

They there leave truths and love them,  
And by it they grow strong.

Bloomington, Ill., Aug. 3d.

They're full of kindly feelings,

For foes as well as friends,

They're just in all their dealings,  
They live for noble ends.

They're contrite, meek and lowly,  
With honest hearts and pure,

Striving to be holy,  
And all things to endure.

They know it is the right way,  
To live as Jesus taught,

Because it is a bright way,

With glorious blessings fraught.

They run the race with patience,  
Which is before them set,

They, like their Lord, are gracious,  
The poor they don't forget.

### Selected Items.

The more clearly the truth shines, the more will discordant parties, which are opposed to each other, unite to oppose the progress of truth. Herod and Pilate, though mortal enemies, united in persecuting Jesus Christ, and became friends in the cause of persecution.

Whenever a society ceases to be virtuous, it flatters the world.

For this reason the world persecutes true virtue, and the religion of Jesus Christ.

Native simplicity not unfrequently comprises beauty and virtue, but even the height of sublimity.

Sloth, like rust, consumes faster than labor wears, while the used key is always bright. Dost thou love life? Then do not squander time; for that is the material life is made of. At the working man's house, hunger and want look in, but never enter.

A deaf and dumb pupil, when asked in writing, "What is eternity?" wrote upon his slate with his pencil, "The life time of the Almighty."

A wise man hath his foibles, as well as a fool; but the difference between them is, that the foibles of the one are known to himself, and concealed from the world; the foibles of the other are known to the world, and concealed from himself. The wise man sees those frailties in himself, which others cannot; but the fool is blind to those blemishes in character, which are conspicuous to everybody else.

#### NOTICE.

A Special Conference will be held on the 25th of December, at Bro. Jesse Adams', three miles south-west from Grandview, five miles from the river, fifteen miles below Bloomington, Louisa Co., Iowa.

We do not know of any way to send you the bound volumes of the Olive Branch. Apply to Richard Stephens, Farmers' Hall, Knox Co., Ill.

HAZEN ALDRICH.

The first and second volumes of the Olive Branch, bound together, and in single volumes, are for sale by H. Aldrich, Kirtland, Lake Co., Ohio, and by Richard Stephens, Louisville, Knox Co., Illinois, post office address, "Farmers' Hall, Knox Co., Ill." Price of the 2 vols., \$1; single, 50 cts. One person taking six. \$5

All remittances for the Olive Branch, or communications on church business, must be addressed, "Hazen Aldrich, Kirtland, Lake Co., Ohio," post-paid, if circumstances will admit.

#### Remittances for the Olive Branch.

I. Scott, \$1; C. Davis, \$1; Wm. Green, \$1; R. O. Crispin, \$1; J. Jones, \$1; J. Gould, \$1; A. Rude, \$1; M. Hymes, \$1; Luther Barrett, \$1; S. Forgues, \$1; J. A. Forgues, \$1; J. P. Noble, \$1; P. Hammond, \$2; A. Bishop, \$1.

The Olive Branch is issued Monthly, at ONE DOLLAR per annum, by H. ALDRICH, Editor and Proprietor.

# THE OLIVE BRANCH,

O R

## MESSENGER OF GOOD TIDINGS TO THE MEET.

"For they shall inherit the earth."—MATT. V. 5.

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Vol. III. KIRTLAND, O., DECEMBER, 1850. No. 5.

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Extract from C. Thompson's Proclamation and Warning.

O YE inhabitants of America, be it known unto you, that the land on which you dwell, was given by the promise of God unto Joseph the son of Jacob, for an everlasting possession; and it was blessed by Moses, the man of God, and confirmed upon Joseph and upon Ephraim the crown, or top of the head of Joseph, for God's will towards them.

Also, be it known unto you, that Jesus Christ did appear in person to a remnant of Jacob, who were of the tribe of Joseph, the forefathers of the American Indians—and did give unto them all this land for their inheritance. But this being a choice land above all other lands, or it being more blessed of the Lord than any other land, God did decree and confirmed it with an oath, that no nation should ever possess this land, unless they would serve him and keep his commandments. Therefore, be it known unto you, O ye Gentiles who now possess this land, that it was because of this decree of the great Jehovah that your fathers were permitted to cross the great deep, and come to this land, with power sufficient to dispossess the remnants of Joseph, (who had polluted their inheritance by transgression,) and take possession of their land. Yea, it was because of this decree that Christopher Columbus, a native of Genoa, an obscure individual, was blessed with a largeness of mind which disdained to confine itself to the old beaten track, and was inspired to contend for eight years with the learned ignorance of the courts and councils of Europe, when (after many a fruitless struggle,) a small fleet was fitted out consisting of three small vessels, and placed under his command, which sailed from Spain in 1492, under the patronage of Ferdinand and Isabella, then on the united thrones of Castile and Arragon, which terminated in the discovery of America—the land of Joseph—a land more blessed of the Lord than any other land, "for the precious things of Heaven, for the dew, and

for the deep that coucheth beneath, and for the precious fruits brought forth by the Sun, and for the precious things put forth by the Moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth, and the fullness thereof."

And be it known unto you, O ye Gentiles, that this Columbus was inspired by the Almighty Jehovah to make this discovery, that the poor and meek of the earth, and the persecuted and oppressed of all nations might have a place to which they could fly and be secure from the iron grasp of poverty, wretchedness and want, and from the cruel unrelenting hand of the oppressor. And when in process of time the tyrants of the Eastern World began to extend their oppressions unto this land, God raised up a Washington and inspired him to resist their oppression, and by the strong arm of military power to maintain and defend the rights of the American colonies as free and independent States, and after the definitive treaty was finally signed and the American colonies were acknowledged free and independent States by all the European powers, and the Commissioners, who were the sages of the government, assembled from the different States and met at Philadelphia on the memorable 10th of May, 1787, for the purpose of organizing the general government, God inspired them to frame the American Constitution so as thereby to establish the rights of man upon the broad basis of civil and religious liberty, that here might forever be found an asylum for the oppressed of all nations to flee unto for refuge and protection from the power of their oppressors.

This was also done to prepare the way for the coming forth of the Book of Mormon—the stick of Joseph—that he might lift it up (in connection with the Bible) as an ensign upon the mountains, and set it as a sign among the people for the purpose of gathering and uniting the whole house of Israel into one nation upon their own land, and also for the purpose of re-establishing the kingdom of God upon the earth with all its officers, gifts and blessings.

Now be it known unto you, O ye inhabitants of these United States; that it is by the blessings of God, put upon this land for God's good will unto Joseph, thereby making it a choice land above all other lands; and the decree of that same God, that whatsoever nation should possess it should serve him or be swept off, (or dispossessed,) that you and your fathers have been permitted to dispossess the remnants of Joseph because of their transgressions; and to enjoy (in a national capacity) all those great national blessings and privileges which have caused the institutions of this nation to become the theme of philosophers and poets, and also to enjoy as individual citizens all the great blessings of civil and religious liberty which are so highly prized by every American citizen.

And be it know unto you further, that the Book of Mormon is true, and a divinely inspired record, therefore the prophecies and promises contained in it will all be fulfilled. And it has come forth in fulfillment of prophecy, therefore the time has come for the restoration of the whole house of Israel to their own lands and former blessings.

Now therefore, wo, wo, wo unto you, O ye Gentiles who inhabit this land, except you speedily repent and obey the message of eternal truth which God has sent for the salvation of his people—in bringing forth the Book of Mormon, and setting it as a sign unto this generation—yea, except ye repent and subscribe with your hands unto the Lord, and surname yourselves Israel, and call yourselves after the name of Jacob; you must be swept off, for behold your sins have reached unto heaven and God hath remembered your iniquities—the cries of the red men whom ye and your fathers have dispossessed and driven from their lands which God gave unto them and their fathers for an everlasting inheritance, has ascended into the ears of the Lord of Sabaoth, and he has come down to deliver them; hear their plaintive cries:

“Great spirit of our fathers lend an ear,  
Pity the red man, to his cries give ear;  
Long hast thou scourged him with thy chastening sore,  
When will thy vengeance cease, thy wrath be o’er;  
When will the white man’s dire ambition cease,  
And let our scattered remnants dwell in peace?  
Or shall we (driven to the western shore)  
Become extinct and fall to rise no more?  
Forbid, Great Spirit; make thy mercy known,  
Reveal thy truth, thy wandering captives own,  
Make bare thy arm of power for our release,  
And o’er the earth extend the reign of peace.”

And again; wo, wo, wo unto the nation of these United States, for your sins are increased before God in that ye have suffered the persecutions and oppression from which your fathers fled when they came to this land, to be practiced within your borders. Yea, ye have suffered one of the free and independent states of your boasted confederacy, to rise up and persecute and oppress the people of the Lord, until many a free born son of America has bit the dust, and the soil of Joseph’s ‘blessed’ land, has drank their blood, which has smoked to Heaven and calls for vengeance upon the murderers, and for judgment upon this nation, who still acknowledge affinity with them. Yea, and the cries of persecuted and oppressed American citizens who have been driven from their possessions and robbed of their property, and thus reduced to beggary and want, have been made to you for redress and protection in vain. The cries of helpless orphans and sorrowing widows for redress of the accumulated wrongs which they have suffered from a portion of this nation, and for pre-

tection from the murderers of their fathers and husbands, have not been regarded by you; but they have entered into the ears of the Lord of Sabaoth; their cries have cried for judgment upon this nation, and it has appeared unto them, "for an account of all their sufferings shall be required of the rulers of this nation and of every one who has assisted their plunderers," saith the Lord.

And again, wo, wo, wo unto all the inhabitants in all this land, (except they speedily repent and be baptised in the name of the Lord for the remission of their sins, by those whom God has especially commissioned by Revelation from Heaven, and sent to warn this generation of the judgments which await them: and to baptise them, that believe that they may receive the Holy Ghost, and signs follow them, for behold your sins were very great, they have reached unto Heaven. Yea, you are "lovers of your own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of those that are good; traitors, heady, high-minded, lovers of pleasure more than lovers of God;" And you "have a form of godliness," but "deny the gifts and power of God."—(See 2d Tim. 3d chapt. from 1st to 9th verse.) Therefore you have all gone out of the way, you have become corrupted. Because of pride and because of false teachers and false doctrine, your churches have become corrupted; and your churches are lifted up; because of pride you are puffed up. You rob the poor because of your fine sanctuaries; you rob the poor because of your fine clothing, and you persecute the meek and the poor in heart, because in your pride you are puffed up. You wear stiff necks and high heads; yea, and because of pride and wickedness, and abominations and whoredoms you have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men. O ye wise and learned, and rich, who are puffed up in the pride of your hearts, and all you who preach false doctrines, and all who commit whoredoms and pervert the right way of the Lord; wo, wo, wo unto you, saith the Lord God Almighty, for you shall be thrust down to Hell. Wo unto you who turn aside the just for a thing of naught, and revile against that which is good and say that it is of no worth; for the day has come that the Lord God will speedily visit you with his great and sore judgments unto your utter destruction. For except ye speedily repent of your wickedness and abominations, and believe in and obey the words of Jesus Christ contained in the Book of Mormon, (it shall be done even as Moses said,) you shall be cut off from among the people who are of the covenant, for the remnant of Jacob, whom ye and your fathers have dispossessed of their land shall be among you; yea, in the

midst of you, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Yea, their hand will be lifted up upon their adversaries, and all their enemies will be cut off. (See Micah, 5th chapter, from the 7th to the 10th verses.)

## FROM THE WRITINGS OF ESDRAS.

### DESCRIPTION OF BASHAN.

THE sea forms the western boundary of this country for the distance of six hundred and fifty miles from the promontory of Conta, to the mouth of the Roseo. The sea shore is generally barren, except at the mouths of the small rivers, where the land is very fertile. A few miles from the sea, the land becomes fertile, abounding with small streams, of which 173 fall into the sea on the west, and 79 on the east. The main ridge of mountains is from 12 to 18 miles in width, and about 600 miles in length, running north and south, at equal distances from the sea and gulf. Besides this, there are many detached ridges and summits running in different directions through the country: the principal of these are Kent and Lenca—the former on the east, and the latter on the west of the main ridge, which are called the California mountains. The sea of California is five hundred and seventy miles in length, and one hundred and twenty in width. It receives the waters of two large rivers, the Calmenta, 350 miles in length, and the Bashan, which is 1070 miles in length. The branch called Clarnet is 300 miles in length, but its navigation is interrupted by a fall of 20 feet. There are several islands in the sea of California, of which the principal is Calmenta. This island is about 22 miles by 9 in extent;—it is divided from the main land by a strait of eight miles wide. The next island is Luthina, which is 8 miles by 12 in extent. The remaining islands are small, but exceedingly fertile.

Mount Enos is situated on the western bank of the Bashan, a few miles above its mouth; the highest point is 3000 feet perpendicular. Several hills to the west form a line of about thirty miles in length. These hills abound with coal, stone, and other valuable articles. About two hundred miles north of this is the Clearot hills, a range of about 100 miles in length, crossing the river Bashan from west to east. These hills abound with quarries, of fine marble, red clay and lime. On the south side of the river Calmenta is an extensive bank of white clay, about 150 miles from the mouth of the river. This river contains many islands, and has a spacious harbor at the mouth, capable of con-

taining 1000 ships. The harbor at the mouth of the Bashan is seven miles in length, and five in breadth, perfectly secure from storms, the water being from 10 to 100 yards in depth. The land near the rivers is as fertile as any in the world. The country west of the river Bashan is nearly level, with slight elevations, generally covered with timber; the openings being but a few miles in extent. To the south-west of the bay is several extensive plains, fifty or sixty miles in length and breadth. The country to the south of this is generally mountainous; the valleys and the small plains are very beautiful, and are dotted with innumerable lakes.

The country between Calmenta and Lesta is one extensive plain, dotted with groves, but has no streams of water. The whole of this country abounds with deer, buffaloes, wild dogs and horses, besides bears, panthers, wolves and wild cats, also the cantacula, and several kinds of grain and fruit. Iron, lead, tin and copper are found in many of the mountains. Salt islands abound with salt; and Caledonia, though a rough country, abounds with timber and minerals. The wilderness of Deluca is a vast country, most of which is barren, and abounds with wild animals.

\* \* \* \* \*

Many signs shall be seen in the heavens before the destruction of this nation. There shall be thunderings, and lightnings, and storms; the earth shall tremble, and all men be afraid, for the day shall become dark as night, and the night light as day: things shall be seen in the sky, which will fill men with fear, and their hearts shall fail them because of the things which shall be seen; there shall be blood, fire, vapor and smoke. Men shall fight one against another, and shall prevail over one another; yet what shall be their good in the end? They shall be cut off, and not be suffered to remain on the earth; for men's wickedness is very great, and they shall not longer remain, for wickedness shall destroy itself, and men's hearts shall fail because of destruction, for it shall destroy many, and there shall be earthquakes in many places, one river shall rise and overflow its banks while another is dried up; cities shall be burnt with fire, and there shall be lights seen in heaven, and many things shall be done in the earth, and they that fear God shall know and understand, and shall not be confounded, by the signs that shall be shown forth by the Lord God of heaven. All men shall fall, who do not serve the Lord; they shall fall and not be found; they shall sink and disappear; all that will not serve God must perish forever from among the saints of God, and not be found at all among them: Amen.

All men have transgressed the law of God; they are a hard



hearted and a stiff-necked people, rebellious children, whom the Lord will chastise; they are as wolves, yea, they are as leopards, who shall be slain by the Lord, and pierced through by the arrows; they shall not be spared, for the hand of the enemy is upon them; it shall be as if they fled from a lion, and a bear met them; they that escape from battle shall be devoured by famine; they shall fall and not be found again at all upon the face of the earth; but they that fear God and work righteousness shall be preserved from all evil; they shall not be destroyed by the wicked, neither cut off by the ungodly; therefore serve God, that ye may be saved, for they that serve Satan shall surely fall, they shall not remain with the saints of the Most High God, who ruleth and reigneth forever, and who is strong above all others: even so, amen.

Therefore, serve God, that he may save you from all evil, and bring you to a land of peace and righteousness, where the righteous shall dwell in peace and safety from all evil; for evil shall increase upon the earth, and men's hearts shall be hardened, and wickedness shall increase continually, and men shall fear each other because of sin. One nation shall slay another, and every man's hand shall be against his neighbor, and there shall be wars and rumors of wars in all the land. Men shall be lovers of pleasure more than lovers of God. They shall hate righteousness, and cast it off from them; but the saints hate sin, and flee from it; they despise Satan, and all his works; they flee from evil, and despise all the works of wickedness.

### The Gospel of Christ.

BY G. N. ADAMS.

Of all the subjects ever introduced for man's contemplation, and the one best calculated to call into exercise all the better feelings of our nature, is the contemplation of the gospel of Christ. It is the most glorious theme for reflection that can engage the mind of mortals. It is as though we could read upon the walls of our dwellings, or indeed upon every visible object beneath the sun, in golden letters of burning light, the declaration that God is good to all and careth for all the intelligences that he hath created, with infinite love. The theme is ever bright and glorious. Man may dwell upon it with the most rapturous emotions of delight. It is ever new. Let us meditate upon it, and talk of it in the morning and in the evening, and it will be around us as a shield and buckler, impervious to all the devices of Satan, through his servants, the ungodly. It contains sentiments that can never be exhausted, but must live and bloom forever. It is the starting point of the happiness of man, through the redemption which it

doth bring to pass in the end, of all that lay hold of it. In every feature of the gospel we can read, in language too plain to be mistaken, the character of the Giver of those heavenly books. Eternal truth beams forth from them, like the rays of the bright and glorious king of day. It is an ocean of consolation, bottomless and boundless, to the unfortunate child of earth. It indeed leaves the impress of that infinite wisdom that called light from darkness—order and regularity from chaos and confusion: that wisdom which guided the planets in their revolutions around their common centre, the sun, as they were thrown into space by the all-powerful arm of Jehovah: that wisdom which fashioned that mysterious and curiously wrought building, the human frame, that tabernacles for a few brief years, that holds for a while, the immortal mind that is finally destined to live on, and enjoy a happy existence when all things of earthly nature shall fade away: when the sun and the moon, and all the retinues of worlds, and systems of worlds that float in infinite space, shall be called upon to yield up the intelligence that they hold in bondage, and become as though they never were.

Since the introduction of the gospel upon earth by our Savior, men have been found in every generation, in every kingdom, country and clime, where it has been introduced, who have endeavored to mar its beauty, and destroy its loveliness, and extinguish its existence. But he might as well stay the electric fluid in its descent, or correct the earth in its revolutions around the sun. It was small in its beginning, but its course is onward until nothing else shall be known in all the earth. It is destined to live and bloom when all things of time and sense have passed away. Our Savior compared it, or the effects of it, to a "grain of mustard seed, which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." It conquers the refractory children of men with its small voice, when the threatened storm of endless misery passes by unheeded. It was to the gospel that the Apostle referred, when he used the following beautiful language: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." May the happy period soon arrive, when the heavenly influence of the gospel will be spread over all the earth, and the honest and pure in heart assemble together and establish the law and order of the Lord upon earth, with Christ for the king and law-giver.

### True Philanthropy.

WE can safely assume, without appealing to any higher authority than the *common* sense of right and wrong, that it is the duty of all to do what good they can; and that doing good consists in that course of life, which most effectually and most extensively prevents misery and promotes happiness.

He is the truly good man, who, regardless of all improper distinctions, does the most he can for the real benefit of his fellow beings—who labors, most assiduously, to promote their enjoyment.

Such a person does not stop to inquire to what sect, or party, or class, the sufferer belongs; where he worships God; to what, and how many, articles of belief he has assented; or how often he prays. It is enough for him to understand two simple facts: First, that a fellow being suffers; second, that God has favored him with the ability to extend relief. To be otherwise disposed, is to be destitute of that true charity, which is said to be the bond of perfectness. If an individual, on being asked to assist a needy fellow creature, pauses to examine the color of his skin; to ascertain what country he comes from; to scrutinize his creed; or to sit in judgment upon his religious faith, we instinctively condemn his conduct, motives, principles and feelings, by which he is governed.

We may safely apply the same rule to the common affairs of life. It is our duty, as Christians, to treat all men considerately and kindly; and ever keep alive, and *active within us*, a tender regard for his interests and welfare. Never will it be proper, or right, to withhold our aid from the subjects of want, or our sympathies from the unfortunate. The law of our better nature demands that we should break the shackles of bigotry and party feeling; that we should not suffer our souls to be bound by the narrow-mindedness of political, social, or party bigotry; and that we should go out into the world of want and suffering, intent on finding a brother, or a sister, in every child of wo.

The pure spirit of benevolence—Christian benevolence, if you will have it so—is not shut up in cloisters and churches; is not confined to one little spot of earth; is not particularly anxious about a few choice spirits, to the neglect or injury of the many; does not defraud one portion of humanity for the benefit of another; does not rob one class for the sake of aggrandizing another. No! it is a free citizen of the world! It is a pure and lovely spirit, which hovers over the oppressed, wherever they are to be found! It seeks to alleviate the sorrows and supply the wants of the destitute. It labors for the good of all, and is content in beholding the happiness which springs into being under its holy influence. Its field of glory is in all the world; its fruit is joy.

For the Olive Branch.

**BROTHER ALDRICH:** There is some difference of opinion among the brethren, concerning those elders in the new organization, who were elders in the first, under Joseph Smith's administration. Some think that such elders can act as such, on their first ordination, independent of a sanction of a general conference of the new organization; others think they must pass the examination and sanction of a general conference of the new organization first. For instance, we of this branch, have organized on the suggestion of Bro. Brewster, and in the number, two were received as elders, who had acted as such for many years in the first organization. By the hands of one of those elders, two persons have been baptised and confirmed by the laying on of the hands, as members of this branch of the Church of Christ. Last Sunday we were visited by a brother Davis, from a distance; and he gives it as his opinion that our official acts are not legal, because we have not yet received the sanction of a general conference of the church.

Please give us, through the Olive Branch, a clear, plain and conclusive decision on this point, and oblige many inquirers.

JOHN E. PAGE.

**BRO. PAGE:** I have acted thus far on the principle that elders of the first organization should be received by a conference of the second, and receive a license from it, in order to be recognized as legal elders. But as yet, it has not become a law of the church—only a rule of action by me. After our organization, and before Bro. J. C. Brewster's return (I think) to Illinois, we talked the matter over and came to the conclusion that such a course would be the most prudent. I wrote an article to that effect, to lay before the general conference the next June; but as our number was only six, we took no action upon it. I neglected to lay it before the conferences held at Springfield. When I was at the last Springfield conference, I was sick, and did not feel like doing business. I then intended to lay it before the Kirtland June conference. I was detained in Illinois by sickness, and no action was taken upon it. Elders, that were elders in the first organization, hold the priesthood as well before being received by the conference as afterwards; so that until the conference makes it a law or rule of the church to receive them only by sanction of a general conference, the official acts of all elders whose names are on the general church record at Kirtland, will be legal, if they act in accordance with the church order, as found on the 78th page of the first volume of the Olive Branch, and 23d page of the 3d volume.

HAZEN ALDRICH.

UNION BRANCH, Potawattamie Co., Iowa, }  
September 28, 1850. }

DEAR BROTHER IN THE LORD:

It is with pleasure that we embrace the present opportunity of addressing a few lines to you, to acquaint you with the prosperity of the work of the Lord in this place. A few of us have been anxiously looking for a change in the administration of the affairs of the church for a considerable period of time, but very sadly at a loss as to the manner in which it would be accomplished. We met together in March last, and covenanted and agreed to uphold each other in righteousness, and to receive the truth and support the same, although the books to which the church had formerly held, viz: the Bible and Book of Mormon, and the Book of Doctrine and Covenants, were said, by those placed in authority in this place, to be of no more account than a last year's almanac, or a little boy's pants which he had outgrown. This was publicly taught and preached in this place and the region round about. We were not disposed to treat them so lightly as some others; they therefore called us apostates, or stated that we were on the eve of apostacy, because we would not obey counsel in this respect, and throw away our own judgments, and obey the teachings of others, which they said we were bound to do, without the privilege of investigating and judging the same. They said we must receive their teachings at all hazards. To use the language of Dr. Lyman E. Stoddard, the President of all the branches in this county, "if you," said he, "will do these things, my soul for yours, if we don't lead you into the celestial kingdom," &c.

This is but a brief outline of their teachings. But to hasten. We were not satisfied with their teachings, nor the practices that we daily saw. This led us to enter into a covenant to support and stand by each other, in all righteousness, and to receive the truth when it should come, which was very offensive to L. E. Stoddard. Under this state of things, brother Cheesbro visited and presented us with the Olive Branch, the first volume, and the second volume to the 9th No. He also informed us, that he had ordered the remaining three Nos. sent to Kainsville P. O. directed to Michael Jacobs. We have repeatedly inquired for them, being very anxious to receive them, as the numbers we received were the means, in the hands of God, of opening our eyes more fully to the things with which we were surrounded, and the cause of our entering into an organization agreeably to the rules therein laid down.

We met at the house of Bro. Michael Jacobs, on Silver Creek, the 3d of August, opened the meeting by prayer, and proceeded to take the names of those who wished to organize agreeably to

the rules of the church of Christ. Sixteen gave their names. Michael Jacobs was then elected to preside over said branch, by a unanimous vote. Dana Jacobs and L. S. Dalrimple to be his counsellors—vote unanimous. After remarks by several present, on the expediency of the course we were pursuing, it was moved, and carried unanimously, that this branch be called the Union Branch. After which, a motion to adjourn without date was made and carried.

M. JACOBS, Pres't.

L. S. DALRIMPLE, Clerk.

Several have been added since our organization—some by baptism. The office of priest was filled by electing Herman Abel to fill said office; also Julius Lathrop, teacher, and R. P. Hartwell, deacon. Our branch numbers at present 55 or 60 members, old and young. We all receive the writings of Esdras, as translated by brother J. C. Brewster, as far as we have perused them. We wish you to write to us as to the priesthood, of those ordained previous to the death of Joseph Smith; also all other information you deem necessary for us. We wish you to send us several of the 1st and 2d vols. of the Olive Branch, and we will account to you for the same. There are daily calls for what we have; so much so, that not one fourth of them can be supplied, and there are many of the little branch that have not read them yet. There are daily inquiries for the tenets of the Brewsterites, as they are pleased to call us. The high council have, in their wisdom and humanity, given us until Conference to appear before them, and answer for ourselves, at the same time instructing the branches to be cautious of us, as they say we are possessed of a bad spirit, &c. When you write, or send, direct to Oregon P. O., Holt county, Missouri. We close by subscribing ourselves your brothers, in the bonds of the new and everlasting covenant, praying God our Heavenly Father to bless you and us, one and all, by his Spirit, day by day, and roll forth his cars and kingdom on the earth, and take us to the land of peace, where we may plant and eat the fruit with the honest and pure in heart.

By order of the Branch.

L. S. DALRIMPLE.

P. S. We receive the Book of Mormon and the Bible as our rule of faith and practice; also the writings of Esdras as our rule in temporal affairs. We wish you to write to us as to the company that started out for the land of peace last spring; what news from them; also, if there is to be a company to go next spring; also the best point for us to meet them, as we intend to start there, if expedient, as we think we will be able to get off, if we have good luck.

L. S. D.

BLOOMINGTON, Oct. 6, 1850.

DEAR BROTHER ALDRICH: We are in health, and rejoicing in

the truth, though we have not received any addition to our branch except Bro. Deaver, from Indiana. My time has been so much taken up by my attending the sick bodies of the people, that I could not do much for their souls; or in other words, I have not had to preach much yet, but intend to devote as much as I possibly can to the promulgation of the principles of the glorious gospel, for it is to me a delightful task to preach the unsearchable riches of Christ; for I find that the more I engage in this glorious work, the better I feel. I consider it a great privilege to become even a subject of that kingdom which the God of Heaven is about setting up, and be gathered to a place of peace and safety, where the people of the Lord will be all righteous, where nothing shall enter in that worketh abomination or maketh a lie; but love and truth fill every breast. "And they in blessing shall be blest." We are called with a high calling, not only to be blest, but to bless by giving freely that which we freely receive, and being holy, harmless, undefiled, and separate from sinners, and at the same time doing all we can to convert them from the error of their ways, and thereby save souls from death, and hide a multitude of sins. Brethren, let us lay to with all our might, and work while the day lasts, for thereby we shall both save ourselves and them that hear us.

For now is salvation and strength, and the kingdom of our God, and the power of his might, for the accuser of our brethren is cast out. And now we are called upon to act as instruments in the hands of the Lord, in building up the kingdom of God on the earth. I feel anxious to hear from the elders, how they prosper in pruning the vineyard. I hope they are doing more than I am; but I intend to double my diligence, and come up to the help of the Lord against the mighty. If I do not, I am afraid I shall be found guilty of not improving the one talent, and be found an unprofitable servant, and consequently be cast into outer darkness, where there will be weeping and gnashing of teeth. I believe that the sins of omission will exclude us from the kingdom, as well as the sins of commission. Therefore, I mean to try to show my faith by my works, and let no one take my crown; which will be the case, if I do not fight the good fight, and keep the faith, and do the work which I undertook to do, by receiving an ordination to the eldership, which bound me to preach the word, being instant in season and out of season. I believe it would be better for me not to have received the office, than not to improve it and strive to magnify it. I confess I have not realized the great responsibility which is resting upon me. May the Lord forgive me for my want of diligence in time past, and help me to be more diligent in future; for there are promises of glorious

things for the faithful. With much love, I subscribe myself  
your brother in the Lord.

REUBEN PARKHURST.

BROWN COUNTY, Ill., Sept. 30, 1850.

BROTHER ALDRICH, SIR: After so long a delay, I take up my pen to let you know the prosperity of the work which we have embraced. I traveled with brother Brewster to Independence, and was there when they organized by choosing Jackson Goodale for their leader. They were all well; the old lady of all was well and in good spirits. They intended to start from there on the first of August. We found the people very friendly on our route through Missouri. I succeeded in convincing several of the truth of this work. Since my return, I have been laboring through this part of the country. We have increased the Brown County Branch to thirteen. On the 22d of September, I preached twice to a large and respectable congregation in Schuyler county, five miles south of Rushville, and organized a branch of nine old members, and baptised two that had never belonged to the church. Thus we see the writings of Esdras fulfilling, which say they shall not cease to increase, for all the honest in heart shall be gathered unto them. We do not want the dishonest; for sad experience has taught us not to seek for numbers. The kingdom will be composed of pure, honest hearted saints.

No more at present; but I remain your friend and brother in the building up of the kingdom of peace.

HIRAM JAQUES.

### Hope.

As the influence of the sun upon the earth, or the light the moon upon the blackness of night, so is hope to the soul. It is hope that enkindles the spirit when dimmed by disappointment, and chilled by the cold touch of despair. It is the boon of Heaven to man, and serves as a faithful pilot to guide him through the dark avenues of life, nor ever shrink from the parts assigned it. Mankind are all inspired by this kind soother of anxious toil; it is coeval with our creation, and as lasting as our existence. In childhood it amuses; in youth it encourages and animates; in manhood it promises greater preferments and more eminent distinctions; and in the declivity of life, it strengthens and supports; it strews roses on our pathway to the tomb; and although the pleasures and allurements of earth may cheat, still hope clings to us with enthusiastic fondness; nor does it wane with the decline of our existence, but travels through, nor does it quit us when we die. Sweet harbinger of joy! life without thee were a world without light—a deathlike song—a frightful dream!!



Where could we flee in adversity, to but thee? When sorrow and sadness pour upon us like a mighty deluge—when grief corrodes within the breast—when care perplexes the mind, and disappointments bring their train of melancholy, or despair fixes her talons deep upon the heart, it is hope alone that can light up the dark paths of life, and bear us up from sinking under the heavy hand of affliction. A well founded hope presents the future illuminated by its own unfading radiance; it refers us to a nobler world than this—to the beautiful shores of immortality: and when the last convulsive throb of nature ceases to beat within the breast, hope, with its finger, points to the realms of everlasting felicity, even the place prepared for those that abide in the truth.  
—*Magazine.*

### Short Sentences.

THE greatest humbug the devil ever yet practiced on man is this: First, take human body; second, proclaim himself a prophet of Jesus Christ. And if any persons, many or few, through his sheer chicanery, are led to believe his claim, tell them that being a prophet, he is not accountable to any law or discipline on earth; his disciples believing this, are duly prepared to believe, swallow, perpetrate and practice, any and every thing the devil tells them.

THE TEMPLE, AT VOREE, WIS.—Three hundred dollars will more than pay for all that is yet done towards its completion.

THE TOWER OF STRENGTH, at Voree, is a small stone house, of sufficient capacity for the occupation of one small family, comfortable in warm weather.

WAR has as much to do with Christianity as fire has with water; where one is, the other cannot be.

COVETOUSNESS and brotherly love cannot dwell together in the same heart; one will drive the other out.

DEEDS are the products of the heart—words are the fruit of the brain. Therefore, love not in word only, but in deed, and in truth.

THE POOR are destined to want and wretchedness, when hypocrites make and administer the laws.

THE CHRISTIAN loves equality—the hypocrite loves aristocracy.

CHRISTIANITY makes equality—covetousness makes aristocracy.

A FEW travelers make a narrow path—many travelers make

*a broad one.* So the saint needs to take heed in his steps, while sinners walk gaily.

A HUMBLE spirit produces every good—a proud spirit every evil.

GIVING out surplus money on interest, is the way of the world; giving it to the poor, is lending it to the Lord, as the gospel requires.

A good bargain in the eyes of the world, is a bad one in the eyes of the gospel.

NEVER look for others to do more good than yourself, with the same amount of means in possession.

J. E. PAGE.

#### NOTICE.

A Special Conference will be held on the 25th of December, at Bro. Jesse Adams', three miles south-west from Grandview, five miles from the river, fifteen miles below Bloomington, Louisa Co., Iowa.

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HAZEN ALDRICH.

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The Olive Branch is issued Monthly, at ONE DOLLAR per annum, by H. ALDRICH, Editor and Proprietor.

# THE OLIVE BRANCH,

O R

## MESSENGER OF GOOD TIDINGS TO THE MECK.

"For they shall inherit the earth."—MATT. V. 5.

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VOL. III. KIRTLAND, O., JANUARY, 1851. No. 6.

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From the Gospel Reflector.

### THE MILLENIUM.

"There remaineth therefore a *REST* to the people of God."  
Heb. iv: 9.

"Blessed are the meek, for they shall inherit the earth."  
Matt. v: 5.

THERE is no subject that abounds in the Bible equal to that of the Millennium, or the thousand years of *rest* for the people of God; and there is nothing better to arouse the mind to a lively sense of future blessings, than the promise of this *rest*, that God hath made to all the faithful and obedient.

This rest or Sabbath of creation will be, in our opinion, the seventh thousand years of the world; of which the Jewish Sabbaths were a type. It is said that in six days the Lord made the earth, and on the seventh day he finished his work, and blessed and hallowed it, and called it holy. In the ten commandments, which were written upon the tables of stone by the finger of God, there is a strict injunction upon the people of God to cease from their temporal labors and keep the seventh day or Sabbath holy. This constituted an item in the code of the ceremonial law, which was rigidly enforced upon the Israelites prior to the appearance of Christ. They keep the Sabbath of days, and one of years. Every seventh year, they let their servants and their beasts of burden rest; and every fiftieth year, they had a jubilee, when their servants were set free. Paul, speaking of these, says: "Let no man therefore judge you in meat or in drink, or in respect of an holy day or of the new moons, or of the Sabbath days, which are a shadow of things to come."—Col. ii: 16, 17. Thus the Sabbaths of both days and years were a type or shadow of something to come. And now we ask, what could they be a type of,

but the great rest for the saints? The Sabbath of days was a day of rest, the Sabbath of years was a year of rest: and surely what can be more reasonable than that these Sabbaths were a type of the great Sabbath of creation? Peter, speaking of the Lord's mode of computing time, says: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—2 Pet. iii. : 8. According to the above, the seventh thousand years will be the seventh day with the Lord; hence, the regular day to be hallowed and kept holy. The foregoing are in short, some of our reasons for concluding that the seventh thousand years will be the Millennium. But the chronology of time is so imperfectly kept that it is impossible for us to tell beforehand the exact time that the seventh thousand years will commence; but when the great rest commences, we shall certainly know it.

We do not believe as some do, that this rest will be ushered in by the conversion of the whole world; but as we remarked while speaking of the second coming of Christ, the wicked will be destroyed, and the earth undergo a purification by fire: and then the Lord will come with all his Saints and Angels, and establish the kingdom of Heaven on earth. The reign of Christ and the redeemed saints will then commence on earth. However, we do not wish to be understood that Christ during the Millenium will be perpetually confined to this earth; but the idea is, he will subject the earth to himself, that it shall be wholly under his control and jurisdiction, and he will go and come as will be necessary; and the patriarchs, prophets, and immortal saints, shall reign as kings and priests under him. The prophets looked forth, and with joy hailed this day of rest from afar, as the reward for their service in the cause of God, and considered no hardship sufficient to counterbalance the glory and blessings to be enjoyed during it. Satan at this time will be bound, so that he cannot have any power over the saints to tempt them.

In order for the earth to be made fit for the abode of the saints, it is necessary for it to be restored to its primitive or primeval purity, that is, as it was in the morning of creation. The prophets have said that this restoration should take place, and that even the beasts of the forest should become perfectly peaceable and harmless, as they were when Adam dwelt in the garden of Eden.

When we speak of the restoration of the earth, or in a word, the great restitution of all things spoken by the mouth of all the holy prophets since the world began, we mean to be understood that wherein the earth has been changed in the least from its primeval state, it will be restored, and the curse taken away; and in a word, any derangement or degenerated condition of the works of God, which will add to his glory and to the happiness of the

saints by being restored, will be. In order to come at the object that we have in view, which is to show the precise manner that the Millenium will be brought in, and the saints made to enjoy that which is promised, it is necessary to take a retrospective view of the earth, and all things upon it in the morning of creation, and the various changes that it, together with man and beast, have since undergone.

At the time this earth rolled from the hand of its Maker, there was no curse to inflict the tedious manual labor, no thorns to infest the ground, no sweat of the brow was required, no pain nor death was there, no ravenous beast that sought for prey; but all was peace and quietude. Our first parents were placed in the metropolis of this lower creation, and power was given them to have dominion over the beasts of the field, and the fowls of the air; they also could converse with God, face to face, as we converse with our friends; no intervening veil of unbelief was there. While in this state of innocency, Adam gave names to all the beasts of the forest, fowls of the air, and creeping things upon the earth. There was no devouring of a prey; consequently the lion ate vegetable food like the ox, and nothing did hurt nor destroy in all the Lord's holy mountain. The earth yielded fruit in abundance in the time thereof. Man was the noblest work of all the creation; therefore, God created him in his own image and likeness, and endowed him with superior intellectual powers to any of the animal creation; and while in the garden, the seraphs of Heaven were his companions.

Thus the whole creation, as it rolled from the hand of God, was pure. But oh, how changed the scene—Satan interposed! spoke through the serpent, and disturbed the quiet; and justice demanded that the penalty of the law should be inflicted: hence, the inmates of the garden were forced out, and the seeds of death planted within the human system. The monster sin then commenced his dominion, and awful have been the consequences. The earth no longer retained its standing in the presence of Jehovah; but was hurled into the immensity of space, and there to remain till it has filled up the time of its bondage to sin and Satan. It was immediately cursed, and Adam and Eve were obliged to procure their food and raiment by the sweat of the brow. The beasts became ferocious, and went prowling about the wilderness seeking the inferior animals for a prey.

But says one, wherein did the sin of man affect the whole creation? We answer, that Adam was placed in the garden, or capital of the whole earth, and power was given unto him to sway his sceptre over all things upon earth; therefore, when he fell from the presence of the Lord, the whole of his dominions fell also. It is said, that when the Lord made the earth, he pronounced it

good, or saw that it was good, but since, it has been cursed, and in many places made barren. It is also said that at the time of the creation, the waters were gathered together into *one* place; consequently, the land was also in one place; but now it is divided into continents and islands. How much the flood served to change the face of nature, we are not able to say; but it must have done considerable towards it. We are told, (Gen. x : 25,) that in the days of Peleg the earth was divided. It is probable that in his day some mighty convulsion of nature took place, which rent the earth asunder, and divided it into continents. Other changes have been produced by various causes; for instance, the plains of Sodom and Gomorrah, that were once so beautiful, and teemed with the voice of merriment; but now stagnant water and a barren desert only marks the place; also, the land of Palestine, that once flowed with milk and honey, and yielded sufficient for the sustenance of several million inhabitants, but now is under a particular curse, and is scarcely capable to sustain a few thousand. If any should ask why all this change, the only cause we could give, is the wickedness of the human family.

Indeed, ever since the fall of man, the earth has been undergoing changes. But says one, has it been changed for the worse? We answer in the affirmative.

But notwithstanding the fall of man, and the curse placed upon the human family, the plan of redemption was devised, and preached to Adam and Eve, which no doubt gladdened their hearts. God promised that in his own due time he would send his Son, who should be offered as a sacrifice for sin, and should not only redeem them from the fall, but should redeem the earth, or in other words, restore it to its original state and standing. The patriarchs having this redemption in view, moved forward in obedience to the commands of God; but it seems that as time progressed, wickedness increased. In those early ages, the holy men of God could by faith rend the vail and behold God, and converse with him face to face, as a man converses with his friend. The heavenly messengers often ministered unto them. Surely, the prophets and apostles had no idea of a true religion without the administration of angels, and the gifts of the Spirit; but now things have assumed a different form and appearance; men now profess to enjoy a religion without these gifts and blessings. Oh, how degenerated! how wretched mankind have made themselves by their wickedness! Once they were the favorites of Heaven! but now, they are bound up in priestcraft and superstition. Mankind have been degenerated ever since the creation. Christ represented the world as becoming more and more wicked until the great harvest of the earth. The apostle says, that evil men shall wax worse and worse. Having thus pointed out some

of the changes that man, beast, and even the earth itself, have undergone, we will now take a prophetic view of their restoration.

The restoration of the earth is a thing that the prophets have mentioned with much firmness; for indeed, they well knew the advantage of such a work. Isaiah, speaking of this work, says: "The wilderness and solitary place shall be glad for them; and the desert shall rejoice and blossom as a rose!" "Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass, with reeds and rushes."—Isa. xxx: 1—7. Thus the barren deserts are to become fruitful, and springs of water spring up in the thirsty land. David, speaking of the return of Israel, and the Millenium, says: "The Lord shall give that which is good: and our land shall yield her increase." Joel says: "At this time their floors shall overflow with wheat, and the vats with wine and oil." "And ye shall reap and eat in plenty and be satisfied." It is evident from the foregoing, that the curse will be taken off from the earth, that it may yield its fruit in abundance. And from the following, we are led to believe, not only that the curse will be taken off, but that the continents, and islands, will be brought together, or restored to their original place; as they were when they were all in one place. It is said, that when the Lord appears, the mountains will flow down at his presence, and the valleys be exalted, crooked things made straight, rough places a plain, and the earth shall tremble exceedingly. John, speaking of this work, says: "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." "*And every island fled away, and the mountains were not found.*"—Rev. xvi: 16—20. See also Rev. vi: 14. Thus the islands are to be moved out of their places; and as it is the time of restoration, they will in all probability return and join themselves to the main continent from whence they came. Isaiah, speaking of the lands of Zion, and Jerusalem, that is, the Eastern, and Western continent, says: "Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."—Isa. lxii: 4. Now according to the above, the islands and continents will be brought together, the mountains thrown down, and the great waters rolled back to the place where they were at the beginning: and in a word, the earth will be restored to its primeval state, be purified by fire, the curse taken off, and it made fit for the abode of saints.

The brute beasts will then become perfectly peaceable and harmless, or the enmity taken away. To prove this, we insert the following: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion, and the fating together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. xi: 5—9. The enmity between beast and beast shall be taken away, and they will eat vegetable food, and no more devour the inferior beast to satisfy their appetite. This surely will be a glorious work, which can be brought about in no other way, but by the power of God. Having shown the restoration of the earth, &c., we will now show the precise restoration or resurrection of the saints.

Paul, while reasoning upon this subject, says: "For we know that the whole creation groaneth and travaileth in pain together until now: and not only they, but ourselves also, which have the first fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body."—Rom. viii: 22, 23. It is evident from the above, that the saints were waiting or looking forth for the resurrection of the body. We have before stated our views with regard to the literality of the resurrection; therefore, we shall not particularize upon the subject; but only to show some of the ideas of the prophets with regard to the manner that they shall be brought to enjoy the great rest, which they have the promise of enjoying. The reader will remember that the Lord promised Abraham, Isaac and Jacob, that they should have the land of Canaan for themselves and their posterity for an everlasting possession; yet Stephen said, that Abraham never possessed so much of that land, as to set his foot upon. The apostle Paul says: "Abraham sojourned in a land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." We are informed in the Scriptures that the Lord is not slack concerning his promises, therefore, we must look for this promise concerning them to be fulfilled, and they made to enjoy their inheritance in the land of Canaan. Ezekiel is very precise in telling how they shall be made to possess their inheritance. "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and behold,



there were very many in the open valley; and lo, they were dry. And he said unto me, son of man, can these bones live? And I answered, Oh Lord God, thou knowest."

"Again he said unto me, prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, behold I will cause breath to enter into you and you shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied there was a noise, and, behold, a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, prophesy unto the wind, and say to the wind, thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army."—Ezek. xxxii: 1—10. The above is a full and precise description of the resurrection of the body. But we have often heard it applied to a revival in religion, and also to the conversion of the heathen; but if we take the Lord's interpretation in preference to that of the learned divines of the present age, we are bound to believe that it is a minute description of the resurrection. The following is the Lord's interpretation: "Then he said unto me, son of man, these bones are the whole house of Israel: behold they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy, and say unto them, thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you unto the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit into you, and ye shall live: and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. xxxvii: 11—14. Thus the Lord will raise the children of Israel out of their graves, and not as some have supposed, or as the poet says, escort them beyond the bounds of time and space; but put his Spirit in them, and bring them into the land of Israel. This at once explains the promises made to Abraham, Isaac, Jacob, and the prophets, that they should inherit the land of Canaan. Surely, the Lord will fulfill his promises unto them, and make them possess their land in peace. Isaiah, in view of the resurrection, says: "Thy dead men shall live, together with my dead body shall they arise; awake and sing, ye that dwell in the

dust; for thy dew is as the dew of herbs; and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself also as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth shall disclose her blood, and shall no more cover her slain."—Isa. xxvi: 19—21. Job, after his property was confiscated, his family destroyed, and he left to languish in consequence of affliction; and as he lamented his loss, answered those who mocked him, and was groaning under his affliction, he broke out with the following: "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen, and laid in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter-day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job xix: 23—27. Thus Job looked down through the ages of unborn time, and saw the day when Christ shall stand on the earth, and thus he also anticipated a glorious resurrection. He did not say that he was going to some unknown region; but that his Redeemer is to stand on the earth; and he is to see him with his eyes, and in his flesh, for himself, and not for another. Surely, the idea of the redemption of the body, consoled Job in the time of his affliction and grief.

[To be continued in next month's No.]

NEAR HARRISONVILLE, CASS CO., MO.,  
October 14th, 1850.

BROTHER ALDRICH: Agreeable to our design, Bro. Wicks' family and mine finished our preparations for our removal to Missouri, and commenced our journey on the 6th of September, and arrived here the 11th of October—the distance 440 miles. We had a very pleasant time, and were only detained one day by bad weather. Several of our little company had a short spell of chill fever, but nothing of a very serious nature. For the most part of the journey, we all enjoyed excellent health. I feel thankful to the Lord for his goodness to us in prospering and blessing us thus far on our journey. To our great satisfaction, we found on our arrival, the September No. of the Olive Branch, the contents of which, so far as we understand them, were satisfactory. Some things are written in the law that have given rise to some questions, and it would be satisfactory to us to have some further explanation. It is desirable to understand every thing in its true light, where a matter of such great importance is at stake; and more especially to us who have been deceived, and led astray,

priest-ridden, &c., in former organizations, and have suffered so much in consequence of that deception. I do think it becomes us, and is a part of the duty of every member of this last organization, to scrutinize and probe every principle of temporal as well as spiritual law, brought forth for our acceptance, and by which we have to be governed. I will therefore ask a few questions for the sake of information. 1st. I learn from the law, that when the saints arrive there, they shall appoint a ruler or king, who shall govern according to laws. Now I ask what laws; those that have been already received, or that have to be received hereafter, or made by the saints? My understanding always has been, that the laws of the Lord were to govern in all cases in this kingdom. I hope you will bear with me when I tell you that to my weak comprehension, the manner in which this is written is not sufficiently expressive. Again, if he govern with justice, he shall retain his office until death. I would inquire if this office is hereditary. I find provisions made for the election of all other officers. I find also that each officer has, as I understand it, a remuneration for the service performed, and not a yearly salary. I ask, then, out of what fund these officers receive their pay. The law says expressly, that every man shall pay a tax of fifteen dollars yearly; that it is the only tax that can ever be assessed, and that it is to be employed in making roads, constructing public works, &c. This is the form in which it was inserted in a former number of the Olive Branch. In this last No. it reads: "Every man in each county shall pay thirty shekels every year, which is to be employed in public works and in ship building." I wish you to understand that in making these inquiries, and desiring those explanations, I am actuated entirely by a desire to know and understand what the will of the Lord is, that I may be the more able to obey and perform it. At the same time I frankly acknowledge I am jealous of the ambition of man power, having seen and suffered by it so much in the former organization. However, my faith, hope and trust are in the Lord, that his purposes will be carried out, and the kingdom built up according to the order that has been given.

JOHN CLEMERSON.

The temporal law given in the 2d No. of the Olive Branch, was written and sent me by Bro. Brewster from Ill., to read at the first June Conference at Kirtland, and then publish. He soon requested me not to publish it then, so I delayed. I often urged him to publish it in the 2d volume, but he only gave a synopsis.

Brother CLEMERSON, I will try and throw what light I can upon the points in the temporal law that look a little dark to you. I understand the law that the Lord has given in the writings of Esdras, as published in the 2d number of the 3d volume of the

Olive Branch, to be the Constitution of all the States, (26, I think,) that will be formed; or in other words, the United States of the Kingdom of God. I understand that it will be the duty of the Chief Ruler or King, to see that all the measures of this Constitution are carried out, and kept inviolate, and that he nor any tribunal that can be formed by the States can alter, add to, or take from it, without violating it. I understand this to be the law: the Chief Ruler is to be governed by neither more nor less. The office of Ruler or King is to be hereditary. According to the best of my recollection, the manuscript says the oldest son shall succeed the father, if he be not unworthy.\* I hope the day is not far distant, when Christ will take his place as King of nations, as he is now King of Saints. I understand that all that work for the public, whether on ships, highways, state house, court house, or serve the public as clerk, judge, governor, or king, if it so be that he labors for the public, he will be remunerated from the public fund created by every man paying thirty shekels every year. (A shekel is about 40 cents.) Ed.

In May, 1849, a brother-in-law of mine started with his, together with a number of other families, for California. They went the Santa Fe route, and from thence by the route marked out by Col. Cook to the Gila, through the Pemos tribe of Indians, thence down the Gila to its mouth, thence down the Colorado 16 miles, thence across the country to the Pacific. He has sent back a letter containing some valuable information, which may be entirely relied on. I will transcribe so much of it as may be of use to the next company.

The first of June is time enough to start from Independence, with eight wagons, and eight loads. Four yoke of oxen to a wagon; two yoke will be enough at the start; but you will stand in need of all before you get through. Do not suffer your oxen to be abused, and see that they are on the best grass. Travel slow, but regular. When you get to Mausana, which is upwards of 60 miles below Galistoe, and upwards of 100 south of Santa Fe, you will find good grazing five miles south of this place, (Mausana); rest your cattle six or eight days. When you get to Santa Cruz, you will find good grass: here let your oxen rest five or six days. When you arrive at Tuyson, buy corn to feed your cattle till you get to the Pemos Indians, a distance of eight miles from the last mentioned place. The instructions then go on to say, that corn enough ought to be bought from the Pemos to last to New River, a distance of 250 miles. I do not know whether this would be on our route the whole distance or not.

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\* If I only had the original manuscript, I would give it all, verbatim et literatim. It cannot be bettered from the way the Lord has given it.

After you pass through the village eight miles you will find good grass; then rest your cattle two days, as you will find little grass until you get to New River, 60 miles from the Colorado, and the roads very dusty and deep sand. After crossing the Colorado, gather musket beans to feed the cattle to New River, where you leave the Pemos. Eight miles after you leave the Pemos, you have no water for 40 miles, where you strike the Gila River. The road follows this river to its mouth. There were any amount of wagons left on this river. I left one. We built boats and boated our property down the river, to lighten our wagons. My boat that I built at home, came in good play here. I took down twelve hundred pounds to the Colorado, and down the Colorado 16 miles, to the place of leaving it.

The remainder of the details pertain to the travel across the country to the sea coast. Again he says, "by attending strictly to these directions, ox teams can come very well. I will here remark that dry cows will do very well to work; they stand the journey well, and are valuable for milch cows when you get them through. If the emigrants that came through last year had adopted the plan I have given, we could have saved all our wagons and teams. We only rested our oxen 2 days at the Pemos, and bought nothing to feed with; consequently our oxen gave out, and we were compelled to throw away our wagons. Out of nineteen head of oxen, 1 was only able to bring 7 through."

JOHN CLEMERSON.

AT HOME, NEAR WEST BUFFALO, IOWA, Nov. 4, 1850.

BRO. ALDRICH: Since I last wrote you, I have been very much afflicted with a very complicated disease of the liver and its appendages; but I am now able to sit up and address a few lines to you. The cause of truth still moves slowly. Since I last wrote to you, I have had several meetings with the congregation at Dav-  
enport, where the gifts were manifested and the saints edified, the sick healed, the gift of tongues, and the interpretation. I held a meeting on Sunday, two miles from here, and two were brought into the fold. Place their names on the church record. Send Bro. Johnson the Olive Branch: enclosed is one dollar. I have regularly visited the congregation in Louisa; a great interest is manifested there for the word of life. Yesterday I received a letter from Bro. Lane, in camp, in New Mexico, near Santa Fe. He states that they were all well, teams in first rate condition, had got along well, the road was fine, no water courses to cross, not disturbed by any of the savage tribes—had passed the Appache and Camanche tribes. His daughter Mary died on the 7th of September. He wrote on the 21st.

With due respect, I remain your brother in the Gospel of Christ.

A. P. RINGER.

BLOOMINGTON, Nov. 10, 1850.

**BRO. ALDRICH:** I am mindful of the admonition which you gave respecting communicating to the paper, although I have but two mites to throw in. I consider the Olive Branch a kind of treasury to which all that bear the name of elders should contribute, because all who have received an ordination should be doing something towards the pruning of the vineyard for the last time; and if so, they have something that will be more or less interesting to the scattered saints. Then, brethren, let us be up and doing, that we may have some useful information to cast into the treasury of the Lord; that those that are born hereafter, (of the water and the spirit,) may draw therefrom and be borne on their way rejoicing. We are called to a great and glorious work, and the more we do in it, the more glory we shall have; and eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things which God has prepared for them that endure in the good work to the end. Then seeing we have taken upon us the priesthood, and the name of Christ, what manner of persons ought we to be? Holy, wise, and undefiled. Our privilege is greater than that of any other people that have lived on the earth, because this is the dispensation of the fullness of times, that will bring together, and bring to the light, all that has ever been done on the earth, and reveal unto the saints all the purposes of God concerning the earth and the inhabitants thereof, and in the consummation of which it will be said, behold the tabernacle of God is with men, and he will dwell with them, even Christ, and will be their law-giver and their king. Behold the condescension of God. Let us therefore prepare for his reception, by assembling together even all that bear the name of saints, in the land pointed out by the Lord, that his laws may be kept, by which the saints will be perfected, and become holy before the Lord, and the Sabbath kept holy that the Lord appointed at the beginning. Brethren, stand fast and be diligent and faithful, that all the honest and pure in heart throughout the land may hear, (for how can they hear without a preacher,) and rejoice with us in the anticipation, and at last enjoy the rest that is prepared for the saints, for all that labor diligently in the setting up and establishing the kingdom of peace, where the saints can build and inhabit, plant, and eat the fruit thereof, and no one to molest or make afraid.

Our little branch is in a hopeful condition, numbering 8 members. I have just returned from visiting some brethren of the first organization, whom I visited before, and who begin to believe in the writings of Esdras. I have been preaching some to others, and have hope of a few.

Enclosed is a letter written by one who was baptised by a twelveite last summer. -I have proselyted him so far, that he

delights in reading Esdras, and writes as you see. I told him that I thought his baptism was not valid; but he thought it was. What say you? Is their priesthood void or not?

Yours in the love of the truth,

REUBEN PARKHURST.

I am not able at present to determine on the validity of that brother's baptism. It will belong to the General Conference to make some rule for us to be governed by, until we get further instructions from the Lord.

H. ALDRICH.

For the Olive Branch.

Address to those who oppose themselves in the things which they allow.

SUCH profess to believe the Bible, but when brought to the test, they openly deny it. How much of this kind of profession have I found within my observation. Many, very religious in their own opinion, differ very widely from Christ and the apostles and prophets. Christ came into the world to set that in order which was out of order, and that was to set up his church or spiritual kingdom, with one faith, one baptism, one perfect order, (that will lead every soul to perfection that receives it and keeps it to the end,) praying to his Father to "make thy disciples one, as he and the Father was one, that they might be one as they were one." What a contrast! Do we not find his professing people cut up, divided, sub-divided, into numerous divisions, isms, and systems, torn asunder, one against another, with their highly educated ministry at their many heads, each one teaching his own party that it is right to be divided, that it made each party strive the more against the many, that differed from them in opinion, and would use the more energy in their own cause. What a picture of things is this! Can the body of Christ be divided into so many bodies, and parties, and opinions, and be the self-same one body still? O! what darkness! what blindness! what folly is this! For where there is strife and contention, there is every evil work. Did not Christ come and ordain his church for men's salvation in his church, and not out of it? If there had been any possible means for salvation out of the church of Christ, then Christ need not to have come on earth and established a church. Here is something remarkable—curious—that neither Christ nor the Apostles ever found out, that there could be salvation out of the true order and ordinances of the Gospel. It has become popular for men to teach that salvation can be obtained out of the church as well as in, and still say they believe the Gospel of Christ.

We will reason a little further. Those members that were expelled from the church because of transgression—was their case made worse, provided there is salvation out of the church? The

The Apostle says; "Whoever seeks to be justified by the deeds of the law, ye are fallen from grace:" and to think to be saved out of the church of Christ, or not to be obedient to all that it requires, would be neither by law, gospel or grace. To such, Christ has become of no effect. These oppose themselves in the things which they allow.

In the gospel of Christ by Luke, 21st chapter, we learn that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. We learn by the public news, that the Jews are returning to Jerusalem. Thousands of them are gathering from all quarters, and have commenced the building of the temple. Two Jews told me the other day that there were missionaries, Jews, out collecting money, from the scattered Jews, for the building of their temple, which is a testimony of the fulfillment of that prediction, that the fullness of the Gentiles has commenced, for the signs are fulfilling in this generation, as a warning to all nations, for the Lord hath said by the mouth of the Prophet Jeremiah, 3d chapter, that he would make a full end of all nations whither Israel is scattered. Therefore, let the saints rejoice that the kingdom of God is nigh at hand: for whatsoever is made manifest is light. It is evident that the time has come for the honest and pure in heart to gather out of Babylon, to the land of peace and safety, that they may not fall by the judgments decreed upon the wicked. Friends and brethren, remember the words of the Savior and take warning; when ye see these things begin to come to pass; you may know that your redemption draweth nigh. Watch ye therefore and pray always, that you may be found worthy and escape before it shall be too late. Then let us pray, saying, "Our Father who art in Heaven, hallowed be thy name; thy kingdom come, thy will be done, on earth, even in the land of peace, beyond the high hills where the pure in heart will build and inherit, plant and eat the fruit thereof, and enjoy the earth for ever, with Christ for the chief shepherd."

R. STEPHENS.

Louisville, Knox Co., Ill., Nov. 4, 1850.

For the Olive Branch.

#### Saved with Riches.

In the parable of the rich man and Lazarus, we read that the rich man lifted up his eyes in hell, being in torment. Lazarus was poor, and was found in Abraham's bosom. I ask, where is the promise that a rich man can be saved in his riches? Christ said to the young man who was rich, to sell all he had and give to the poor: this was requested that he (the young rich man) might inherit the kingdom of God. Who can say that the same is not required of every rich man now? One may ask, when is a man



rich? Answer--when he has more than a mere competence for life, or enjoys that which he thinks others can do without. This earth affords just enough for all to have a competence, and no lack, and nothing to waste simply.

The Scriptures abound with the idea that the rich treasure up wrath against themselves, while the poor in spirit inherit the kingdom of God. Who can be saved with riches?

JOHN E. PAGE.

For the Olive Branch.

Letters.

I AM compelled to say to my friends abroad, that I take no letters out of the Post Office that are not paid. J. E. PAGE.

Liberality and friendship not reciprocated, causeth the heart of a friend to faint. J. E. P.

OCTOBER 27, 1850.

BROTHER ALDRICH: I detain myself from meeting with our little branch this day, to answer your kind letter of the 6th inst. First you say you gave the brethren at Pittsburgh encouragement that you would propose that I should make them a visit. I would as freely do so as they would be free to receive me, if my circumstances would possibly admit. The chains of poverty only hinder. Second, you say they seem to repose great confidence in me. I am not sorry for that, and hope through grace, to be able to sustain the confidence of all honest, sober, and stable minded people who fear God and keep all his commandments. Third, you say "you think they would do something for me." No doubt they would, if I were present to receive it; but for the want of something to leave with a sickly wife and family of children, to sustain them during my absence, the prospects of my ever leaving on my own resources are discouraging. Fourth, you say, you have engaged to work in the Willoughby Factory two or three months. Brother, I am astonished at that, not because you do so, but because your circumstances compel you to do it, and because the brethren of good circumstances will let it be so. Your duties in the church, and as editor of its organ, must without doubt be great. Brother, I sympathise with you; you have my prayers that God will order it otherwise. Not that you or any other saint are too good to labor with your hands, but the duties you owe to the church demand of it sustenance in competence, that you may give your mind and labor entirely to the gospel, in the capacity which you are called to fill. You say the paper only realizes what will pay the printer, and your travelling expenses every No. to Cleveland to get it printed. If at the infant state of the church in its re-organization, it does that, I am heartily glad of it, and am happily disappointed. But you ought to be sustained from some source in food and raiment, that you may have time to give yourself to writing for the paper, that we may have a rich editorial treat from your pen, now and then, that will teach the saints and the world what true gospel righteousness is for, to redeem the church from the dark gulf of disgrace, in which she has been plunged by the deception, hypocrisy, and chicanery of wicked, speculative men. It will be a task that but few realize, to raise her up again; and yet I think that I can see through the veil, and I am confident that God is at the helm of the church, and if the crew on board, together with the passengers, will prove true to the Captain, (Jesus Christ), she will weather the storm, restore confidence, and ride into port as gracefully as a bride ever met her intended groom.

You ask it as a favor to prepare some matter for the Olive Branch, that will

be right and interesting. Brother, if I was a proper judge at all times of what is right and interesting, I should be extremely happy in trying to grant your request; but as I have been heretofore so extremely humbugged in doctrines and principles that I verily thought was the truth, that I now know to be false, (compared with the standard), that I feel quite delicate about touching pen to paper for publication. The desire of my heart is, that truth and righteousness should prevail. I now see the folly and danger of believing the doctrine, that a prophet, because he is a prophet, is "always right and cannot be wrong. Relative to what I have done, and what I understand of things, and my "gift to communicate," that I leave entirely to others, giving God thanks for the little or much he grants me to improve upon until the coming of my master, Christ.

For the want of time, I cannot write much for the press, having devoted some fourteen years entirely to the ministry, and in the mean time laid up nothing for old age, sickness, or other necessities. At present, I am left to the labor of my bare hands, as the only source, with a debilitated constitution, for a very coarse livelihood. For the want of the comforts of life in comfortable clothing, I hail the approaching winter with appalling sensations, and yet all I can do in the shape of writing I will do with pleasure, to assist you in reviving in the earth the works and principles of righteousness and truth.

Your friend and brother,

JOHN E. PAGE.

#### NOTICE.

We have a few Nos. of the first and second volumes of the Olive Branch, except the second No. of the first, and the second and fifth Nos. of the second; these have run out. We will send of those we have to any that want, for half price to those that feel willing or able to give, and to the poor without price.

Those bound are in paper binding. The Post Master says bound books are not allowed in the Mail.

The pamphlet entitled "The Words of Righteousness," was all republished in the first volume of the Olive Branch. Ed.

\* \* NOTE BY THE PRINTERS.—Several articles, sent in by the Editor for insertion in this No. of the Olive Branch, are unavoidably omitted, for want of room. It is probable, also, that we have not copied as much of the article entitled "The Millenium," as the Editor intended, as there is more of that article left than it will be convenient to insert in the next No. Too much copy having been furnished for this number, and the Editor being at a distance, the Printers were under the necessity of using their own discretion, in regard to what articles should be omitted.

#### Remittances.

J. Gould, \$1; R. Stephens, \$2; J. Johnston, \$1; S. Davis, \$1; J. M. Claughlin, \$2; A. J. Trump, \$1; R. Huntley, \$1; E. Barton, \$1; E. Palmer, \$1; R. Hill, \$1; J. L. Bartholt, \$1; J. Buckley, \$1; T. Holt, \$1; R. Richey, \$1; J. Osborn, \$1; C. F. Siles, for bound vol., \$1.

NAMES OF THOSE GOING IN THE NEXT COMPANY TO CEDONA.—RICHARD STEPHENS, Farmers' Hall, Knox Co., Ill.; NATHANIEL FRAMPTON, Keosauqua, Van Buren Co., Iowa.

All remittances for the Olive Branch, or communications on church business, must be addressed, "HAZEN ALDRICH, Kirtland, Lake county, Ohio," post paid, if circumstances will admit.

The Olive Branch is issued Monthly, at ONE DOLLAR per annum, by H. ALDRICH, Editor and Proprietor.

# THE OLIVE BRANCH,

OR

## MESSENGER OF GOOD TIDINGS TO THE MEEK.

"For they shall inherit the earth."—MATT. V. 5.

VOL. III.

KIRTLAND, O., MARCH, 1851.

NO. 8.

From the Gospel Reflector.

### THE MILLENNIUM.

*Continued from February No.*

Isaiah in another place, speaking of this work, says: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee." Isa. liv: 11—14. We learn from the foregoing quotations that the watchmen of Zion shall see eye to eye; or in other words, be of one mind with regard to the things of God; and also that all their children shall be taught of the Lord. Isaiah says in another chapter: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Isa. lx: 18—22. The above is not only a description of the majesty of the Lord when he will reign over his people in Mount Zion, but of the purity of the saints; for says the prophet—"Thy people also shall be all righteous; they shall inherit the land forever." The reader will also remember,

that the prophet is here speaking of those that shall dwell in Zion.

Isaiah in another place says: "For behold, ~~the earth~~ my heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice ~~in~~ <sup>in</sup> that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and ~~in~~ <sup>in</sup> my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blest of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. lxxv: 17—25. We learn, first, from the above, that the earth will be restored; second, that there shall be no wasting nor destruction, nor sorrow or mourning; but that the people of God shall dwell in peace and quietude, and long enjoy the work of their hands; third, that the Lord will give them an abundance of revelations; for says Isaiah, "before they call, I will answer; and while they are yet speaking, I will hear;" fourth, the wild beasts will become peaceable and harmless, and eat vegetable food. The prophet says in another place, that the Lord will cause peace to flow like a river to his people.

Zephaniah writes thus: "Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For I will turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed [the American Indians,] shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me; for then I will take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty because of mine holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The

remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem! The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem, fear thou not; and to Zion, let not thy hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing" Zeph. iii: 8—17. It is evident from the above, first, that when the nations are assembled the Lord will destroy them with the fire of his jealousy; second, that he will restore to his people a pure language, that they may become of one heart and of one mind; third, that so glorious will be the work, that the Lord's dispersed people upon this continent shall bring him an offering; fourth, that the house of Israel will not do iniquity any more; fifth, that their enemies shall be cast out, and their judgments taken away, that they should not be afflicted any more; sixth, that the Lord, the King of Israel, shall be in the midst of them, and that he will rest in the arms of his love, and joy over them with singing. Surely, this will be a rest for the people of God in earnest, and this will be the time that the house of Israel will enjoy that rest, so often spoken of in the Bible, that the Lord has in store for them. But says one, if this rest is for Israel, how can the Gentiles be made partakers in these blessings? We answer, the Gentiles will be identified with them; for Abraham is heir of the promises, and the Gentiles through adoption can become heirs with him of the same blessings; and as the Apostle says, "Blessed with faithful Abraham." Paul says: "As many as were baptised into Christ put on Christ, and became the seed of Abraham, and heirs according to the promise." It is the faithful that will be blessed with faithful Abraham, whether Jews or Gentiles; for says Paul: "They are not all Israel that are of Israel," or literal descendants.

Joel, after speaking of the restoration of the house of Israel in the manner that they shall be blessed with temporal blessings, says: "And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wonderfully with you; and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else; and my people shall never be ashamed. And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel ii: 26—29.

*Conclusion in next No.*

## Address to the Church.

In my communication of the 16th of the present month, I have given a brief history of the events that have transpired among those who constituted the first company to the Land of Peace. I say it is brief, because had I written all the details of those transactions, they would fill several numbers of the Olive Branch. At present, it is not possible, neither is it necessary, to publish more than I have written.

The narrative that I have given, will suffice to show *every candid and honest reader what manner of persons they were who attempted to labor in this work*, or who came in answer to the call contained in the writings of *Esdras*, with the avowed intention of obeying the instruction therein contained. The true hearted believers in this work may feel discouraged, or at least grieved and disappointed; the doubtful will be ready to exclaim, "a failure," and our enemies will no doubt rejoice over what they will be pleased to call the complete and final overthrow of the work. But there is no occasion for all this, for "the end is not yet." The believer has no real cause to be discouraged or disappointed; the doubtful have no cause to pronounce it a failure; and our enemies have not any cause to rejoice. The work has not proved a failure, but all things have happened as the prophets foretold. And had those things failed to have taken place, (unexpected and unpleasant as it has been and is to nearly all the saints), then there would have been a failure; then the predictions of the prophet *Esdras* would have been untrue.

Bitter indeed have been the trials through which we have been called to pass, but never has our faith and confidence in the ultimate success and triumph of the cause of truth been for a moment shaken; never for a moment have we doubted the truth and correctness of the instruction given to the saints in the writings of *Esdras*. We have seen nothing to cause us to doubt, but we have seen much to strengthen and confirm us in the truth.

On the 85th page of the 2d volume of the Olive Branch, will be found the following passage: "There shall be many in that day who shall love the riches of this world more than they love the truth." The reader has already learned that a part of those who assembled on the frontier, were of this description. Read the whole passage from which I have made this quotation, and see how plainly it speaks of them and foretells their fate. The word of the Lord there given, says expressly—"He that is willing to transgress in one, even tho' it be the least of the commandments, shall not have the power to keep the other commandments, though it may be the desire of his heart. Many have been destroyed, and many shall be overcome by the powers of darkness, because they willingly neglect to keep all the commandments."

Those individuals who have gone so widely astray, were those who in the beginning were willing to transgress *one* of the commandments. They had an abundance and even more, yet they were obstinately determined that they would not divide, that they would not assist the poor; hence it follows that if what is written on the 85th page of the 2d volume of the Olive Branch is the word of God, it was impossible for them to stand or to keep the other commandments. Had they kept the other commandments after having willingly transgressed the one, it would have proved the writings of Esdras false. But it was far otherwise; they went on in the way of transgression until they had committed or attempted to commit almost every kind of iniquity.

In the passage above referred to, we are told that *many* should willingly transgress one commandment, and consequently be unable to keep any that have been given to the saints. On page 24, 1st vol. of the Olive Branch, we find the following declaration: "The works of righteousness, and the works of iniquity, have I set before you: the reward of the one is peace, plenty, and length of days, if ye are not turned back by the temptations of Satan, and the tribulation wherewith I prove all my saints; they that are faithful and true shall pass through them in safety; they who are unfaithful and false, shall not be able to stand." We have passed through these tribulations, and have passed through in safety, while those who were unfaithful have not been able to stand. Again, on page 195, the prophet says—"Yet not without tribulation shall the work be accomplished, for the hearts of all men shall be tried, that the faithful and upright may be known among the people, and the unfaithful be made manifest by their unfaithfulness." Is it not plain that this has been done, in exact fulfillment of this prediction, and what has transpired, so far from proving the work a failure, is only another confirmation of its truth. Those who in the beginning were willing to keep all the commandments, have not failed, neither been discouraged, but have remained immovable in the right way, and bold and diligent in the defence of the truth. But this is not all; Esdras says still more on this subject; see 2d vol. of the Olive branch, page 81. "There shall be many in that day who shall seek to serve God, and also to follow the imaginations of their own hearts; these shall desire to be numbered among the saints, but shall not be able; for whoso will not abide the *law*, shall not be numbered with the saints, for they who are called saints, and *yet forsake the law*, are the ungodly, and the ungodly shall be afflicted, but the saints shall be comforted; therefore they *shall be separated*, the saints from the ungodly, and while the ungodly perish, the saints shall be built up." The law here spoken of is the temporal law, which *law* began to be observed at the time the first company was organized: (by this I mean a part of the law began to be

observed): then a leader was elected by the company, agreeable to a provision of the law. No people ever attempted or promised to observe the law, or were ever required to observe it, except the people who constituted the first company; consequently, no other people could *forsake* it. In the passage quoted above, we are told *many* should seek to serve God, and yet *forsake* the law, and that these should be *separated* from the saints. It was not possible for the prophet to describe the character of those who constituted the first company more accurately than he has done in the few lines quoted above; and what is still more remarkable, he foretells the division of the company, or its separation, which took place on the 9th of October last.

Instead of being disappointed and discouraged, we have reason to rejoice that we have the sure word of God for our instruction; and have we not abundant reason to have faith and confidence in the word that has been given us, when we see such a perfect fulfillment of the things therein foretold?

On page 82, 2d volume of the Olive Branch, we are told—"All who labor in this work shall be tried, that those who are pure in heart, and upright, and stedfast, may be known among the people; they that are not faithful, shall be made manifest by their unrighteous works." Again, on page 189, we find a similar prediction. Some of you who read this article, will remember to have been present and witnessed the writing of that part of the word of the Lord, on the 27th of May, 1850. "Many in that day shall *say* they desire to serve the Lord, and to be numbered with his saints; yet they will not obey his word, neither will they walk in the way which he has commanded the saints to go." When you saw this written, you verily believed it to be true, and it was a pleasure to you to see the word of God thus given for our instruction. But had it been your lot to have accompanied us on our journey, and to have seen its literal fulfillment, it would have been a painful, a grievous trial. The treachery of friends, and the transformation of *brethren* into implacable and murderous enemies, are perhaps the most trying and afflicting events that can occur. But it is a consolation and a cause of rejoicing, to know that the Holy men of old, who wrote for our instruction and salvation, were enabled by the enlightening power of the Holy Spirit, to see that we should pass through those trials, and pass through them in safety. The inspired poet says, to all the faithful—

Beware, ye saints, for Satan's power  
Comes like a tempest to destroy,  
In fearful wrath in that dark hour,  
When war shall every land annoy.

Be firm and stand against his power,  
And ye by faith shall overcome,  
Shall triumph in each trying hour,  
And find at last a happy home.



Having thus shown that the trials and difficulties, and apostacy, and separation, that we have witnessed, are all foretold in the writings of Esdras, I will dismiss the subject for the present. The truth of these writings has been apparent in other and far different ways from those of which I have spoken.

In our preservation while on this journey, we have a striking and indisputable evidence of the truthfulness of the promises of protection and safety to the saints, contained in those writings. While we were on the plains, several other companies were attacked by the Indians, but we were not troubled by them in the least. At Pawnee Fork, the Indians made an attack upon a small company, (about three weeks before we reached that place), attempting to drive off their mules, and firing into their camp.

When we were at the crossing of the Arkansas, we were visited by a party of thirty or forty Indians, who remained in our camp about two hours, and then went away peaceably. This same party had attacked a Santa Fe train at Cedar Spring, only a few days before, and took all their teams from them. On the night of the 12th of September, we were encamped at Sand Creek. While there, the mail from Santa Fe, attended by a guard of ten well armed men, came to our camp about ten o'clock at night. They had encamped several miles distant, intending not to move on until morning, but finding there were Indians in the vicinity, they deemed it unsafe for any of them to sleep, so they concluded to leave their camping ground and travel all night. The Indians pursued them until within a mile of our camp.

While we were encamped at Cold Spring, Col. H——— passed us on his way to Santa Fe, attended by a strong guard. He informed us that he had been attacked by the Indians just before reaching Sand Creek, and had barely escaped with his life, after killing some of the assailants. He also informed us that he had seen a party of Indians within a few miles of where we then were. He and his party were so fearful of being attacked that they *dare* not stop at Cold Spring. They advised us to leave the place immediately. We remained there three days and nights, and during that time we saw Indians looking down upon our little camp, from the summits of the high bluffs that surround that valley. In several places along the route, we found human bones bleaching upon the surface of the earth. On the barren wastes of the great Hornada, on the dreary banks of the Cimмерone, and in the pleasant valley of the Cold Spring, these melancholy evidences of deadly strife between the Indians and the travelers on the plains, showed too plainly to be mistaken, that these places had been watered with human blood. But the promise to us was, that we should be protected and preserved, and the promise was fulfilled. Here let the reader observe,

that Esdras says the ungodly shall perish after they are separated from the saints, and not while they are with them.

The reader is no doubt anxious to know what are our present prospects and intentions. It is well known that when we left the States, it was our intention to proceed directly to the Colorado. One thing I wish to have the reader observe, viz: That there is no command contained in the writings that will be violated by our not going on to the Colorado immediately, as we intended. In the first volume of the Olive Branch, I stated that none would leave the States before the 27th of June, 1850, and also that we would arrive at the place appointed before the close of the year 1851. (P. 103, 1st vol.) But had those who promised to assist in carrying on the work fulfilled their promises, we should have reached the Colorado before the 1st of December, 1850. They disappointed us, and we found the words of Enoch to be true: "Trust not in promises, for lies they be." This has rendered it impossible for us to go on at present to the Colorado, and it is not desirable that we should; it is better that we should not.

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ALBUQUERQUE, New Mexico, Nov. 20, 1850.

*A Table of Distances from Independence, Mo., to Moro, New Mexico.*

From Independence to the line between Missouri and the Indian territory, 20 miles.

The first camping ground is  $\frac{1}{2}$  mile west of the line, and about 400 yards to the right of the road. There is a good spring at this place, and plenty of wood within half a mile.

Camp 2. Eleven miles from the first, on a creek containing water in pools, no spring, no wood. Two miles west of this is Lone Elm Creek, which contains water in pools.

Camp 3. On the west side of Bull Creek; there are pools of water in the creek, and a spring near an Indian house; wood plenty.

Camp 4. At Black Jack Point, 14 miles from Bull Creek. The springs are on the left of the road, from it a little more than half a mile, in a deep ravine; below the springs is plenty of stock water; wood abundant. The road passes on the left of an Indian house, nearly two miles before reaching the spring.

Camp 5. Willow Spring; very little water at this place; wood abundant, some distance below the spring.

Camp 6. About 12 miles west of Willow Spring; pools of water near the road; no spring, no wood.

Camp 7. One Hundred and Ten Mile Creek, 15 miles from Camp No. 6. There is a large body of timber on this stream. It is best to cross the creek, which is usually dry at this season of the year,

and proceed to the top of the bluff, 200 yards from where the road emerges from the timber. About 150 yards to the right of the point where the road reaches the top of the bluff, is a plenty of water in pools.

Camp 8. Switzler's Creek, 8 miles. The best camping ground on the creek is half a mile to the right of the road, on the west side of the stream, near a willow tree, the only one in that vicinity. A few yards from the tree is an excellent spring, in the ravine that comes down from the bluff to the creek. The willow can be seen from the road, about 300 yards after crossing the creek.

Camp 9. Independence Creek, 7 or 8 miles; wood and water plenty.

Camp 10. The day you leave Independence Creek, you will cross four creeks, (at each of which you will find wood and water), and encamp on the fifth, which is 15 or 18 miles from Camp No. 9; wood and water plenty.

Camp 11. Rock Creek, 11 miles. Plenty of wood, and an excellent spring, about 50 yards above the crossing; encamp on the west of the creek. About midway between Camp No. 10 and Rock Creek, is a stream containing plenty of stock water.

Camp 12. Two miles west of Council Grove, one mile to the left of the road. Good spring and plenty of wood. Inquire at the Council Grove settlement for directions to find the spring. From Rock Creek to Council Grove, 6 miles.

Camp 13. Diamond Spring, 16 miles. The spring is 300 yards to the left of the road, on a dry ravine, skirted with timber. Cross the ravine, and encamp near the spring.

Camp 14. Lost Spring, 17 miles. The spring is at the foot of a high perpendicular bank, about 100 yards to the right of the road. No wood.

Camp 15. Cottonwood Creek; 16 miles. Plenty of creek water, and some wood; no spring worth looking after.

Camp 16. Turkey Creek, nearly 20 miles. No spring, no wood.

Camp 17. Mud Creek, 24 miles. No spring, no wood.

Camp 18. Little Arkansas, 2 miles. Springs at the crossing; plenty of wood.

Camp 19. Crow Creek, 20 miles. Plenty of water; but very little good wood. Three miles before Crow Creek, you will cross a dry creek, where there is an abundance of wood. Here you should take in a sufficient supply to last two days.

Camp 20. Great Bend of the Arkansas, 18 miles. Here the road first strikes the Arkansas River. Water plenty; very little wood, and that off the road.

Camp 21. Walnut Creek, 7 miles. Cross the creek and encamp on the west bank. Wood and water abundant.

Camp 22. On the river, 2 or 3 miles to the left of the road, and

15 miles from Walnut Creek. Uncertain whether there is wood or not.

Camp 23. Pawnee Fork, 15 miles. Wood and water plenty.

Camps 24, 25, 26, 27 and 28, are all on the Arkansas. From Pawnee Fork to the crossing of the Arkansas is 100 miles, and you can encamp at any place you may choose in this distance, as the road is always near the river, from which you can obtain water.

Camp 29. On the Jornada, 25 miles from the crossing of the Arkansas. No wood, and perhaps no water.

Camp 30. Sand Creek, 24 miles. Water two miles to the left of the road, but no wood. Forty-seven miles from the crossing of the Arkansas, there is a road turning off to the left, which leads to the water.

Camp 31. Lower Cimмерone Spring, 12 miles. Plenty of pool water, and a good spring near the road on the left; no wood.

Camp 32. Eleven miles, on the Cimмерone. Water, by digging 2 or 3 feet; no wood.

Camp 33. On the Cimмерone, 19 miles, 1 mile from the road, to the left. Water for cattle in pools: by digging two or three feet you can find drinking water; no wood.

Camp 34. Middle Cimмерone Spring, 10 miles. Here a small stream of running water crosses the road; no wood.

Camp 35. At the crossing of the Cimмерone, 28 miles. Water: no wood.

Camp 36. Cold Spring, between 20 and 24 miles. Spring on the right of the road, in a narrow valley; wood two miles below the spring.

Camp 37. Cedar Spring, 16½ miles. Wood one mile below the spring; stock water two miles beyond the spring; one mile to the right of the road is wood. Perhaps it will be best to pass the spring and camp at these pools.

Camp 38. Me Neses Creek. No wood, and perhaps no water.

Camp 39. Cottonwood Creek, 11 miles. Plenty of water; no wood.

Camp 40. Rabbit Ear Creek, 12 miles. Plenty of water and wood on the left of the road.

Camp 41. Rock or Bluff Creek, 19 miles. Water; no wood.

Camp 42. Whetstone Creek, 9 miles. Spring 100 yards to the right of the road.

Camp 43. Willow Creek, 10 miles. Plenty of pool water; no wood.

Camp 44. Point of Rock, 3 miles. Spring high up on the bluff, 200 yards to the right of the road; no wood.

Camp 45. Brakes of Red River, 7 miles. Water in pools on the left of the road; no wood.

Camp 46. Canadian River, 13 miles. Water plenty; no wood near the road.

Camp 47. Ocate, (Octary), 7 miles. Water  $\frac{1}{2}$  mile from the road, on the left; no wood near the road.

Camp 48. Wagon Mound, 14 miles. Spring on the right of the road; no wood.

Camp 49. Wolf Creek, 17 miles. Water and wood plenty.

Camp 50. Sepullo Creek, 11 miles. Water and wood plenty.

NOTES.—1. The last named camping ground is between 4 and 5 miles west of Moro, the first settlement the road passes in New Mexico. At that place, the next company will be met by one of the first company, who will direct them from that place to the river.

2. Between the boundary and Council Grove, you will find water in several places not named in the foregoing table; you will also find a creek midway between Council Grove and Diamond Spring. Between Pawnee Fork and the crossing of the Arkansas, you will always be near the river, and can encamp at any place you choose, in that distance, except where the road ascends the bluffs. The last eight miles before reaching the crossing, the road is on the bluffs. Between the Middle Cimмерone Spring and the crossing of the Cimмерone, you will find water every four or five miles, in pools near the road. Six or eight miles from the crossing of the Cimмерone, there is a pool of good clear water, near the road, on the right. The season in which we crossed the plains was very dry, the driest that had ever been known, and you will no doubt find water in many places that I have not named.

3. You will find no wood on the road from Pawnee Fork to the Rabbit Ear Creek; you will however find wood from one to two miles from the road, at the crossing of the Arkansas, at Cold Spring, Cedar Spring, Canadian River, and Ocate. You will find plenty of dry buffalo dung (chips) throughout this whole distance, which is a very good substitute for wood. It is however best to take as much good dry wood on leaving Ash Creek or Pawnee Fork, as is possible.

4. The grass is always good, (at that season of the year in which you will be on the plains,) at every camping ground from Independence to the crossing of the Arkansas, except the camp at Pawnee Fork; it is generally good at that place, or rather it is always good, except in very dry seasons. From the crossing of the Arkansas to the lower Cimмерone Spring, you will find nothing for your cattle except Buffalo grass. This is a short, fine, dry grass, not more than two inches high, but very nutritious; and cattle will do well with no other feed, if they only have time enough given them to graze. All along the Cimмерone the grass is good; mostly a coarse, tall grass. From the crossing of the Cimмерone to the Moro, there is very little except buffalo grass. You will find good grazing at Cold Spring, Bluff Creek, Whetstone Spring, Ocate River, and Wagon

Mound. It will sometimes be advisable to halt between the camping grounds, and let your cattle feed, as the grass is usually much more abundant between the watering places on that part of the route, than at them.

5. You will meet a number of trains returning from Santa Fe. By inquiring of the owners, you will be able to learn where you will find the best grass. They will also inform you whether there is water between any of the places I have named.

6. The road is good, with the exception of about 50 miles of sand on the Cimimerone; there is not more than one hill in every hundred miles from the boundary to Moro.

J. C. BREWSTER.

Here I wish to call the reader's attention to one very important fact, viz: That the Rio del Norte, (called in the writings of Esdras the river Amli), is the eastern boundary of the land of Cedonia. In the law given in the writings of Esdras, the following passage occurs: "Ye shall not tarry, neither remain in the land of the ungodly, but shall surely cross over *the river* (Amli) into the land of your inheritance." On page 119, 1st volume of the Olive Branch, it is said that the country described as the Land of Bashan extends eastward from the mouth of the Roseo one thousand miles. The Roseo is a stream that enters the Pacific near San Diego. This is sufficient to show that all the country west of the river Amli is in the Land of Peace. On the west bank of this river there is an extensive tract of uniahabited country, lying about the thirty-fifth degree of north latitude. This region is fertile and well watered, the climate is mild, snow seldom falls, and never remains on the ground more than a single day. It also enjoys an atmosphere of the greatest purity and healthfulness. This part of the country is unoccupied, although it is near an old Spanish town that has been settled nearly two hundred years. On that tract of land we intend to make a settlement, and await the arrival of the next company.

When we are joined by the next company, those who are prepared will proceed directly to the Colorado, and will arrive there before the close of the year 1851, just as I stated in the first volume of the Olive Branch. Those who may not be prepared to go on then, will remain another year; and after the land is surveyed, they can take their inheritances, either on the Amli, or on the Colorado. But before the survey is made they can cultivate the soil, altho' they have not received an inheritance, and as soon as the land is surveyed, they must choose their inheritances where they please. The reader will see that we have not abandoned the enterprise, or made any material change in the original plan, or rather we have made no change in the plan, only an addition to what we first intended to do.

~~Further communications from Bro. BREWSTER will appear~~  
in the next No. Ed.

*Extract of a Letter.*

*From one Division of the Company on their way to Cedonia.*

OCTOBER 26, 1850.

In camp, on the western bank of the River Amlí, near Sucora, a town in the Land of Peace.

DEAR BRETHREN: Through the mercy of God, we send you, the saints, an account of the first company which started for the Land of Peace, and left the States near Independence on the 5th day of August, which was organized on the fifteenth day of July. Jackson Goodale was chosen leader, which proved disadvantageous to the company; and on the ninth day of October, Roice Oatman was chosen leader to fill the place which J. Goodale was first chosen to fill. And on the 19th day of October, we, the first company, comprising eleven families, containing fifty souls, through the goodness of our heavenly Master, with our leader, (Roice Oatman), arrived in the Land of Peace. The blessing of the Lord is with us. The Alcalde of the town of Lohoga sent us a camp guard without being in any wise invited to do so, which guard was faithful. The people here are remarkably kind to us. The company divided about 100 miles from Santa Fe, on the 9th day of October. Goodale's family, together with Brewster's, Conner's, Wheeling's, and Richardson's, including 32 souls, started for Santa Fe, or Albuquerque, over the mountains; and we also started for Lohoga, through the gaps of the mountains, having a tolerable plenty of grass and water. The present condition of Goodale's company is unknown to us. We did offer to divide our provisions with them, if they would take the valley with us to the river Del Norte, but they would not, it being about 100 miles nearer. We shall start in a few days for the Colorado, which is about 700 miles. We will write more soon. Brethren, be faithful and fear not, for then you surely will overcome and wear the crown.

IRA THOMPSON, *Clerk.*

*Extract of a Letter from H. Jaques.*

It does seem to me as if the devil had leveled all his artillery at this branch of the church; yet in spite of all his powers, we, by the help of the Lord, have outrode the storm of persecution, and are reviving. The power of God is made manifest in our behalf, so that all the honest in heart are flocking to the standard of truth. We number in this branch from forty to fifty. I am informed by brother D. H. Rogers, a faithful laborer in the cause of Christ, that

the branch near Rushville numbers 21, and are all intending to start for Bashan in the spring.

Elder H. S. Jackson has been disfellowshipped by this church for teaching false doctrine, and other unchristian like conduct; four others dissembled with him.

### CONFERENCE NOTICE.

The Annual Conference of the Church of Christ will be held at Davenport, Scott Co., Iowa, commencing on the 25th of May next. All the branches are entitled to one or more representative. It is the duty of each branch to report their number, and forward a list of all the names that are not already on the General Church Record.

All legally ordained Elders that were such in the first organization, can apply to the Conference, (by letter or otherwise), and receive a license from the Conference, and become legal Elders in the Church organized anew June 26, 1848, if found worthy. Important business will be laid before the Conference.

The bound volumes of the Olive Branch will be forwarded to the Conference. Brethren at a distance that do not attend the Conference, can obtain them through those that do, if they wish.

### Remittances.

H. Jaques, Ag't, \$6; E. Barton, \$1; J. Vredenburg, \$1; E. Case, \$1.

We have a few Nos. of the first and second volumes of the Olive Branch, except the second No. of the first, and the second and fifth Nos. of the second; these have run out. We will send of those we have to any that want, for half price to those that feel willing or able to give, and to the poor without price.

Those bound are in paper binding. The Post Master says bound books are not allowed in the Mail.

The pamphlet entitled "The Words of Righteousness," was all re-published in the first volume of the Olive Branch. Ed.

All remittances for the Olive Branch, or communications on church business, must be addressed "HAZEN ALDRICH, Kirtland, Lake county, Ohio," post paid, if circumstances will admit.

The Olive Branch is issued Monthly, at ONE DOLLAR per annum, by H. ALDRICH, Editor and Proprietor.

*Smead & Cowles' Press, Cleveland.*



# THE OLIVE BRANCH,

OR

## MESSENGER OF GOOD TIDINGS TO THE MEER.

"For they shall inherit the earth."—MATT. V. 5.

Vol. III.

KIRTLAND, O., APRIL, 1851.

No. 9.

From the Gospel Reflector.

### THE MILLENNIUM.

*Concluded from March No.*

From this we learn, that the Spirit of God will be poured out upon all flesh, and that it will cause the people of God to prophesy. And it is evident that by this, the words of Isaiah and Jeremiah will be fulfilled: "The knowledge of God shall cover the sea." "All shall know the Lord from the least to the greatest." The Spirit of God is the Spirit of knowledge and revelation, and when so generally diffused among the Saints, it will enable them to know God alike. Jeremiah says, in another place, that the Lord will cause the captivity of Israel to return, and he will build them as at first, and then he will reveal unto them the abundance of peace and truth. When this Spirit is poured out upon all flesh, it will of course affect the beasts of the forest, and thus bring to pass the singular change of their disposition: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cocatrice's den. *They shall not hurt nor destroy in all my holy mountain.*" Thus the beasts will cease to be ferocious, that the child can perform its wanderings among them unmolested. The prophet says, that all this shall be done in the Lord's holy mountain.

Ezekiel, after giving a description of the resurrection of the House of Israel, and the coming forth of the *stick of Joseph*, (Book of Mormon,) and its being united with the *stick of Judah*, (the Bible;) and also the restoration of the House of Israel, that are in a state of mortality, back upon their own lands, says: "Neither shall they defile themselves any more with their detestable things, nor with any

of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob, my servant, wherein our fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children, forever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people; and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore."—Ezek. xxvii. 23–28. The above quotation has a particular allusion to that portion of the righteous that will remain in the flesh, and dwell on the earth, and eat the fruit of it. But the difference that will be, Satan will be cast out of the earth, and he will have no power to tempt or deceive them; they will all be righteous, and not defile themselves any more. The Lord will set his sanctuary in the midst of them, and they shall multiply and be increased in number—which they will continue to do, during the Millennium. The fact that they will multiply and increase, shows that they will be in a state of mortality.

The immortal saints will be made kings and priests, and they shall reign *with* Christ; but it is not said that the mortal ones shall be made kings and priests, to hold authority with Christ like the immortal ones, while in a state of mortality; only they shall have a king, priests, and all other necessary officers, to administer all ordinances, and perform all necessary ceremonies. We mean a king that shall be chosen, or proceed out of their midst. Isaiah speaking of this day says, the Lord will restore their judges as at first, and their counsellors as at the beginning. This will be the time that God will restore their kingdom unto them, which the apostles alluded to, when they inquired of Jesus, if he would then restore the kingdom to Israel. (See Acts, i. 6.)

According to the prophets, the name of this king shall be David; not the patriarch David, who was the son of Jesse, but a literal descendant of his. Some suppose that the Psalmist David will be raised from his tomb, and again reign over Israel; but we consider this one of the most unreasonable ideas that could be advanced. He no doubt will be in the Lord's own due time raised from the dead, but not to act the part of a prince in the midst of Israel who remain in the flesh. Neither will any of the patriarchs act the part of an earthly king; although they will reign with Christ. Indeed,

we have no reason to believe that Christ himself will act the part of an earthly king, or priest, to any great extent. It is inconsistent for us to suppose that the immortal saints, who are glorified, will be perpetually confined in the midst of the mortal ones. Because it is said, they shall reign on earth, is no reason why we should say they shall be constantly among the mortal saints. The idea is, that that the earth will be under the control of Christ and the glorified saints, and Christ will virtually reign over the whole earth, and this David will be subject to him. The redeemed saints will reign on the earth, and perhaps have in many respects, authority over the mortal ones. We do not wish to be understood, that there will be a total or entire separation between the mortal and immortal; but the object of the foregoing remarks is to show the distinction of privilege. The prophet says, that the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously; hence, when the redeemed saints dwell on earth, they will dwell in Mount Zion, and in Jerusalem, which places the Lord will fully prepare for them. We might dilate upon this part of the subject, that is, the reign, and dominion of the redeemed saints, till we fill a volume: but brevity admonishes us to hasten. Those who are anxious to learn more concerning this reign of the saints, can search the scriptures for themselves.

#### Letters.

OUR correspondent at Hannibal, Mo., says—"If there was an elder to come here, I think there might be a branch raised in Hannibal. There are some four or five in this place that I think would obey the truth if it was preached to them. The first and second volumes of the Olive Branch that you sent me are nearly worn out; I keep them going all the time. The first and second numbers of the third volume I gave to a German, twelve miles from this place; he believed, and gave them to a German about seventy miles from here, in Iowa. They convinced sixteen families, who were going to Salt Lake, but changed their minds, and now they are going next summer to the Colorado."

GRANDVIEW, LOUISA CO., IOWA, Jan. 16, 1851.

BROTHER ALDRICH: It seemeth good unto us to write unto you, that you and the rest of the saints may know of the goodness of God toward us, in that he hath been mindful of us, in that he has sent us the gospel in its fullness, and by able ministers, who have stopped the mouth of the gainsayer, and has established us, in that the gifts and blessings have been both seen and heard and felt among us, to the joy and comfort of the saints, and the convincing of many of the great fact, that Jesus, Messiah, is God's Son. Our Conference

met, and was conducted with the spirit meekness and prudence. Jesse L. Adams and Isaac Waggoner, were received as elders, and J. P. Christolaer, deacon. Brothers Jackson, Houghton, and Ringer, from Davenport, were in attendance. Brother Ringer continued with us a week; we had very interesting meetings. Five have been added since Conference; two baptised, and two from Hinkle's ranks, and one from the scattered ones. By the request of the brethren from Davenport, we have appointed the Annual Conference at Davenport, the 25th of May next.

We see by letters from various parts to Bro. Ringer, that there are great calls for preaching in various places—some from Indiana, Missouri, Wisconsin, Illinois, and this State. Elders that can go on a mission, can address him at West Buffalo, and learn further particulars. He labors in the work in this State almost constantly, and his labor is blest. Will not others go and do likewise?

Let us know whether the whole Law is published; also, whether it was translated from the writings of Esdras, as some desire to be informed.\* Give us all the light you can, for as fast as we learn our duty, we wish to do it. We hope Bro. J. E. Page will come and see us at the time of Conference.

We present our love through the Olive Branch to all the churches, desiring to be remembered in your prayers, that we may be able to resist all temptations that may be laid before us, and we be gathered with the saints in the Kingdom of God.

We subscribe ourselves your brethren,

JESSE L. ADAMS, Elder.

J. P. CHRISTOLAER, Deacon.

Our West Buffalo correspondent writes that he has read a letter from Bro. George Mateer, which says they were then within 8 weeks of their destination, the Colorado. They had stopped and recruited their cattle, all were well, their cattle in fine order. They got \$16 a ton for cutting hay, and \$15 a thousand for making shingles. He says if he would have stopped till Spring, he could have cleared a hundred dollars. Flour was worth eight dollars per barrel.

[FOR THE OLIVE BRANCH.]

BLOOMINGTON, FEB. 5, 1851.

DEAR BRETHREN: You no doubt desire to live up to all the requirements of God, as made known to us in this dispensation of the grace of God, wherein are made known unto us exceeding great and precious promises, pertaining both to the life that now is, and to that which is to come. And a part of the conditions up-

\*All the Law that has been given has been published. It is from the writings of Esdras. Ed.

on which these promises are predicated, is, that we do all that we can to bring others into possession of the same. This is loving our neighbor as ourselves. And it is by loving God also; for by this we know that we love God, because we keep the commandments which he hath given us, and this is one commandment, to give alms to those who need. For he that hath this world's goods and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Therefore we find that it is a duty that is very positively binding on us, to give to him that needeth, inasmuch as we have it to give, and we cannot become poorer by it, because he that giveth to the poor lendeth to the Lord, and that which he giveth shall he pay him again.

Beloved brethren, I have recently learned that brother J. E. Page is almost suffering for want of the necessities of life, because he is so enfeebled in body, by being afflicted by the bronchitis for seven successive winters past, that he is not able to do work enough to purchase them. And also his wife has been sick most of the time this winter. Besides, a great demand is made upon him for writing, and some preaching. Therefore, brethren, let us take his case into consideration, and if we want him to labor for Zion, let us see that the laborer in Zion does not perish. He no doubt is eminently capacitated for extensive usefulness to the church, in preaching the gospel, and instructing the saints. Therefore let him be placed in his proper sphere; for the harvest is great, but the laborers are few. And I think that he could do much good in these regions by preaching the gospel; therefore we would like to have him at it, but there are but four brethren here, in very moderate circumstances; we cannot now bring him here, but if the brethren can assist us in this, we will endeavor to see that he is made comfortable. For it appears that by his most incessant toiling, he has only been able to procure a very coarse and scanty subsistence; therefore it seems that he is wearing himself out for nought, instead of being very useful in the cause of God.

R. PARKHURST.

SOCORO, NEW MEXICO, Dec. 19, 1850.

*Editor of the Olive Branch:*

In this package I send you some extracts from the writings of Esdras, written some time since, but not before published. I also send a few pages that have been written since our arrival here. In another package you will find a description of the ancient ruins in this country, and a translation of some hieroglyphics found near them. In my next I will continue the law which was given on the day we crossed the river Amlí. The law previously given was written by Esdras; this is the one written by Enoch. The difference between the two is this; The first was merely an outline of the law; the last is full and complete. None of the laws given in the first are in the least changed by this.

J. C. BREWSTER.

## WRITINGS OF ESDRAS.

[Continued from page 189, 2nd volume of the Olive Branch.]

*Written at Whitestone Spring, Sept. 29, 1850.*

In the latter time the Most High shall reveal his will unto the saints in plainness, and make known unto all who desire righteousness, his law; and they shall understand the words that shall be given unto them. They who are not pure in heart shall be in darkness, and shall not be able to understand the truth, because they desire it not. Beware therefore, lest ye who are called saints, and who are called to establish and build the kingdom, stumble and fall, because ye are not pure in heart before the Lord. Let all who are called to labor in this work take heed lest they are found transgressing the commandments of God; for none who transgress the law shall be permitted to stand amongst the saints, or to inherit the land that is appointed for the gathering of the saints and the righteous.

I saw in the night vision, that after the kingdom had been established anew upon the true foundation, that two years passed away, and then a few departed from the people of Bethsula to the land of their inheritance, and I saw that they passed through many trials and temptations and tribulations, yet in all these the faithful and upright remained steadfast in the truth, and at length they overcame and received their inheritance in the land of Cedonia.

Then the angel said unto me, at the time when the saints first departed from the land of the wicked shall the temporal work commence, for at that time shall the law begin to be observed by the people of the Lord. At that day shall begin the work which shall continue to increase until the perfect law is fully established, and all its commandments fully observed by the people of the Lord.

Let the saints be faithful, and call upon God in faith for wisdom and understanding to accomplish the work, and for strength and power to overcome and triumph over all that rise up to oppose the truth, and to resist the work of the Lord. Many and very strong shall the enemies of the truth be, but the saints shall not fail, neither be discouraged nor dismayed by their power, but with firmness and faith and perseverance shall they continue to labor until all is accomplished that is required of them.

Then the angel said unto me, the Most High shall reveal the law by which the Kingdom of Righteousness shall be governed, and the saints shall not transgress, neither rebel against the law; and whosoever transgresseth the law shall not be numbered with the saints, for they who will not obey the law are not saints, but are of the wicked or the ungodly; therefore they shall not remain amongst the people of the Lord.

In that day the Most High shall call one to bring forth and unite those things which shall be for the instruction and salvation of the

saints, and he shall write those things that are now shown unto thee, that the people of the Lord may not wander in darkness, but they who desire truth, and who rebel not against the Lord, shall walk in the light and rejoice in the righteousness of the law. And the law which thou has written by the command of the Highest, which law is the law of God, shall be given unto him who shall be called and appointed in the last days to establish and build up the kingdom of righteousness. And in the day that those whom thou hast seen commence this work (and who continued faithful in the midst of their trials and afflictions) shall enter into the land of their inheritance, shall the law which thou hast written be given unto him.

And then I saw in the vision that a year passed away from the time that the saints commenced the temporal work, and then they chose one to be their Ruler in the Land of Peace.

In many ways shall the enemy of all righteousness and his servants try to destroy the saints and prevent the accomplishment of the work. The saints shall be tempted, and we be unto all such as receive the truth, and then yield unto the temptations of Satan and are led astray: thick darkness shall cover them, and they shall delight in those things which will bring upon them a fearful and terrible destruction; in gloom and doubt shall they live, and in wickedness shall they be cut off.

All they who set themselves up shall be confounded and overthrown, but they whom the Lord shall raise up shall not fail, but shall receive wisdom and strength from the Most High, which shall enable them to escape from the snares of Satan, and to overcome all that attempt to turn them aside from the right way, and to prevent the establishment of the kingdom of righteousness.

And the angel spake unto me saying, there shall be some in that day that shall labor unwillingly in the work of the Lord; there shall be some who shall say the burden is too heavy, it cannot be borne; they shall be suffered to receive no reward, because they are not willing to do those things which are required of them; they shall not receive those blessings that are promised unto those who labor faithfully and willingly until the end.

#### A SONG FROM ESDRAS.

Faithful, undaunted, undismayed,  
By foes opposed, by friends betrayed,  
Jehovah still shall lead thee on,  
Thou shalt not always suffer wrong.  
Each power shall sink that dare oppose,  
And thou shalt triumph o'er thy foes.

In every hour of trial stand,  
Supported by the Almighty's hand;  
Each hour of gloom shall pass away,  
And Heaven's bright light shall cheer the way—  
Shall cheer the way through toil and strife,  
And guide thee to a holy life.

Then shall a faithful, long tried band,  
 Possess in peace that glorious land,  
 Where they shall prosper and obtain  
 A home where righteousness shall reign—  
 Where truth, light, wisdom shall abound,  
 And every heavenly gift be found.

He that shall be appointed to establish and build up the kingdom, and to whom the things that thou hast written shall be given, shall have wisdom given unto him, and he shall direct the people of the Lord in all things pertaining to the establishment of the kingdom of righteousness, and they shall not err, neither shall they be led astray by the powers of darkness, if they strive diligently to keep the commandments, and are not willing to transgress any of the laws of God. The faithful shall enter into the land of their inheritance, and shall possess the land and become a strong nation in the earth, which shall not be overcome.

Therefore be faithful, O all ye that are called saints; obey the instruction that is given unto you, and be not dismayed by the power of your adversaries, and ye shall receive all the blessings that are promised the saints.

[For the Olive Branch.]

#### WRITINGS OF ESDRAS.

*Given on the fourth of December, 1850.*

THE Most High will give unto his saints power to do all things that He requireth of them; if they will diligently strive to keep all the commandments; for the Highest doth not require any thing of his servants that they are not able to perform, if they will obey the instruction that he giveth unto them. But if they will disobey the instruction of the Most High, they shall fail and not be able to accomplish the work they are called to perform.

Therefore beware! lest ye are found disobeying the law and transgressing the commandments of the Lord, for inasmuch as ye fail to obey the requirements of the law, ye shall fail to accomplish the work, and the Lord will call others to labor in his kingdom, who will observe and do all things that are required of his people.

The Highest will not support those who fall into affliction, because they transgress his law; for all who transgress the law shall be afflicted, and the power of God shall not be exerted in their behalf, neither shall they be comforted by his word; but they shall be tormented and punished for their transgressions.

If ye are faithful ye shall overcome all your enemies, and be able to establish and build up the kingdom of righteousness, in which the unrighteous shall not bear rule, and where the saints shall flourish in peace, and enjoy all the blessings that are for the saints who faithfully keep the commandments.



The earth shall be astonished, and all the nations be afraid, for the work of the Lord shall commence among all the nations of the world, and in every people shall be found some who will obey the commandments, and do all that is required of the saints; these shall be gathered with the saints and the righteous to the land of Cedonia, where they shall become a mighty nation, and shall not be overthrown.

Be not astonished, though the powers of earth  
Rise up in fury, and the work resist,  
No power shall prosper, and no foe prevail,  
For God will guide his people to the last.  
Be not dismayed, though all your foes unite,  
For God will strengthen and uphold his saints—  
Will safely lead them through each trying scene,  
And bring them gloriously to reign on high.

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Law of Cedonia.

Given December 4th, 1850.

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SECTION 1.

*The Authority.*

1. That there may be order in the establishment of the Kingdom of Righteousness, there shall be one appointed; who shall have authority to direct the people of the Lord in all things pertaining to the temporal work.

2. The law by which the saints shall be governed, shall be given unto him, and through him it shall be revealed unto the people.

3. He shall not have authority or power to change or disannul any of the laws, but he shall be governed thereby, and have no right to act in any manner contrary to the instruction contained therein.

4. His duty shall be to direct the people in all things pertaining to the establishment of the temporal work.

5. He shall direct them where to establish themselves, and what portions of the country they shall first occupy, as he may deem expedient for the good of the cause, and for the benefit of the people.

6. It shall also be his duty to superintend the dividing of the land, and to see that every one receives an inheritance according to the law, and also that no one occupies more land than his own inheritance.

7. It is the duty of the people to act agreeably to the instruction that he shall give them, but he shall not exercise any authority over the people not granted to him in this law, neither shall he command them, or any one of them to transgress any of the commandments contained in the gospel or in the temporal law.

## SECTION 2.

*Observance of the Sabbath.*

1. After those who are chosen to establish the Kingdom of Righteousness pass over the River Amli into the Land of Cedonia, they shall observe the seventh day to keep it holy.

2. On that day it shall be the duty of the people to refrain from all temporal labor, and also from the transaction of all temporal business.

3. It shall not be lawful for the government, or any of the officers thereof, to transact any business on that day, except to arrest offenders, which they shall have power to do on that day if it is necessary.

4. There shall be no elections held on the Sabbath.

5. Whenever the Annual Festival or day of rejoicing occurs on the Sabbath, it shall be celebrated in such a manner as not to violate the sacredness of the day of rest.

## SECTION 3.

*The Annual Festival, or Day of Rejoicing.*

1. The day on which the people of the Lord pass over the River Amli, shall be observed every year. They shall keep the day holy, on which they shall not labor, but shall rejoice and eat the fruit of the land.

2. The people shall celebrate this day in such a manner as may be considered most appropriate and fitting for the occasion.

3. In no case shall the use of wine be permitted at this festival.

*(To be continued.)*

*Extract from the History of the Prophet Alcious.*

## FOUND ON PAGE 30 OF THE BOOK OF THE PROPHETS.

After he had remained at Laque three months, he went to the city of Nima, which was besieged by the army of Tubal under the command of Amli. Alcious preached to the army: among those who heard was Amli; who, when he saw that it was of Satan to make war, he immediately raised the siege and attempted to cross the river. But some of his officers wounded him with their swords, and then threw him into the river that he perished. Therefore the river was called by his name. And the officer who slew him gathered the army and returned to fight against the city, but when it was night his men left him silently, so that when the morning came there remained but one thousand men, of an army of thirty thousand. And when the men of the city saw it, they came out and slew many that remained, when the chief officer, whose name was Cantino, escaped with five hundred men and returned to Lamech. After this Alcious entered into the city and taught the people, and many believed, because God had delivered them from their enemies.

## A Song of Neum.

*Written at Nobetus, in the Land of Alciba, in the year of the World 1364.*

Great is the Lord, our God, our King,  
 Let man his praise forever sing;  
 His wond'rous works his power declare,  
 Fish of the sea, and birds of air,  
 Beasts of the field, and rocks and trees,  
 The howling storm, and gentle breeze—  
 All, all proclaim a God above,  
 Whom we should fear as well as love.  
 On every sea, in every land,  
 Are spread the wonders of his hand;  
 The mountains rising from the plain,  
 Or billows rolling on the main—  
 All, all proclaim a God above,  
 Whom we should fear as well as love.

## A Song of Isaiah.

Remember, prayer and faith will save,  
 Save from a second death and grave,  
 For God in mercy hears the prayer,  
 The contrite spirit he will spare.  
 The earth and all therein is his,  
 He reigns above, the righteous lives.  
 Sing ye the praise of God aloud,  
 Be meek and lowly, be not proud,  
 Be as the Lord your God did say,  
 Full of good works, have faith and pray;  
 Be meek and lowly, pray with faith,  
 For without faith your prayer is vain.  
 Pray to the God who reigns on high,  
 For unto you he is always nigh—  
 Is always nigh to answer you,  
 When all his law ye freely do.

[For the Olive Branch.]

## The Lamanites.

We are informed in the writings of the ancient prophets, who wrote the history of the people of Nephi, that in the last days the Lamanites shall receive the truth, and become a pure and delightful people. We find the same thing predicted in the writings of Esdras. The inspired poet Alcon, when speaking of the people who should commence this work, says:

“By these shall Joseph's sons find rest,  
 For Joseph's sons I see afar,  
 Dispersed o'er fair Bethsula's plains,  
 And Ophir's wide and rich domains,  
 Hated, and chased, and driven away,  
 And to their enemies a prey.”

There now exists in this country an aboriginal race known as the Puebla Indians. The name is derived from a Spanish word, and

signifies town or village, and is applied to all Indians who live in towns and subsist by agriculture.

At the time of the Spanish conquest, all the most fertile valleys in New Mexico were found in the possession of this race. They lived in towns compactly built, their dwellings were usually four stories high, and built of "adobe," or sun-dried brick. This people depended entirely upon agriculture for their support, and in their character and habits bore little resemblance to the savage tribes who formerly occupied all the country from the Rocky Mountains to the Atlantic.

When the country was conquered by the Spaniards, these Indians were compelled to receive the Catholic religion, although they never either understood or believed the doctrines of that church. At the present day they are nominally Catholics, but in reality they are as far from believing the doctrines taught by the priest in this country, as the wild Indians of the plains. They are even now looking forward for a day of deliverance from the temporal and spiritual thralldom to which they were reduced by the invasion of the Spanish conquerors, nearly three hundred years ago. There is a tradition extant among them, that their deliverance is to be effected by a people who are to come from the EAST.

The Puebla Indians still live in towns and communities by themselves, and are without exception the most moral, industrious, and intelligent people in New Mexico. Their number is about forty thousand. Is it not highly probable that here, among this people, the work of the regeneration of the Lamanites is to commence? All that is necessary to render this people all that the prophets say they shall be, is to have them properly instructed; to have them taught the arts of civilized life, and instructed in the history of their forefathers, and in the truths of the gospel of Christ. If some one who is competent to the task, and who could command the means necessary for the successful accomplishment of the work, could devote his time exclusively to the instruction of such Indian children and youth as might be collected in a school, the most important results would follow. A sufficient number of intelligent children might easily be collected, who under a good instructor, would soon attain such a degree of intelligence that they would go forth among their countrymen "ambassadors of truth and light," whose labors would produce a complete change in the moral and political condition of this interesting remnant of a once powerful and highly favored people.

Nor would the work end here. Within two hundred miles of the place from which I now write, is an Indian nation, that has not even nominally been converted to the Catholic religion. These Indians occupy six large towns situated on the summits of lofty hills, and strongly fortified. The only material of which they construct their buildings is unhewn stone; their houses are all four stories high. They subsist entirely by agriculture, and raise wheat, corn, beans,

peaches, &c. Their number is not less than thirty thousand. These Indians are represented to be peaceful, intelligent, and benevolent.

Not far from the territory of this nation, which is called by the early Spanish historian, "The kingdom of Cibola," is another town known by the name of "Tuni," or "Saonia;" it contains six thousand Indians, similar in character, habits and disposition, to those before described, with one exception; they make use of "adobes," instead of stone, in building.

Far away to the south-west from Cibola and Tuni, are the tribes of Jumas and Mohave Indians, who subsist by agriculture, but live in huts constructed of light materials, the art of building either with brick or stone being unknown.

All these tribes have intercourse and communication with each other, consequently the instruction given to one tribe will be speedily communicated to all the others.

South of the Gila are several tribes who are in about the same state of civilization as those already described. All these Indians will doubtless receive the truth, and rejoice in the righteousness of the law, whenever it is made plain to them.

Who in the present day will imitate the example of the bold and faithful ministers of God, whose history is written in the Book of Mormon, who by making a judicious use of the gifts and means God had given them, converted multitudes of the Lamanites to the truth. The prophets have foretold the civilization and enlightenment of the Lamanites in this day and generation, and it now remains to be seen who will devote their time and money and energies to bring about so glorious a work. J. C. BREWSTER.

*Socoro, New Mexico, Dec. 19, 1850.*

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#### Hieroglyphics.

About two miles from the crossing of the Little Arkansas, we found a rock on which is engraved a number of ancient characters. They have the appearance of great antiquity, but are still distinctly visible. This rock lies on the top of the bluff, among hundreds of similar shaped rocks, so that it is impossible to give any description of its locality which would enable the future traveler to find it.

The following is a translation of the hieroglyphics:

"Komnor, the son of Kish and Lahanto, chief catam of the armies of Kish, king of the people of Gerad, sojourned in this valley in the third year of his reign."

In several places in New Mexico I have found ancient characters engraved on the rocks, the translation of which I will forward for publication by the next mail.

This country abounds with ruins of ancient cities; one of these I

have visited. They were built by that part of the Lamanites who understood the art of building, after the overthrow of the Nepites. I could find no hieroglyphics on the ruins, but there were some on the rocks near by. In my next communication I will give a description of these interesting remains.

J. C. BREWSTER.

*Albuquerque, New Mexico, Nov. 23, 1850.*

### Mateer's Company.

In my next communication I will give you some further information respecting that part of the company that separated from us on the ninth of October, at Los Vegas. The mail closes immediately, and I have not time to write more at present.

J. C. B.

### The Little Girl's Good Morning.

BY MARY IRVING.

"O! I am so happy!" the little girl said,  
As she sprang like a lark from her low trundle-bod,  
"'Tis morning, bright morning! Good morning Papa!  
O give me one kiss for good morning, Mamma!  
Only just look at my pretty Canary,  
Chirping his sweet 'Good morning to Mary!'  
The sunshine is peeping straight into my eyes—  
Good morning to you; Mr. Sun, for you rise  
Early, to wake up my birdie and me,  
And make us as happy as happy can be."

"Happy you may be, my dear little girl;"  
And the mother stroked softly a clustering curl—  
"Happy as can be—but think of the One  
Who wakened, this morning, both you and the Sun."  
The little one turned her bright eyes with a nod—  
"Mamma, may I say 'Good morning,' to God?"  
"Yes, little darling one, surely you may—  
Kneel as you kneel every morning to pray."

Mary knelt solemnly down with her eyes  
Looking up earnestly into the skies,  
And two little hands, that were folded together,  
Softly she laid on the lap of her mother.  
"Good morning, dear Father in Heaven," she said,  
"I thank thee for watching my snug little bed,  
For taking good care of me all the dark night,  
And waking me up with the beautiful light;  
Oh, keep me from naughtiness all the long day,  
Blest Jesus, who taught little children to pray."

An angel looked down in the sunshine and smiled—  
But she saw not the angel—that beautiful child.

The Star of Truth.

There is a star of purest light,  
That 'mid our western skies doth shine;  
Its soul reviving rays are bright,  
Are radiant, holy and divine.

Where e'er it comes, where e'er it shines,  
Where e'er it sheds its genial powers,  
It purifies, and well refines,  
'And cheers the soul in darkest hours.

Earth's deepest sorrows, keenest woes,  
Despair and doubts and darkest days,  
It drives away, and brings repose,  
'Turns wintry scenes to flowers of May.

Once I sat brooding in despair;  
My light was gone, my guide had fled;  
My Lord had gone, I knew not where,  
And all my hopes and joys were sped.

I sought for light amid the crowd,  
That gathered at the house of prayer;  
I sought to find some one endued  
To drive away that fell despair.

As from the azure vaulted skies,  
'Midst bursting clouds when a shower is o'er,  
I saw a light, a star arose,  
And light and life it did restore.

I hailed its bright, its cheering ray;  
As sent of God, he cheers my heart;  
A harbinger of better days,  
That bade my doubts and woes depart.

Ye honest souls that seek the Lord,  
And love to drink from holy streams,  
Who gladly have received the word,  
Behold this star, its radiant beams.

Has light grown dim, has love waxed cold,  
Because iniquity abounds?  
Do you love Jesus less than gold,  
And pleasure than the gospel sound?

Is hope, and joy, and peace and prayer,  
Fled from your hearts and houses too?  
Have you no consolation here,  
No Joseph, now, to lead you through?

Come, share with me this heavenly boon;  
Look now, and live; it still doth shine,  
"Bright as the sun, fair as the moon;"  
Receive its influence so divine.

Would you enquire the name, the sign,  
Of that which makes all sorrow cease,  
Doth purify, and well refine?

It is the olive branch of peace. JOHN GAYLORD

### Delinquent Brethren and Patrons,

CAN you lend us a little aid, in that which will pay the printer?  
We are needy, and ask it for the cause of truth. Remit bank notes  
by letter, at our risk. Ed.

### CONFERENCE NOTICE.

The Annual Conference of the Church of Christ will be held at Davenport, Scott Co., Iowa, commencing on the 25th of May next. All the branches are entitled to one or more representative. It is the duty of each branch to report their number, and forward a list of all the names that are not already on the General Church Record.

All legally ordained Elders that were such in the first organization, can apply to the Conference, (by letter or otherwise), and receive a license from the Conference, and become legal Elders in the Church organized anew June 26, 1848, if found worthy. Important business will be laid before the Conference.

The bound volumes of the Olive Branch will be forwarded to the Conference. Brethren at a distance that do not attend the Conference, can obtain them through those that do, if they wish.

We have a few Nos. of the first and second volumes of the Olive Branch, except the second No. of the first, and the second and fifth Nos. of the second; these have run out. We will send of those we have to any that want, for half price to those that feel willing or able to give, and to the poor without price.

Those bound are in paper binding. The Post Master says bound books are not allowed in the Mail.

The pamphlet entitled "The Words of Righteousness," was all re-published in the first volume of the Olive Branch. Ed.

☞ All remittances for the Olive Branch, or communications on church business, must be addressed "HAZEN ALDRICH, Kirtland, Lake county, Ohio," post paid, if circumstances will admit.

☞ The Olive Branch is issued Monthly, at ONE DOLLAR per annum, by H. ALDRICH, Editor and Proprietor.

*Smead & Cowles' Press, Cleveland,*



# THE OLIVE BRANCH,

O R

## MESSENGER OF GOOD TIDINGS TO THE MECK.

"For they shall inherit the earth."—Matt. V. 5.

Vol. III.

KIRTLAND, O., MAY, 1851.

No. 10.

For the Olive Branch.

### The Blessing of Abram.

BY J. CROMPTON.

THE blessing of Abram forever will stand,  
Because he obeyed the righteous command:  
The seal of Jehovah unaltered will stand,  
That he and his seed should inherit the land.

The law of adoption the Savior did bring,  
And proclaimed to the Jews that He was their King,  
Although they despised him and cast him away,  
Father, forgive them, the Savior did say.

Pilate, their Governor, he sat in command,  
And said in the Savior no fault he could find;  
But the cries of the people he had to obey,  
So he was obliged to take him away.

The Jews they rejected, as the prophets had told,  
The vision of Peter this truth did unfold,  
That no distinction in the gospel would be,  
For all would be Israel that it would obey.

A crown made of thorns, on his head they did place,  
Which he did suffer for Adam's lost race;  
The letters of gold over his head did unfold,  
That he was crowned a King of the Jews.

The earth it did shake, the rocks they did rend,  
The graves did open, the saints did ascend,  
That long had been waiting deliverance to find,  
When He should die on a tree for mankind.

For the Olive Branch.

### Prophecies Fulfilled.

"In that year their enemies shall prevail against them; the divisions amongst them shall be great, and their contentions very terrible; storms shall destroy their ships, and fire consume their cities."  
—1st vol. *Olive Branch*, p. 39.

If the readers of this periodical will turn to the 38th and 39th

pages of the first volume of the Olive Branch, they will find that the people spoken of in the passage quoted above, are the inhabitants of the United States. They will also see that the evils enumerated in this passage must befall them in the year 1850. Has this been fulfilled? I answer that it has. It is not said that the Union, should be divided in that year, but merely that the contentions should be terrible and the divisions great. Now we know that in no former year have the divisions and contentions been so universal and violent, and that at no previous time has the struggle between the *North* and the *South* been so terrible as in the year 1850; hence it is plain that this part of the prophecy has been fulfilled. Perhaps some may have supposed that Esdras alluded to the final division of the Union, in the sentence quoted above. But it is evident that this is not his meaning, for in a subsequent part of the same chapter he says, "and *at length* they shall be divided into two nations." That some of the cities or towns of the United States have been visited by destructive fires during the year, will not be denied. And some parts of the country have been visited with the most terrible storms; you are no doubt already satisfied of the truthfulness of this part of the prophecy. But the question now arises, have the enemies of the United States prevailed against them? It is not improbable that the most dangerous enemies here spoken of are those *in* the Union, and it is possible that some act of the government or of the people has been committed in the year 1850, that will tend to hasten their overthrow and *ruin*.

But however this may be, it is certain that in at least one instance the enemies of the American people have prevailed against them upon the *field of battle*. It is well known that the native population of New Mexico became citizens of the United States at the time this country was ceded to the United States, after the war with Mexico. Since that time the people of this country have been entitled to the same privileges as other citizens of the Republic. Consequently they are included in the people of Bethsula.

In October last, a party of Navagoes made an inroad upon the settlement about twenty miles below Albuquerque, and succeeded in driving off several thousand sheep. The people of Los Lunas and the neighboring towns collected an army of *five hundred men*, for the purpose of attacking the Navagoes and recovering their numerous and valuable herds that had been driven away. Armed for the encounter, and supplied with provisions for fifteen days, they entered the enemy's country about the first of November. Since that time no tidings from them has reached the settlement, and *not one of them has returned* to tell the history of the ill-fated expedition. That they have *all* of them perished, is now beyond a doubt. And the melancholy conviction forces itself on every mind, that every one of these five hundred brave men have fallen by the hand of

their savage foe, in some of the narrow passes of their mountain land.

*Socoro, New Mexico, Jan. 12th, 1851.*

SOCORO, Valencia Co., New Mexico, Jan. 16, 1851.

*Editor of the Olive Branch:*

PERHAPS it will be interesting to the readers of your paper to be made acquainted with the character of the country on the west of the Ariz., below this place. In my address to the church, written at Albuquerque, in November, 1850, I informed the readers of the Olive Branch that it was our intention to make a settlement on this river, not far from Socoro. I am now happy to be able to inform them that we have purchased a large tract of land, and that the settlement has *already been commenced*. The valley of the river is not very wide, varying from two to five miles in width. It is bounded by lofty bluffs, from the summits of which back to the mountains extends a vast plain destitute of timber, and unfit for cultivation. It is however valuable for grazing land, as it is covered with *grama grass*, which might support countless herds of sheep and cattle. Along the river there is some timber, principally cottonwood, but the mountains afford an inexhaustible supply of pine, cedar, and pinon, and in some parts an abundance of oak and walnut. In the valleys among the mountains are found willow, musquito, and cottonwood. Some of these valleys are watered by beautiful streams of the purest water, and contain large tracts of excellent land. The mountains on the west are distant from the river from five to twenty miles; their height varies from three thousand to five thousand feet perpendicular above the valley of the river. Some of these mountains are composed of confused masses of volcanic rock, and are destitute of timber and vegetation, and others are covered with the varieties of timber enumerated above.

The people of this country never make use of wood in building. All their houses are constructed of *adobes*, or unburnt brick. You may suppose that is a material very unfit for building, but such is not the case. These *adobes* are made by working up a sand peculiar to this country, into mortar of the proper consistency, and then moulded into the proper shape and left to dry. In a few days they become sufficiently hardened by the heat of the sun, when they are laid in a mortar made of the same sand. Such is the dryness of the atmosphere and the absence of all violent storms, that walls built in this manner will stand hundreds of years. I have seen the ruins of several towns which were built with this material, and although a hundred years have passed since the people who inhabited them were destroyed by the Indians, the walls of some of them are still standing, their original height in a good state of preservation.

Houses constructed with these materials can be made as durable, comfortable and beautiful as the best stone or brick buildings, and the cost of material and construction almost nothing in comparison to the cost of building in the States.

The soil of the valley is equal to that of the Western States, but the people of this country are very ignorant of all mechanical arts, and their farming implements are of the rudest and simplest kind. Their plows are all made of wood, and all their other farming implements are of the same description; yet notwithstanding all these disadvantages under which they labor, they manage to raise very good crops of wheat, corn, onions, &c., but not one half the amount that the land they cultivate is capable of producing. The price of corn and wheat is never less than \$2 per bushel, and as it requires no more labor to produce a bushel of grain here than in the States, it can easily be discovered that farming cannot fail to be a profitable business in the valley. The immense amount of grain that is consumed at every military station in this country, and by the teams employed in transporting the merchant trains up and down the river makes the demand constant and certain.

In Socoro there is always plenty of dry goods and groceries, and although commanding a high price, yet such is the price of all kinds of produce, that a farmer here can purchase more of those things with the same amount of labor than in the States.

The climate of this part of the country is very mild. This winter has been the severest ever known here, so say the oldest inhabitants, and they can remember every winter that has occurred within the last sixty years. You can judge of the severity of this winter, when I tell you that the ground was not frozen so as to prevent plowing until the 25th of December, and that it was again in a condition suitable for plowing on the 10th of January.

At present we have a cloudless sky, and the weather seems more like April than like January; in fact there is no appearance of winter in the valley, although the lofty mountains a few miles to the west are still covered with snow to the depth of several feet. This valley possesses an atmosphere of the greatest purity and healthfulness; far superior to that of any part of the United States. There are no swamps or marshes here, and nothing to produce sickness or disease, as there is in the Western States. Such is the purity of the air that objects at the distance of twenty miles appear as distinctly visible as they do in the States at the distance of five miles. The sun appears just as brilliant the instant it rises above the horizon as it does at noonday. The moon and the stars shine here with a luster unknown in the States, and are never obscured by fogs and smoke when near the horizon, but shine with undiminished luster until hid behind the rocky summits of the western mountains.

The census of this territory has just been taken. I have examined the schedules, now in the possession of the Assistant Marshal, Mr. John K. Tulis. I have therefore the best possible opportunity of knowing all that can be known respecting the country, its inhabitants and its productions. The census schedules show that this is one of the most healthy countries in the world. The small number of deaths, and the advanced ages of a large proportion of the native population, is conclusive testimony in favor of the extreme healthfulness of this land.

The severity of this winter being so much greater than usual, has caused considerable sickness, and a larger number of deaths than common. The mortality has been chiefly among the children, owing no doubt to the inadequateness of their clothing to protect them from the cold. The members of this company *all* enjoy better health in this country than they did when in the States.

For a complete and faithful description of this part of the land of our inheritance, I will refer the reader to the three first verses of a song of Esdras, published on the 46th page of the 2d volume of the Olive Branch:

I saw a western land that lay  
Lonely, and wild, and desolate,  
Where the wild beasts in peace might lay,  
Nor dread his presence whom they hate.

There were the beauteous streams that flowed  
In torrents from the rocks on high,  
There were the mountain tops that towered  
Above into the bright blue sky.

There were the spreading plains of green,  
Where grazed the herds untamed and free,  
There were the fertile valleys seen,  
Where waved the lofty forest tree.

#### The Leader of the First Company.

On the 19th of October, Jackson Goodale, the leader of the first company, was guilty of a transgression of the Law of God; consequently his authority to lead the company was on that day forfeited and lost. The law under which he was elected reads as follows: "And he shall be appointed by the voice of those who go there, and if he behave himself unworthily, or break any of the commandments given them to observe, *another shall be appointed in his place*: but if he shall do that which is right, then he shall retain his office one year. And *while* he shall keep the commandments, they shall *obey his word*."

Here let it be observed that the law *does not* say that in case the first leader transgressed, that another should be chosen *by the com-*

*pany*. On the contrary, it is evident from the reading of the law, that the other should be appointed by some other power, not by the people who appointed the first.

In the manuscript that I sent you from Albuquerque, the following passage occurs: "In the day that those whom thou hast seen commence this work, and who *continue faithful* in the midst of their trials and afflictions, shall enter into the land of their inheritance, shall the law which thou hast written be given unto him." On the fourth of December, 1850, a part of the company, and myself among the number, crossed the Amli and entered into the land of our inheritance. On that day the law of Cedonia was given unto me, in fulfillment of the prophecy quoted above. This is positive and conclusive evidence to every believer in the writings of Esdras, that the part of the company that crossed the Amli on the fourth of December, were those who had *continued faithful*. The first section of the law given on that day confers the authority to direct the people of the Lord, in all things pertaining to the temporal work, upon the one to whom the law was given. In this we have a perfect fulfillment of that passage which says, "another shall be appointed in his place." Another has been appointed, and he has directed the people how to proceed in order to accomplish the great work that they have undertaken, in obedience to the commands of the Most High.

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#### To the Second Company.

In my communication of November last, I gave all the instruction that you need to enable you to make all necessary preparation for the journey. In addition to the outfit I recommended, it will be advisable for all who can, to bring with them a small amount of dry goods, calicoes, and common domestic; about \$10. worth for each individual; this will be sufficient to purchase several months' provisions of the Pemos Indians.

I would advise all to be sure to be ready to leave the frontier at the time I have appointed. It will take you much longer to travel to Independence than you expect. The worst roads you will have are in Missouri. Leave home early enough so that you can reach the frontier by the first of July, and then you will not be ready to start until the middle of the month, as there are many things to hinder your progress that you will not think of until they occur.

When you reach Independence, you will find a letter directed to H. Herringshaw and Nathan Teft; if neither of them are with you, any member of the company can take the letter. It will contain all the additional instruction that can be needed by the company to enable them to travel with ease and safety. One reason why it is best to start as late as the time I have set, is this: Earlier in the season

the Indians are more dangerous than in July and August; in the spring and early in the summer they are very numerous on the road engaged in fishing and hunting. In June, 1850, there were 6000 Indians encamped at Walnut Creek. In August, when we were there, there was not one; they had gone to the mountains to gather wild fruit, &c. *Socoro, Jan. 19, 1851.* J. C. B.

#### Mateer's Company.

In my communication of last Dec., I promised to give some account of the company that left us on the 9th of October. I can only give a few items of information concerning them. Soon after leaving us they had another election, and elected Royce Oatman captain. Two or three days after, the new captain had his two horses stolen. Mateer and Kelly each lost an ox at the same time. Before leaving the States, Oatman had been offered \$250 for his horses, and refused to sell, and contrary to the advice I had given, persisted in taking them to the Colorado. Oatman and company crossed the Rio Grande on the 19th of October, and immediately elected N. G. Brimhall to be their ruler, and Ira Thompson was appointed secretary. The company stopped a while at this place, and by their bad conduct, gained the reputation of being the most dishonest men that had ever been in the country. Since they left here, I have not been able to learn much concerning them. I have been told that on their reaching the Rio Mimbres, (about 150 miles south-west of this place,) they lost most of their cattle, and were compelled to stop, and will probably settle there. The valley of the Mimbres is fertile and well timbered. I am inclined to think this story is correct, although I cannot say positively that it is.

✍ In my next communication I will give a continuation of the law of Ce-donia. I intended to send some by this mail, but have had so many letters to write to my friends in the States, that I have not had time to copy it for the Olive Branch.

J. C. BREWSTER.

✍ The package spoken of by Bro. Brewster, containing a translation of hieroglyphics, and a description of the ruins in New Mexico, has not arrived.

✍ We learn the following from our Missouri correspondent, Br. J. Clemerson, in the vicinity of the place appointed for the company to meet on the 2d Monday of July next, twenty miles west of Independence.

Ed. "Flour is now selling at \$3.25 per 100 lbs., and other things in proportion, and scarce at that, in consequence of the dry season last year."

It is a mistaken notion for emigrants to think of completing their outfit at Independence, or any of the border towns on the route; they charge the highest price for every thing the emigrant may want. The best place for completing the outfit is soon after crossing the Missouri river, which most likely will be at Arrowrock or Glasgow. Flour can now be purchased fifty or sixty miles west of this for \$2.50 per cwt. Dry cows accustomed to the yoke will make very good teams. They should be of the choicest kind. We recommend that the brethren meet at least one week before the day appointed to start, that there may be no delay after the day appointed.

Ed.

### Baptism for the Dead, by Proxy, Refuted.

ONE of the leading doctrines of the "Latter-day Saints," (alias perverted Mormonism, falsely called "True Mormonism,") is, that it is the duty of all adult persons, who are members of said sect, to be baptised for or in behalf of their dead friends or relatives, who have died without having been privileged with a hearing of the Gospel of Jesus Christ, through the preaching of the elders of said church; and that none can have part in the first resurrection, but those who have been baptised, either for themselves in this life, or, if departed this life before the Gospel was preached to them, through their relatives or friends who survive them, and have obeyed the Gospel (which baptism by proxy equally entitles them to a part in the *first resurrection*, as though they had been baptised for themselves in their own proper persons.)

The above stated doctrine is principally founded on the following references: Book of Doctrine and Covenants, § 103, ¶ 11, Nauvoo edition; § 106, ¶ 1, 2, 3, 4 and 5; and 1st Corinthians, 15th chapter, 29th verse. This last reference reads thus: "Else what *shall* they *do* which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead." I am aware that the perverted application of the above text has given rise to the dogmatical doctrine of baptism for the dead by proxy. The next verse proves to be a key to the peculiar phraseology of the above text—"And why stand ye in jeopardy every hour?" I ask, what jeopardy? Answer—It appears that the Saints in Corinth were in a state of "jeopardy," or, in more familiar terms, in a state of suspense or uncertainty of mind, relative to the *truth* or *falsity* of the doctrine of the resurrection of Christ, that had been preached to them by Paul and his brethren in the ministry. This is obvious from the nature of Paul's reasoning from the beginning to the end of the 15th chapter. It requires no very sharp perception to see that the apostle was laboring to dispel the doubts or uncertainty that exhibited itself in the minds of his brethren in Corinth, relative to the *truth* or *falsity* of the doctrine of the resurrection, and its *effects if true*, and its *consequences if false*. If *true*, then there was nothing to fear; all was well; if they were faithful to Christ to the end, then as *sure* as he was raised from the dead, so sure he would raise all from the dead that trusted in him, at the first resurrection. And as sure as the doctrine of the resurrection of Christ is false, the consequences were that the whole Christian religion was a *hoax* and *deception*, a *humbug*, a nefarious speculation of vile impostors, or "false witnesses," which Paul declares himself to be, if Christ be not raised from the dead. Read the 15th verse. The sum total and sequel of the whole matter of the 15th chapter Corinthians, is this. If Christ (at that time when Paul wrote the epistle referred to) was not raised from the dead,



then all that were baptised *into* Christ, were baptised *for* a dead Christ.—“Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead?” Consequently, the propriety of Paul’s question to them of Corinth.

That the reader may clearly and fully apprehend the true intent and force of the above text, I will here give a clear analysis of it. “Else (otherwise) what shall they *do* which are baptised for the dead (Christ.) To still make the ideas in the text more plain, (if possible,) I will here transcribe the ideas presented in the text in my own words, mingled with the words of the text. Paul’s interrogation pre-supposes that those who had been “baptised” into Christ, supposing he (Christ) was “risen from the dead,” at the same time that Christ had not risen, could do nothing only remain in their heathenism; and when they died, they would remain dead, having no hope or evidence of a resurrection of their bodies; Christ having been crucified, being dead, that inasmuch as he remains dead, they would also, when they die, remain dead eternally. By associating the 6th chapter of Romans, from the 3d to the 11th verse, with the text under consideration, it will fully confirm the analysis and illustrations made above; 3d verse—“Know ye not that as many as were baptised into Jesus Christ, were baptised *into his death.*” This proves that Paul had reference to the *dead* Christ, (in case Christ was not raised from the dead,) 1st Cor., xv. 29. Again, 4th verse—“Therefore we are buried with him by baptism *into death.*” This proves the same thing. Fifth verse—“For if we have been planted together in the *likeness of his death,* we shall be also in the *likeness of his resurrection.*” But in case Christ is not raised from the dead, the burial in baptism would only represent Christ’s burial, and there the whole farce would end. Christ being dead, the resurrection from the water would be in the “likeness” of dupes, rather than in the likeness of Christ’s resurrection.

With this parity of reasoning, the reader can clearly understand the full force of the whole chapter in Romans referred to, particularly the verses named or quoted above.

With these few remarks on both the true and false application of the 15th chapter, 29th verse, of 1st Corinthians, I conclude the reader will be able to confound or refute every advocate of the doctrine of proxy baptism for the dead of the whole human family. But I will not stop here; a reference or two to the Book of Mormon, associated with a few texts from the New Testament, will put a final quietus to the whole idea of proxy baptism for dead friends and relatives who have died as heathens, having not been privileged with the hearing of the Gospel of Jesus Christ in the flesh.

It is reasonable, as well as scriptural, that “where there is no law, there is no transgression”—Romans, iv. 15. “Whoever com-

mitteth sin, transgresseth also the law; for sin is the transgression of the law"—1st John, iii. 4.

Now to the Book of Mormon. Please read the 8th chapter of Maroni, it being the epistle of Mormon to his son Maroni, giving the word of God by "authority from God," concerning the falsity of the doctrine of the baptism of "infants," and all other persons who have not a knowledge of the law of Christ, declaring all such persons *could not repent*, and unto such, baptism *availeth nothing*, but is a *mockery before God, denying the mercies of Christ and the power of his Holy Spirit, and putting trust in dead works.*"

The New Testament and Book of Mormon abound with the doctrine that the whole original design, purpose and intent of the ordinance of immersion by water, was the remission of sins to him that repents, in view of obeying the gospel of Christ unto salvation, and also that none can repent but those who are under the condemnation of a broken law, and that none can break the law in the absence of it.

Paul says he was "*alive without the law*, but when the commandment came, sin revived and I died."—Romans, vii: 9. Mormon says, in the chapter referred to in the Book of Maroni, that "*all little children are alive in Christ*, as also *all they that are without law.*" Some resort to the subterfuge of saying that Mormon had only reference to little children in both cases, viz:—"Little children, and those also without law." In order to make the text read according to this idea it would have to be, "All little children are alive in Christ, as also all little children that are without law"—a perfect sample of nonsensical tautology. Such persons ought not to accuse the sectarian of like tautology, for saying that *water* means spirit in the case of Christ's doctrine to Nicodemus, saying, "Except a man is born of *water* and the *spirit*, he cannot enter into the Kingdom of God"—John, chapter iii. The sectarian says in this case, "*water* means *spirit*—therefore it ought to read, 'except a man be born of the *spirit* and of spirit,' &c." This is a like sample of the above perversion by a bewildered Strangite or Brighamite, in the case of "little children, and also *all those that are without law.*" We will quote a saying from the Strangite oracle for their comfort and solution. "And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection." Doctrines and Covenants, § 15, ¶ 10. This revelation was given March 7, 1831. If the Lord of Heaven had had anything to do in giving this revelation, it would have been in place to have revealed the doctrine of proxy baptism at that time; to have informed us by what means the heathen nations could have part in the first resurrection, (if their baptism by proxy was necessary), and not to have left such an important point of doctrine out of the plan in so important an event until June, 1841. It is evident, that instead of the idea (of the heathen having a part in the first resurrection)

being a revelation in March, 1831, it was borrowed from the Book of Mormon, page 183, stereotyped edition, where it says that not only the prophets, and those that obeyed the commandments of God, given through them, should have part in the first resurrection, but those also that "*died in their ignorance, not having salvation declared unto them.*" But as the idea of proxy baptism is not once alluded to in the Book of Mormon, it was not thought of until one John Slicks, the President of the Elders' Quorum, presented it in a debating Lyceum in Nauvoo, after which Joseph Smith confirmed the doctrine by a pretended revelation in June, 1841—D. C., § 103, (so I am informed by a credible source.) We are often told in the Book of Mormon, and the Book of D. C., that the Book of Mormon contains the *fullness* of the Gospel of Christ, both to Jew and Gentile; and yet, with all the importance there is attached to the doctrine of proxy baptism for dead relatives and friends, the Book of Mormon is entirely silent on the subject, except to say that it is a "solemn mockery before God." And it stands pointedly in opposition to the whole intent of Baptism for the remission of sins; for as those that have "*died without law are to be judged without law,*" they have no sins to remit; consequently, baptism for such "availeth nothing," but is a solemn profanation of the sacred rite.

Again, the doctrine of baptism by proxy, for and in behalf of dead relatives and friends, as found in one part of the Book of D. C., throws the falsehood into the face of another part of it, viz: § 2, ¶ 2, which says the Book of Mormon "contains the fullness of the Gospel to both Jews and Gentiles;" which, taken all together proves that the Book of D. C. contradicts itself, inasmuch as the doctrine of proxy baptism for the dead is not once alluded to in the Book of Mormon; consequently the book of D. C. cannot be considered as a standard book for evidence or argument in that case, and doubtful in every other case, if not to be rejected altogether, except those parts which are collateral to or borrowed from the Book of Mormon.

I have already continued this subject to a greater length than I at first anticipated, but no doubt every reader will excuse me for so doing, the nature and importance of the subject considered.

The Book of D. C., § 5, ¶ 2, says concerning the Book of Mormon, that it is the Lord's everlasting Covenant, to be a *light* to the world, and to be a *standard* for my people (the Church, and for the Gentiles to seek to it. Although the Book of Doctrines and Covenants says the Book of Mormon is a "standard," yet it is no stronger proved to be so, than it proves itself to be such. On page 113, stereotyped edition, Nephi says the Book of Mormon is a "standard" to all Israel. If, then, the Book of Mormon is a standard of doctrine to Israel, and the Gentiles are to seek unto it, for the fullness of the Gospel of Christ unto salvation, I sincerely ask, in the name of all propriety and consistency, how it is to be

proved, substantially, that the doctrine of baptism by proxy is true, or that the Book of D. C. is to be received as standard evidence in that or any other case? especially when we consider that the Book of D. C., § 13, ¶ 5, says that the elders, priests and teachers shall teach the principles contained in the "Bible and Book of Mormon, in the which is the fullness of the Gospel." And even in that case, the Bible is to be considered as being dependent on the Book of Mormon for a true application, because "the great and abominable Church had taken out of the Book of the Lamb of God (the Bible) its most plain and precious parts." Read Book of Mormon, 31st, 32d and 33d pages. This proves clearly that the Book of D. C. yields the palm to the Book of Mormon and Bible, as being the standard of doctrine, instead of being a standard itself.

Thus, down goes the doctrine of proxy baptism for the dead, never more to be considered as Gospel truth, but by those who have turned their backs on the Book of Mormon, and only refer to it as a mere convenience, not for truth's sake, but to answer a speculative purpose.

JOHN E. PAGE.

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#### Keeping the Seventh Day for the Sabbath.

HAVING learned that there are elders teaching the Saints that the seventh day should now be observed as the Sabbath, we think it might be of service to the brethren to devote a short chapter to the subject. It is a fact so plainly set forth in the Scriptures, that it needs no argument to prove it, that the seventh day was the day appointed by the Lord for man to keep holy and sacred to the Lord—a day of rest not only for man, but for all beasts that served man. It is also equally plain that the change was made by *man*, to observe the first day of the week, instead of the seventh, for a day of rest.

J. B. Cook, in the Advent Review, gives us the following upon this point: "Every enactment relative to the religious observance of the first day, *originated with the Pope* or potentates of Rome, and those who in this matter sympathize with them; but every enactment that ever *originated in Heaven*, relative to the keeping of the Sabbath, *confines us to the seventh day*. The seventh day is the Sabbath of the Lord our God. My space will not allow me to adduce the historic testimony, but the above I solemnly believe is the exact truth."

The first day was the day on which the European nations were accustomed to idolize the sun. We are informed in the Bible, Book of Mormon, and writings of Esdras, that there is to be a restoration of all that has been lost or perverted, that pertains to the salvation of man. Then we may look for the seventh day to be gain the day of rest to the laborer—the day in which the Saints

will pay their devotions unto the Most High. We learn also that the Lord is going to bring about the restoration or restitution of all things that ever have been given for the benefit and happiness of man, and he will do it in his own time and in his own way. The Lord has made it known unto us when and where the seventh day is to be restored to the Saints and the righteous—see Olive Branch, page 17, vol. 3. All faithful Saints, that desire to avoid strife and contention, and live in peace, will follow the instruction here given. They will not counsel the Lord, and say some other time and place will be better. It certainly would be unwise in any one to break the laws of the land by laboring on the first day of the week; it would not be doing as we would wish to be done by; for it would disturb others in their devotions, who are equally conscientious in the observance of the first day, and also in keeping the law of the land. No credit can be gained from the Lord for such an act, for he does not require it. And now, since the Lord has appointed the time when the seventh day is to be restored, as the Sabbath of rest to all that follow his instructions, given unto us in the writings of Esdras, let that suffice. Those that do not believe the Lord has appointed the time and place for his saints to begin to keep the seventh day, instead of the first, have no part nor lot in the matter.

We never have learned that the Indians in that country observe any day sacred to the Lord, and it is not likely that the Mexicans have any law on the subject. Ed.

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**Chronological Index of Remarkable Events of 1850,**  
SELECTED FROM THE NEW YORK TRIBUNE.

**JANUARY 8TH**—The Yuba River rose 15 feet. **9th**—Sacramento City entirely submerged by the flood. **13th**—Wreck of the packet ship Hottinguer on the Wexford Rocks, 13 men lost. **16th**—Earthquake at San Francisco, California. **29th**—At Killarney, in Ireland, a work house was burned, at which thirty persons lost their lives, many others being horribly mutilated.

**FEBRUARY 4TH**—Awful explosion and great loss of life at the machine shop of A. B. Taylor & Co., N. Y. By the explosion of a steam boiler in the basement, 67 persons lost their lives; 30 more were injured. **6th**—Great eruption of Mount Vesuvius; on the 8th the stream of lava appeared pouring down the mountain, one mile and a half wide and twelve to 14 feet deep, destroying forests, churches and buildings. **15th**—Terrible gale at Lahaina Mari, Sandwich Islands, doing great damage. Remarkable fall of matter, resembling flesh and blood, in Sampson county, North Carolina, about 30 feet wide and 250 yards in length; there was no rain; but a heavy red cloud, from which the matter fell. **26th**—Earthquake in the Great Salt Lake Valley.

**MARCH 15TH**—Destructive tornado at Milledgeville, Ga. **16th**—

A. large rock, which overhung the village of Chiracorapo, near Naples, fell and crushed nine houses. 17th—Remarkable shower, accompanied with sulphur, at Napoleon, Ark. 18th—The city of Laguna de Terminos, Venezuela, nearly destroyed by fire. 23d—Destructive flood at Nashville, Tenn., in the Cumberland River. 24th—Steamboat H. S. Smith burnt 30 miles below Apalachicola with 1000 bales of cotton; 5 lives lost. 26th—Severe hail storm, over a great part of Texas; stones as large as hens' eggs fell for half an hour, doing immense damage. 30th—Tornado at New Providence, W. I., demolishing houses and rooting up trees like reeds; 80 buildings destroyed, and 8 lives lost. 31st—Severe storm on the English coast, causing great destruction of property and life. Steamer Adelaide, with 250 souls on board, was lost, and every person drowned.

APRIL 3d—Destructive flood at Toronto, Canada West. Severe shock of an earthquake in the Valley of the Mississippi. 14—Severe earthquake in Sicily; many houses damaged. 16—Fall of the suspension bridge of the Bass Main at Angers; 282 lost their lives. 18—The brig Alleyone, off cape Cod, struck by a fire-ball larger than an 18 pound shot. The mainmast split in four places and fell over board. 23—Steamer Belle of the West, burned at Warsaw, Ky., and 100 lives lost. 25th—Dublin, Ireland, visited by a destructive thunder, rain and hail storm. 26th—Tremendous storm at Perry, Georgia; four inches of water fell. 27th and 28th—A terrific hurricane on the Bay of Bengal, extending over sea and land 1200 miles; the sea flooded the land so extensively as to destroy vegetation, and cause great suffering for want of fresh water. 28th—Great floods in Northern New York and the New England States. 29th—Two buildings in New York fell, killing several men. Extensive and destructive crevasses in the Mississippi River.

MAY 1st—Explosion of 3000 barrels gunpowder in India; 1200 lives lost. At the Leclide Saloon, St. Louis, a party of 200 were assembled when the floor gave way; several were killed, and many injured. 4th—Terrible conflagration at San Francisco, California; 200 buildings destroyed; damage over \$4,000,000. Collision between an American and Canadian steamer on Lake Ontario; 38 persons lost their lives. 8th—Severe tornado at New Orleans, La. 18th—A large part of the village of Corning, Steuben county, N. York, destroyed by fire. 22d—Steamer St. Louis, at St. Louis, collapsed her flues; 25 lives lost, 40 wounded. 24th—An Indian man from Bombay to England; lost at sea, and nearly 100 lives lost. 27th—Destructive storm in Illinois; celebrated Mormon Temple at Nauvoo thrown down. Repeated shocks of earthquakes at Smyrna; churches, mosques and buildings destroyed; the river turned from its channel, and the waters become brackish; a large rocky hill near the city rent, and large masses of rock hurled into the streets.

JUNE 2D—A hundred persons drowned by the upsetting of a barge on the Wesel, near Newmark, Germany. 9th—Two severe shocks of earthquake near Eisenberge, Germany. 16th—230 deaths by cholera in the city of Mexico; during the four weeks preceding, 2,702 deaths. 17th—Steamer Griffith burned on Lake Erie, 3 miles from shore, 14 from Cleveland; nearly 300 lives lost. 18th—At Naples, between 400 and 500 persons lost their lives by the fall of an immense edifice. 18th—Steamer Orion, from Liverpool, struck a rock; 50 lives lost. Earthquake in the Island of Jamaica. Elevation of an island near the mouth of Two Heart River, Lake Superior, 6 feet above the surface of the water.

JULY 5TH—Terrible storm in Central and Northern New York; railroad train thrown into a creek, and several lives lost. Hail storm at Brunswick; some of the stones as large as a man's fist, weighing over half a pound each. Tornado in Lewis county, N. Y.; hurricane at Quebec, C. E. 18th—Destructive hurricane and storm on the Atlantic coast; many vessels wrecked, and great damage done on shore, by destruction of houses and loss of life. The townships of Brock, Reach and Scott, in Canada, visited with a terrific tornado, sweeping forests and buildings "like card houses," many being obliged to take refuge in their cellars to escape being swept away; several lives lost; on the Schuylkill River, Pa., 17 persons drowned. 31st—Boilers of the steamer America exploded, and 15 persons killed.

AUGUST 6TH—Unprecedented rain storm at Paris, France; streets inundated, the flood being four feet deep in some places; thousands of houses inundated.

SEPTEMBER 19TH—Great fire in London, Eng. 20th—Another extensive and destructive fire in San Francisco, California. Nine persons killed by an accident on the Eastern railway, Eng. Storm at Pittsburgh, Pa.; hailstones as large as hens' eggs; immense destruction; many sheet iron roofs were perforated by the hail.

OCTOBER 7TH—Violent gale on the British coast; extensive damage done, and many lives lost; many vessels wrecked; ship Providence lost 19 men. At Belfast, Ireland, hail stones fell "as large as a boy's spinning top, and pointed in a similar manner." 30th—Submarine earthquake in lat. 23 deg. 30 min. N., lon. 58 deg. W.; the shock shook the vessel violently, and was accompanied with a noise like rolling thunder.

NOVEMBER 11TH—Great conflagration at Frederickton, N. B., between 250 and 300 houses destroyed. 12th—Gale in Delaware Bay; a number of canal boats driven on shore, and seven lives lost. 25th—Explosion of a powder mill in the City of Mexico, doing immense damage. Seven dead bodies were found, and many others supposed to be buried in the ruins. 19th—Burning of the depot at Detroit, Mich., with 10 cars, 15,000 barrels flour, and 25,000 bushels of wheat. 22d—Destructive fire at Savannah, Ga. 23d—

Explosion of steam propeller *Resolute*, at New York, with loss of five lives. 24th to 29th—Destructive gale on the coast of England and Ireland; ship *Edmond*, from London, driven on shore, and 96 out of 216 passengers lost; the *Albatross*, with 400 head of cattle on board, was flung on her beam ends, and 100 head of cattle perished. 29th—Steamboat *Columbus* burnt, and 7 lives lost. Disastrous explosion at coal mines, Heith, England, with loss of many lives. Nov. 3d—Terrible Hurricane at Cape Girardeau, Mo., destroying seventy buildings, with the Baptist and Catholic churches, and Catholic convent; a number of lives lost; the country back of Cape Girardeau utterly desolated; *Saranac* steamer totally destroyed, with other vessels, being nearly torn to pieces by the wind. A cow lifted from the ground and left on the top of a tree sixty feet high.

DECEMBER 11th—Tremendous conflagration at Halifax, N. S.; 100 buildings consumed. 13th—Explosion of the boilers of the *Anglo Norman*, New Orleans; several persons killed; a large number of persons scalded and wounded. 17th—Steamboat *South America* burnt on the Mississippi, and between thirty and forty lives lost. 18th—Explosion of the *Knoxville*, killing and wounding 20 persons. 20th—Steamboat *Fashion*, near Pittsburgh, Pa., collapsed a flue, killing and wounding several of the crew and passengers. 23d—Extensive and severe gale and snow storm in New England, the Middle States, and the British provinces; in the northern and Western part of New York, 2 and 3 feet of snow fell; in Buffalo, New York, the load of snow broke in the roofs of a number of houses; several vessels wrecked on the coast, with loss of life.

DIED—In Nauyoo, Sept. 14, of bilious fever, sister Nelson, consort of Bro. George Nelson.

REMITTANCES FOR THE O. B. SINCE FEB.—N. Peyton, \$1; O. Hayer, \$2.

We have a few Nos. of the first and second volumes of the *Olive Branch* except the second No. of the first, and the second and fifth Nos. of the second; these have run out. We will send of those we have to any that want, for half price to those that feel willing or able to give, and to the poor without price.

Those bound are in paper binding. The Post Master says bound books are not allowed in the Mail.

The pamphlet entitled "The Words of Righteousness," was all re-published in the first volume of the *Olive Branch*. Ed.

IF All remittances for the *Olive Branch*, or communications on church business, must be addressed "HAZEN ALDRICH, Kirtland, Lake county, Ohio," post paid, if circumstances will admit.

IF The *Olive Branch* is issued Monthly, at one dollar per annum, by H. ALDRICH, Editor and Proprietor.

*Smead & Cowles' Steam Press.*



# THE OLIVE BRANCH,

OR

## MESSENGER OF GOOD TIDINGS TO THE MEER.

"For they shall inherit the earth."—MATT. V. 5.

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VOL. III.

KIRTLAND, O., JUNE, 1851.

NO. 11.

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COLONIA, New Mexico, Feb. 16, 1851.

BROTHER ALDRICH: You no doubt remember that when you were in Springfield, Ill., in May last, you were much interested in reading the description of this country by W. H. Emory, an officer in the U. S. army, who passed through it in the autumn of 1846. Among other things that attracted your attention, was the following statement:

"Computed to-day the height of the Socoro Mountain to be two thousand seven hundred feet above the level of the PLAIN. Several officers guessed at the height of the mountain, and the mean of all the guesses was *one thousand two hundred feet*, and the distance of the peak only two and a half miles, while in fact it was upwards of four miles. He who attempts to reckon the height and distance of hills in this dry pure atmosphere, after coming from ours, will always fall as much short of the mark."

Seven miles south-east from the foot of this mountain is the place we have selected for our settlement. I have named this place COLONIA. The instructions given in the writings of Esdras say that we shall not call any place after the name of any of the cities or countries of the ungodly or wicked. Colonia is a name given in the writings of Esdras. In the "Book of Prophets," there is an account given of a distinguished prophet, and a servant of the Lord, bearing that name.

You will observe that the height of the Socoro mountain is 2700 feet above the *plain*, and the plain from which the mountain arises is 4500 feet above the level of the sea. The summit of the Socoro mountain is therefore 7200 feet above the level of the sea. This is 1066 feet higher than Mount Washington, the highest mountain in New Hampshire, and 834 feet higher than Black Mountain, the most elevated point in the Blue Ridge, in North Carolina. A few miles west of the Socoro mountain is another range that rises to a

much greater height, but its elevation has never been correctly computed.

In my former communication, I stated that the settlement here on the Amli would greatly lessen the difficulties of the journey to the Colorado. Perhaps some may be ready to inquire how it will render the journey less difficult and expensive. I will endeavor to answer this question. As soon as the settlement here is sufficiently large, (and that will probably be before the close of the present year), there will be a surplus of grain produced, which it will be necessary to sell or exchange, for those things that are imported into this country from the States. The articles that are imported, which will be most in demand, are sugar, coffee, rice, spices, pepper, and dry goods. Now it is well known that the weight of \$100 worth of any of these articles is much less than the weight of \$100 worth of any kind of breadstuff. Consequently the emigrant can bring these things here and exchange them for provisions, and by so doing, save the expense of transporting a heavy load across the plains. In August, 1850, sugar could be purchased at Independence, Mo., for \$7,00 per cwt., consequently 100 pounds of sugar was equal in value to two hundred and fifty pounds of the best flour.

It will easily be seen that by bringing one thousand pounds of sugar, the emigrant will be enabled on reaching Cedonia to exchange it for two thousand five hundred pounds of flour; thus saving the expense of transporting one thousand five hundred pounds across the plains. One hundred pounds of coffee, worth at Independence \$12,50, is equal in value to four hundred pounds of flour; thus by bringing two hundred and fifty pounds of coffee, the emigrant can exchange it here for one thousand pounds of flour—saving the transportation of seven hundred and fifty pounds.

Other articles, such as writing paper, dry goods, spices, &c. &c., are lighter in proportion to the price, and will be more profitable for the emigrant to bring than the heavier articles.

It is my intention to have this trade conducted upon just and equitable principles. The price of those articles brought from the States to be exchanged here for breadstuffs, shall always bear the same proportion to the price of provisions that the emigrant may wish to purchase *here*, that it does *in* the place from which the emigrants commence their journey. When one hundred pounds of sugar is equal in value to two hundred pounds of flour at Independence, it shall be the same *here*. When it is equal in value to more or less flour at Independence, it shall be the same at Colonia.

The reader will readily perceive, that this arrangement will greatly facilitate the progress of the work. When this plan is carried into effect, it will not be necessary for emigrants to bring more than eighty days' provisions with them; that will be more than

enough to last until they reach Colonia, where they can exchange the groceries and goods they bring for provisions. The whole weight of the articles they will bring for exchange will not be more than one fourth the weight of the provisions they will receive in exchange.

This being the case, they will be able to cross the plains with less than one half the amount of team that would be required if they brought their provisions from the States.

Another benefit the emigrant will derive from the settlement here is, that almost every wagon will need repairing by the time they reach this place. At present it is impossible to get that kind of work done here, without paying at least six times as much as the same amount of work costs in the States. When the third company reaches this place, they will find men prepared to do all such work as they need to have done, at a reasonable price.

I might go on and enumerate many advantages that succeeding companies will derive from the settlement here, but I have said enough to show that the settlement at Colonia will be a great blessing and advantage to the weary saints on their way to the Colorado.

I will here add a word of caution to all the readers of the Olive Branch. Do not set out on the journey to this country unless you have faith. If you have not sufficient of the truth of this work to make you firm and unwavering in the faith, do not attempt to come. If you do not intend to obey the law at all times and under all circumstances, *stay at home*. By doing otherwise you will entail trouble and vexation upon yourself and upon others. If you have faith, come; but if you have not, you cannot stand; therefore it is better for you not to leave your homes.

Since my letter of last month, I have heard from the company that separated from us on the 9th of October last. The intelligence I have received is not very different, but I think reliable. It appears that they lost the road before they had traveled a hundred miles from this place, and instead of leaving the Rio Grande and turning west, as they should have done, they continued on in a southerly direction until they crossed the boundary between the United States and Mexico, when for some reason, (probably the loss of their teams), they were compelled to stop near a Mexican town called Gaudaloupe; after having passed entirely out of the *Land of Cedonia*. Another striking evidence of the truth of the writings of Esdras. Let the fate of that company be a warning to all others, not to follow their example. They came to the frontier with a determination not to keep the commandments, or at least a majority of the company were determined to follow the imagination of their own hearts, even if it did conflict with the law of God, and they did follow the imagination of their own hearts until they have been suffered to lose their way, and instead of reaching the place of their

destination, they have merely passed through a part of the Land of Peace, and at last have been compelled to settle in a foreign land.

With this letter I send you a few more sections of the law of Cedonia. You will observe that this law is much more explicit and clear on many points than the one written by Esdras. The first law was merely an outline or synopsis of this.

I will here add a few words to the members of the next company. Bring with you all kinds of garden seeds; every thing that can be cultivated in any of the northern States, will do well here. Do not fail to bring some oats, and buckwheat, and the seeds of all kinds of grass and clover. These things are not cultivated in this country. An American farmer near San Pedro told me that he would willingly give fifty dollars for five bushels of oats, if it were possible to obtain them at that price. It is useless to bring wheat from the States for seed. The wheat raised in this country is of a superior quality to any raised east of the Rocky Mountains.

I must close for the present, hoping to receive the Olive Branch by the next mail from the States. I am very anxious to hear from my friends and brethren again. I remain as ever, a laborer in the cause of truth.

J. C. BREWSTER.

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COLONIA, New Mexico, Feb. 14, 1851.

*Law of Cedonia*—[CONTINUED]

SECTION 4.—*The Ruler.*

1. After the people of the Lord have entered into the land of their inheritance they shall elect one of their number to preside over them.
2. This presiding officer shall be called the Ruler or President, and shall be elected for the term of two years.
3. At the expiration of every two years, it shall be the duty of the council to decide, whether during that period the President has broken any of the temporal laws.
4. If it is proven by a sufficient number of witnesses that the president has transgressed any of the laws, he shall be removed from his office by the vote of the majority of the council.
5. If the President is removed from his office, then the President of the Council shall nominate one to fill the same office.
6. If the majority of the council approve of the nomination, they shall appoint a day for an election to be held by the people.
7. In case the majority of the council disapprove of the nomination made by the presiding officer of that body, he shall nominate another; this shall be continued until the President and the majority of the council agree.
8. If the people reject the man thus nominated, then the Presi-

dent of the Council shall nominate another to be elected by the council to fill the office made vacant by the removal of the Ruler.

9. If it is not proven that the Ruler has transgressed any of the laws, then he shall continue in his office and no election shall be held.

10. The President shall never be removed from his office except for the violation of some of the temporal laws.

#### SECTION 5.—*The duty of the President.*

1. The President or Ruler shall purchase or cause to be purchased the land in the country of Cedonia, which may be owned or claimed by persons not included in the number of those over whom he presides.

2. He shall make these purchases as he may deem it expedient, so that there may be sufficient land belonging to the government to supply all the people with inheritances as soon as they arrive in the country of Cedonia.

3. The Ruler shall have authority to appoint one or more to attend to the business of purchasing land.

4. The man or men that he shall appoint for that purpose shall obey the instructions he may see proper to give.

5. The Ruler shall have power to remove the agent or agents at any time for any transgression of the instructions he has given.

6. The President shall also have power to appoint men to transact any business it may be found expedient to do with the people inhabiting the land of Cedonia.

7. These men shall be governed by the instructions the President may give them, and he shall have power to remove them for any disobedience of his instructions.

8. The other duties that devolve upon the Ruler shall be made plain in the succeeding sections of the law.

#### SECTION 6.—*The Council.*

1. As soon as there are a sufficient number of men to be found among the people who are qualified to hold the office of Counselor, there shall be a council organized.

2. This council shall consist of a President, and not less two or more than fourteen members.

3. The Ruler shall appoint one to preside over the council, and the one thus appointed shall choose the members.

4. When this council is first organized, it is not necessary that it should consist of more than two members, and the number shall be increased as the presiding officer shall deem it expedient and proper.

5. The number of counselors shall not be less than fourteen, after the people amount to ten thousand.

6. The President of their Council cannot be removed except by the Ruler, and then only for a transgression of the law.

7. The President of the Council shall have power to remove any of the members who violate any of the laws, and to appoint others to fill the places of those who are removed.

8. In case any of the members transgress the law, and the President of the Council refuse or neglect to remove them, it shall be the duty of the Ruler to remove him from his office and to appoint another.

9. This council shall meet on the third day after the first Sabbath in every month.

10. The council shall not meet oftener than once every month, but if the business before the council cannot be finished in one day, the council shall continue in session until it is accomplished.

11. If the President of the Council or any of the members refuse or neglect to attend on the day appointed for their meeting, without good and sufficient reason, they shall thereby lose their right of membership.

12. All such causes shall be decided by the vote of the majority of the council, and when the President cannot be present, he shall appoint one of the members to preside in his place.

#### SECTION 7.—*Divisions of the Land.*

1. All the land in Cedonia, suitable for cultivation, shall be divided into blocks one mile square, or as near this size and form as the natural divisions of the country will permit.

2. One hundred of these blocks shall constitute a county.

3. In every county there shall be ten blocks set apart for public purposes, and on these all public buildings (except those in the town) shall be erected.

4. In every township there shall be one block set apart for a town; this block shall be divided into one hundred squares, by streets one hundred and thirty-feet in width.

5. In every town there shall be ten blocks set apart for public purposes, and on these all public buildings belonging to or needed in the town shall be erected.

6. Ten of these townships shall constitute a county.

7. Ten of these counties shall constitute a state or district.

#### SECTION 8.—*Government of the Townships, Counties and Districts.*

1. The people in every township shall elect one of the citizens of the township to be a judge over the township.

2. The judges of the townships shall hold their office one year.

3. These judges may be re-elected at the expiration of every year if the people choose, *provided* they have not, during the period they have held the office, been guilty of a violation of the temporal law.

4. The judge of every township shall appoint four other citizens of the township to be his counselors.

5. These counselors shall meet with judge on the twentieth of every month, except when that day is on the Sabbath, then they shall meet on the day following.

6. It shall not be lawful for the judge to transact any public business unless all the members of his council are present.

7. If any member of the council refuse or neglect to attend on the day appointed for their meeting, without good and sufficient reason, he shall thereby lose his office.

8. If any member of the judges council is guilty of a transgression of any of the laws, the judge shall remove him from his office immediately, and appoint another to fill his place.

9. The duties of the judge of the township and his council are made plain in the succeeding sections of the law.

10. The people in every county shall elect one of the citizens of the county to be the judge of the county.

11. The judges of the counties shall be elected for a term of one year, but may be re-elected by the people at the expiration of every term if they have not during that period, been guilty of a transgression of some of the laws.

12. The ten judges of the townships (that constitute a county) shall act as counselors to the judges of the county.

13. The judges of the townships shall meet with the judge of the county once in every three months.

14. The judge of the county and his ten counselors constitute a county court, the duties of which are specified in Section 10 of the Law of Cedonia.

15. It shall not be lawful for this court to transact any business unless two-thirds of all the members are present.

16. If any member of this council refuse or neglect to attend on the day appointed for their meeting, without good and sufficient reason, he shall thereby lose his office.

17. If any member of this council is guilty of a transgression of any of the laws, the judge of the county shall remove him from his office immediately and appoint another in his place.

18. The people in each township shall elect a citizen of the township to meet with the judge of the county on the first day of the fourth month.

19. These representatives shall be elected for a term of one year, and shall constitute the General Assembly or Supreme Council of the Councils.

20. This council shall have liberty to continue in session six days, but not longer.

21. This council shall elect a clerk, who shall keep a correct account of all the business that is transacted.

22. The majority of this council, with the consent of the judges, shall have power to make and adopt such laws and rules for the

government and benefit of the people of the country as they may deem expedient, *provided* that such laws or rules do not conflict with, or require a violation of, any part of the constitution or law of Cedonia.

23. This council shall elect a citizen of the county to meet with the judge or governor of the district.

24. The judge of the district shall be elected by the people of the district for a term of two years.

25. The judges of the district may be elected for a second term if the people consider them worthy. But they shall not hold the office for a longer period than two terms or four years.

(*To be continued.*)

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**The word of the Lord to His people concerning the Temporal Law.**

Thus saith the Lord, The people who are permitted to labor in the work of establishing and building up my kingdom shall be a faithful and an obedient people. A people who will receive council from the Lord, and not seek to counsel Him who hath wisdom and power to do all things, they shall be a people who will search diligently to understand my word and my law and who will *willingly* observe all the laws that I have caused my servant to write. They who will not willingly keep the commandments contained in the law that I have given shall not be permitted to stand. They shall not be guided by my Spirit, neither shall they be protected by my power. But the wicked shall have full power over them, and they shall fall by the way, or be driven by my judgments from among my people. My work shall not fail or be brought to nought, although my people are few in number, and the wicked and ungodly who oppose them shall be very strong. When my people commence the temporal work they shall begin to observe the temporal law. At that time some of the laws shall begin to be observed, and from that time on they shall continue to increase in righteousness; or, in other words, they shall from time to time commence to observe the various laws that I have given, until the whole of the just and perfect law is fully established throughout the land and observed by all my people. Therefore none shall be prospered or preserved among my people who will not obey the law. If ye have not faith commence not to labor in my work, come not among my people; enter not into my land if ye have not faith sufficient to cause you to do all things required of the people to whom the law is given.

J. C. BREWSTER.

To H. ALDRICH, Kirtland, Lake Co., Ohio.



VOREE, March 10, 1851.

BROTHER ALDRICH: Your kind address of the 21st ult. came to hand this day, in which you express "a hope that the brethren in Voree will render me the necessary assistance to enable me to get started on a mission."

Let me inform you and all others concerned, that there is not one brother or sister in this branch, or all of them together, from whom I could reasonably expect assistance sufficient to send me to conference at Davenport next May, much less to provide for my family to send me on a mission. There are those here who subscribe for the Olive Branch, and seem to take some interest in the cause; at least, enough to attend our meetings, and sometimes take an active part with us in carrying them on, that still have not faith to join the branch; of such I cannot expect means to sustain a cause that they have not faith sufficient to embrace.

It is a candid truth, I never was in a place in all my travels in which it was harder for a poor man to make a comfortable living. Men of means can do as well here as most other places, and are about as close and saving dealers as ever I saw; no odds how pressing any public or private necessity may be, still a dollar cannot be shuffled out unless it will soon shuffle itself back and another with it.

But when I think of the old Mormons, I have sensations I cannot—I will not attempt—to describe, especially when I think of those who always have acted on mere faith, and have never been blessed with the gift of knowledge relative to the divinity of the Book of Mormon. The abominable corruptions that have crept into the church in its first organization, and the hot bed of humbugery that Voree has been, has created such a hawk-eyed jealousy in the minds of some of them, it will take double the amount of evidence to cause them to act interestedly in the work it did at the first.

As for myself, I must humbly confess my faith and confidence in the writings of Esdras is unshaken; they breathe forth the same spirit, morals, and designs for which I first embraced Mormonism: "Yes," says one, "that is true," but still the church may yet be again involved in the same corruptions that it was formerly. No, I think there is not one-tenth part of the same liability for the church to become corrupted that there was before, for this reason, the Book of Mormon in its utility in the church was not the tenth part as well understood before as it is now. As for the gathering, it is self evident that God never committed that dispensation to Joseph Smith, for this reason, there never was any consistent law or order laid down to effect it. There is not a man on earth (that believes he is accountable before God) that dare say to the contrary, but that Kirtland, Far West, and Nauvoo were three of the greatest

swindling shops that the same amount of inhabitants ever witnessed in the 19th century; or, in other words, "big fish eat up the little ones." While, at the same time, there were some few (but they were far in the minority) who were as honest and trusty a people as was on earth perhaps. And why was all this corruption? I answer, because there was neither system, order, or regulation about it, but all was left to do as they listed, right or wrong, hit or miss, "lie a little, cheat a great deal, and take the advantage of one because of his words, do this or do that, it mattereth not, the Lord will raise up such at the last day," said they.—Read Book of Mormon, 12 chap. 2d book of Nephi.

The writings of Esdras seem to hold out a full and complete system of things that, if observed, will naturally beget confidence instead of destroying it, and bring the members of the church on an equality in temporal things; this being the case, I hope none will gather to the land of peace but those who are fully willing in heart (not by constraint) to be equal with their brethren in temporal things. I am sure none but the truly regenerated in heart will do this, and such alone are the worthy characters to gather to the land of peace, for should the proud, selfish, and covetous gather there, they of course would seek to carry out the same covetous practices that the world at large are accustomed to, and again give strength to the sins of Babylon, to the total overthrow of all, when fully ripe in iniquity, as in the case of Nauvoo.

I hold it to be a true maxim, that as one values the salvation of himself, so he will regard the salvation of others, and will make the same effort to save others that he does to secure himself. Consequently, if a man becomes truly born of the water and the Spirit of God, and that light and interest springs up in his heart that the Spirit of Christ is sure to produce, this would, with all its gaudy show and fascinating charms, effectually loose its iron grasp, and the hand of benevolence is at once thrown open, handing forth the necessary means to save others, either in preaching the gospel (if called of God to do so) or in sustaining those that do.

Therefore, all I have to say relative to myself, is, I have always done for fifteen years past all that I could do to save myself and others, and mean still to do so, and leave the event with God, only with this difference, my once iron constitution is now feeble and infirm, and I cannot now endure the privations and hardships which I once did for the gospel's sake.

Now if, through infirmity, I have become useless to the church in the capacity of a preacher of the gospel, I am useless to the world and myself in any temporal capacity, so farewell sinful world, to drag out the few remaining days of wretchedness and poverty allotted me on earth, and then go to get my reward, and I hope to a better world, to realize the real result of what I have

preached to the world, and still mean to preach, according to the measure of light and the amount of means God gives me. As ever I am willing to sound the trump of salvation when God gives me the means according to the actual necessities of my family, God grant that what is done may be done quickly ; yours in and for the truth.

JOHN E. PAGE.

P. S. I answer to the call made by Brother Brewster ; and if the saints consider me competent and worthy, I offer myself as one to instruct the Lamanites in reading, writing, and arithmetic, and preach to them the gospel of Christ.

JOHN E. PAGE.

April 2d. Brother Aldrich, your letter containing the prophecy of Nathan the prophet came to hand ; it was truly a consolation to me. You seem to express an anxiety for me to attend Conference at Davenport. I will do so if I possibly can ; you are no more desirous for me to do so than I am. Our kind and benevolent friend R. Parkhurst, of Bloomington, Ill., has said sufficient in my case to set those to work for me that have the heart and means to do so. I am seeking to make arrangements to move my family somewhere into the State of Ill. or Iowa. I know not where, and scarcely do I know how to effect it for the want of means to obtain an outfit for the necessary clothing and traveling expenses.

Your servant, in haste,

J. E. PAGE.

### Kind Words.

BY ALICE CAREY.

What a world of deep sweetness  
There is in the tone  
That comes to us kindly  
When weary and lone.

Enwreathed with the laurel,  
What rest could we find  
If love never cheered us  
With words that are kind?

The floating of music  
When morning is bright  
May fall on the spirit  
Like droppings of light.

For, O! they are pleasant,  
The hymns of the birds ;  
But never, no, never,  
So sweet-as kind words.

I've sat in the shadow  
Of twil ght's short wing,

And dreamed about angels,  
And songs that they sing.

They are lovely—such visions  
By fancy combined,  
But, O, how much sweeter  
*Are words that are kind.*

O thou who art favored  
With fortune and friends,  
In whose cup of gladness  
No bitter dross blends,—

Whenever the tempter  
Is spreading his snare,  
Remember, I charge thee,  
Thy brother is there.

And though all degraded,  
And sinful and blind,  
Thou still may'st redeem him  
With words that are kind.

# Light and Liberty.

BY E. A. COOLEY.

From the trance once endless seeming,  
Nations have awoke at last ;  
Man his spirit is redeeming  
From the thralldom of the past.

Mind has burst the bonds abhorrent  
Ignorance had formed ;—he bounds,  
Leaping like a mountain-torrent  
O'er its dark and shady ground.

Fast the clouds of death and ever  
Vanish under reason's ray ;  
Superstition's reign of terror,  
Hath forever passed away.

Vainly rulers now dissemble,  
While their every act is scanned ;  
Thrones are tottering, tyrants tremble,  
Their destruction is at hand.

Nor can all the aid restore them  
Which embattled hosts afford,  
For the power that triumphs o'er them  
Is a mightier than the sword.

Man his rights is now believing,  
And with regal pomp hath done ;  
Mind a victory is achieving,  
Such as war has never won.

Fearlessly the truth is probing,  
Systems Time hath rendered gray ;  
Blind hypocrisy disrobing,  
Tearing falsehood's mask away.

Science of her toil unceasing,  
Nature's mysteries to explore,  
Enters with a fearless daring  
Paths she never trod before.

From corruption's mists which shrouded  
Fair religion's form in night,  
She is coming forth unclouded  
In a blaze of heavenly light.

Testing by investigation  
Every thing however sage,  
Building on a sure foundation  
Is the spirit of the age.

Leaving creeds, however hoary,  
Which man's intellect disgrace,  
Pointing out the path of glory  
Destined for the human race.

Speedy send it on its mission,  
Speed it in its work of good,  
Teaching man his true position  
With his fellows and his God.

### Pure and undefiled Religion.

RUSHVILLE, April 1, 1851.

BROTHER ALDRICH: As it is necessary for me to write to you to send you a little money, allow me to say a few words about our religion, which I hope and trust is the same as that described by the apostle James in these words: "Pure and undefiled religion before God is this, to visit the fatherless and the widow in their afflictions, and keep one's self unspotted from the world." From this we learn that the religion of Jesus Christ is practical, and must be practiced by its votaries in order for them to be approved before God the Father. It consists in acts and deeds performed by us to and for our fellow creatures, those that have been more unfortunate than ourselves. There is one important point we should be careful not to lose sight of. It is the distinction or difference between this religion and its blessing. The first enjoins our duty, the second is a consequence following, after the duty is performed. Many there are who look for the blessing before they obey the Lord; that is in works, and without *good* works our religion is defiled, and no blessing will attend or follow. The apostle enjoins upon the one practicing the pure and undefiled religion, to make it complete, to keep himself unspotted from the world. I know of no better way to fulfill this injunction, than to guard against every sin, both of omission and commission, until we shall become perfect and receive the reward of our labors.

Yours truly, in all that pertains to righteousness and truth,  
E. A. COOLEY.

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### Extract of a Letter.

BELOVED BRETHREN: I feel to thank God that he has spared my life until this day, when light begins again to shine forth in the earth. We hope these lines will find you in possession of that charity that Paul said should endure forever. Brethren, I and my wife wish to unite with you in church fellowship, hoping by the blessing of God that we may be permitted to see you while in the body in the land that the Lord has preserved for a place of safety for his saints, where they can rest in peace. Brethren, I am satisfied that if the principles contained in the Olive Branch are lived up to, in the church, that the devil and all the hosts of hell cannot prevail against them. We intend to keep all the commandments of the Lord. Pray for us, that we may do so. We had been wandering in the world for a long time, but thanks be to God in that he has again raised an ensign to the nations of the earth. I and my family will take warning. We feel satisfied that the writings of Esdras are the word of God, and must be obeyed, or we must suffer the penalty. I am resolved to commence preaching the gospel again, the Lord

being my helper. Brother Aldrich, I want you to send me a license. I now have one that bears date July, 1838, but I want one from you, or from this organization; it will satisfy me and the people better. Bro. A., accept my thanks for 22 Nos. of the Olive Branch. Enclosed is one dollar for the third volume.

Farewell for the present.

CHAS. V. FRANKLIN.

March 30, 1851.

For the Olive Branch.

### All the Dispensations gathered in one.

BROTHER ALDRICH: I feel to offer a few thoughts on the sayings of ancient inspired men. The Lord having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him. Eph. 1:9. Do we not learn by this, that all that have received and trusted in Christ, in all the different dispensations, will be brought together and form one under Christ's reign upon the earth? There was a dispensation of time in the days of Adam. There was a dispensation of time in the days of Enoch, and another in the days of Noah; and another in the days of Abraham, and another in the days of Moses, and another in the days of Christ, which is the gospel dispensation, at the end of which all the rest will join, and be reckoned in one. Now we have great reason to believe that we live in the last days, approaching the fullness of them all; and that this is the time or dispensation of the fullness of them all, or the dispensation of their complete fulfillment of all the former dispensations, for the apostle says that the time of the restitution is spoken of by all the holy prophets, since the world began. Now the time has come for their great fulfillment, by several testimonies; one is, the everlasting gospel is again preached, and the church of Christ restored in its primitive order; Jerusalem no more trodden down by the Gentiles; the Jews gathering back to Jerusalem by thousands to rebuild their city, and it is reported that the messengers have gone to the north country, to gather home the lost tribes to their own land; and many wonderful calamities have been poured out upon the nations of the earth, which were to be signs of the last days to the people on the earth. "When you see these signs begin to come to pass, then lift up your heads, for your redemption draweth nigh." Again, that "the kingdom of God is come nigh you." The time has come that the Lord is opening the way, and has commanded all the righteous of all nations to prepare and gather to Zion and Jerusalem. Hear the prophet: "Fear not, for I am with thee; I will bring my seed from the east and gather thee from the west; I will say to the north, give up; and to the

south, keep not back; bring my sons from afar, and my daughters from the ends of the earth; even every one that is called by my name, for I have created him for my glory." Thus we discover that when Israel gathers together, all the saints will gather with them, for they are Israel by adoption through the gospel, and thus become one in Christ Jesus. A full understanding of the subject that I have hinted at, will certainly cause the faithful to rejoice, and render unto the Lord thanksgiving.

One remark more. The Savior says this generation (in which these signs are shown forth) shall not pass away till all these things be fulfilled. We know that the age of man was changed to three score and ten, (70 years). The authority was given and the church organized, 1830; now it is 1851; which makes 21 years already passed out of 70, or this generation, which leaves 49 yet to complete this generation. We do not know how far this side of the end of this generation all will be completed, so let us be faithful and make good our time. Now I warn all men to search in the word of the Lord, and learn the way and then walk therein.

Yours in the spirit of truth,

R. STEPHENS.

**Terms for the 4th Volume of the Olive Branch,  
And the O. B. the means by which the Gospel may be spread.**

Single copy one year, \$1.00; 5 copies, \$4; 10 copies, \$7; 20 copies, \$10. Issued monthly, 12 numbers to form a volume. Addressed to one or more Post Office, as may best suit the club, as some may wish to pay for Nos. to be sent to friends scattered about the country; and thus do good by sending good news and glad tidings of peace to the meek, and the honest inquirer after truth. Those of you that possess the means, can send the gospel through the land by means of the Olive Branch, while you are laboring with your own hands to provide means to take yourselves and others to the Land of Peace. The facility with which the gospel can be spread has greatly increased since the days of the apostles, by means of the art of printing. Then as wise servants we should improve this favor and blessing, in sending the gospel through the land, 'without purse or scrip,' to call the attention of those that desire righteousness, to a thorough search of the scriptures, to see if the fullness of the Gentiles is not about to come in; and to prepare them for the reception of the Lord's servants when they shall go forth.

Bro. J. E. Page responds to the call made by Bro. Brewster to know who will go and instruct the Lamanites; and as he does not possess the means to accomplish the journey, we inquire who will volunteer to be his partner and furnish the means to accomplish the object, and share in the blessing? Bro. Page is an able minister, and we make no doubt but he will prove to be 'Mercurius,' while his companion will feel himself bound to be called 'Jupiter.'

### Withdrawals, followed by Remarks.

Benjamin Frost, who has been connected with the Voree Branch of the Church of Christ, has withdrawn his membership from that church.

Also, Reuben Parkhurst, of Bloomington, Ill., has sent us his resignation. He has requested it made public that he considered himself no longer a member of this church. He goes with Beneme after this.

These men no doubt became alarmed because of the division of the first company going to Cedonia. Others have expressed much alarm at the event. We are led to conclude that the seed sown in such minds fell not on good ground, because the thorns have choked the wheat, and it will bear no fruit.

In the writings of Esdras we find the following: "And now I will write somewhat concerning the persecution of the saints. Some are tried in one way, and some in another, each one having different trials, yet in the end are all tried alike; so that all are made perfect through faith and great tribulation." [O. B., 1st vol., page 168.] The faithful saints have reason to be thankful that such faint hearted members go out from us, for they would only be a hindrance to those that can endure through all degrees of tribulation.—Ed.

### Remittances,

*Since the May No. went to the Printers.*

J. Andrews, \$2; C. V. Franklin, \$1; E. A. Cooley, \$1; C. Barkdell, \$1; A. Hewitt, \$1; J. Horton, \$1; A. Nangle, \$1; H. Arbaugh, \$1; Alvina Ankles, \$1; Wm. Horey, \$1; C. Smith, \$3, for the three vols.

We have a few Nos. of the first and second volumes of the Olive Branch, except the second No. of the first, and the second and fifth Nos. of the second; these have run out. We will send of those we have to any that want, for half price to those that feel willing or able to give, and to the poor without price.

Those bound are in paper binding. The Post Master says bound books are not allowed in the Mail.

The pamphlet entitled "The Words of Righteousness," was all re-published in the first volume of the Olive Branch. Ed.

¶ All remittances for the Olive Branch, or communications on church business, must be addressed "HAZEN ALDRICH, Kirtland, Lake county, Ohio," post paid, if circumstances will admit.

¶ The Olive Branch is issued Monthly, at ONE DOLLAR per annum, by H. ALDRICH, Editor and Proprietor.

*Smead & Cowles' Steam Press, Cleveland.*



# THE OLIVE BRANCH,

O R

## MESSENGER OF GOOD TIDINGS TO THE MEEK.

“For they shall inherit the earth.”—MATT. V. 5.

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Vol. III.

KIRTLAND, O., JULY, 1851.

No. 12.

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COLONIA, New Mexico, March 18, 1851.

BROTHER ALDRICH : It was my intention to send you a few more pages of the Law of Cedonia, for the Olive Branch, by this month's mail ; but I have had so much work to do on the farm that it has not been possible for me to prepare a copy for publication. I think that I shall have time between this and the closing of the April mail, to write much more of the Law for publication than I have heretofore sent you. I hope that you will pardon me for this omission, for I assure you, that it has not been caused by any neglect or negligence. Necessity has compelled me to spend my time in laboring with my hands for my support, instead of writing those things that would have been interesting and edifying to the church. I say this, merely to show you how it has happened that I do not send you any of the writings by the mail.

In one of my former communications I think that I stated that the prevailing religion of the people in this country, was the Catholic. This is true at present, but the probability is, that this state of things will not long continue. In the Autumn of the past year, (1850,) the Bishop of Durango, visited all the principal towns and settlements in New Mexico for the purpose of giving the people such instruction as he thought might be beneficial to them. The most important part of the instruction that he gave them was, to dispose of their property in this territory, as fast as possible, and emigrate to Chihuahua—a state in the Republic of Mexico. The reasons why he gave this instruction are briefly as follow : Since the acquisition of this country by the United States, in 1846, a considerable number of Americans who are not Catholics, have settled in Santa Fe, Albuquerque and other towns, and books printed in Spanish, teaching the Protestant doctrines, are beginning to be circulated among those who can read. A Baptist minister preaches every Sunday at Santa Fe, and is industriously circulating the Bible and other works that conflict with the doctrines of the Catholic church.

The Catholic clergy, alarmed at the prospect of losing their power and influence over the people, are anxious to have them removed from the *scene of danger*. In Mexico, no religion is tolerated but the Catholic, and if the *good Catholics* of this country can be induced to emigrate there, they will be safe, at least for the present; and the priests will be able to retain their power over them a little longer.

The movements going on at present clearly indicate that the Bishop's admonition will be heeded by the principal part of the Catholics. *Several hundreds of families* have already left this valley and gone to the South, and others are continually going.

Thus, the Lord is preparing the way for the Kingdom of Righteousness to be built up in this the land of Cedonia, which he has appointed for that purpose. The Remnant of the House of Israel, of whom I wrote in a former article, who have little or no faith in the Catholic doctrine, will remain, and as soon as the truth can be set forth before them, they will doubtless embrace it, and assist in the great work of the Last Days.

The whole number of Americans on the west side of the Amli, (except those in the government service,) does not exceed fifty. Of this number, only three are farmers, and one of these intends to return to the States as soon as he makes a fortune by raising wheat and corn. The other Americans are traders, merchants and disappointed gold seekers, who have no intention to settle here. Thus, we see, that this land is preserved and kept by the hand of the Lord for the good of the saints, according to the writings of Esdras. And all those who are now here, who will not receive the law, that God has given us, will be removed and not suffered to remain to trouble and molest the saints, or to oppose the progress of the work. "When God works, who can hinder?" If the people, who are called to perform this glorious work, are not weary in well doing, surely, they will reap in due season, the rich reward of all their labors. If those to whom this work is given are true to their trust, if they stand up manfully for the truth, if they are diligent and persevering in the right way, before the suns of many more summers have shone upon this wild land, the happy period will have come, when the words of the inspired poet to the church, will be literally fulfilled:

"Then shall cease all grief and sadness  
Mid thy children's happy band,  
And the voice of joy and gladness  
Echo through the pleasant land."

Yet these great results are not to be effected without effort, without toil, without tribulation, but the promise is, that the faithful shall have strength to stand and to overcome. It is only by obeying the requirements of the gospel and of the law, that we can be enabled to

receive and enjoy those blessings that are promised to the faithful. Those who have attempted to obtain an inheritance in this land, without being willing to keep the commandments, have failed, and been covered with shame and confusion; so will it be with all others who desire to follow their example.

I remain, as ever, a fellow laborer in the cause of truth,

J. C. BREWSTER.

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#### The Time when Israel will be Gathered.

It is well known to all readers of history that the house of Israel, once a flourishing nation, has long since ceased to be a nation, and has been scattered among all other nations long since, according to predictions recorded in the Scriptures: See Deut. 28 chapter, 62 verse to the end of the chapter. Also, Isaiah 1 chapter, 20 verse; Luke 21 chapter, 24 verse. Many are the promises made by the Lord through the prophets, that Israel should be one day literally gathered and again form a nation: See Deut. 30 chapter; Isaiah 11 chapter, 11 verse to the end of chapter; also, 43, 49, 54, 65, 66 chapters; Jeremiah 16 chapter to the end; also, 23 chapter, 7 and 8 verses, 30 and 31 chapters. We might refer the reader to many more predictions by the inspired prophets, but if you will not believe with the evidence already produced, it will be labor in vain to trouble you with the rest. It is well known to all the enlightened part of the world, that Israel is not yet gathered. They do not form a distinct nation.

And now we are going to show when the commencing of the gathering of Israel will take place, or the restoring of those literal descendants of Jacob to the lands given to their fathers by the God of Heaven and earth, by covenant, that they and their seed should possess it forever: See Gen. 13 chapter, 14 verse, and 17 chapter, 6 verse; also, Ezekiel 26 chapter, 28 verse. Book of Mormon, 2d book of Nephi, last part of the 7 chapter, we find the following, written by Jacob, the brother of Nephi:

“For I will fulfill my promises which I have made unto the children of men, that I will do unto them while they are in the flesh. Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Gentiles; nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them; wherefore, the Gentiles shall be blessed and numbered among the house of Israel. Wherefore, I will consecrate this land unto thy seed, and they who shall be numbered among thy seed forever, for the land of their inheritance. For it is a choice land, saith God unto me, above all other lands; wherefore, I will have all men that dwell thereon, that they shall worship me, saith God.”

We learn from the above that the Lord did covenant to bestow

blessings upon Israel while in the flesh; that portion that should be living, when the appointed period should arrive for the covenant to be fulfilled. And that others, (not of the literal seed of Israel,) should also partake of the same blessings if they are worthy to be numbered with them. And now what will constitute them worthy? The first thing will be to believe that God has promised those blessings to Israel and all others, that obey his righteous laws, and then let all works and acts correspond with it.

And now it is for us to learn when this covenant will be fulfilled. Christ's own words will settle this point. Book of Nephi, page 526, Kirtland edition, and 485 page, stereotyped edition:

"And verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O, house of Israel, and shall establish again among them my Zion. And, behold, this is the thing which I will give unto you for a sign, for verily I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning his people, who are a remnant of the House of Jacob, and concerning this my people who shall be scattered by them; verily, verily, I say unto you, that when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you; therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity; for thus it behooveth the Father that it should come forth from the Gentiles, that he may shew forth his power unto the Gentiles for his cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptised in my name, and know of the true points of my doctrine, that they may be numbered among my people. O, house of Israel, and when these things come to pass, that *thy seed* shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father had already commenced, unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel."

The work of carrying the book of Mormon to the remnant of Jacob upon this land, and making known to them the contents thereof, is yet in the future. All attempts that have as yet been made to get them to listen to it, have failed. A few isolated cases may have occurred, but we have as yet, to learn of such being the fact. If they may have given their consent to the history of its contents, it has wrought no change upon them, because in their hearts they did not comprehend its worth. As a people, they are yet ignorant of the blessing in store for them.

The sentence above, that we have transcribed from the book of Mormon, proves that the Lord never directed Joseph Smith to gather the people of the Lord for the purpose of building up Zion, for that is to be done by the remnant of Jacob, and those of the Gentiles that may be found worthy to be numbered with them. We have yet to learn if God ever made any covenant with the Gentiles, that they should be his favored people and possess a land by gathering themselves together. The best promise that can be found for the Gentiles is, that they may, if they will repent and be baptised, and come to the true points of Christ's doctrine, they may be numbered with the house of Israel. How can they be numbered with Israel until the sons of Joseph know and enjoy their privilege. The work of the Father is not to commence to the fulfilling of the covenant, made concerning the gathering of Israel, until the book of Mormon is successfully made known to the remnant of the seed of Jacob upon this continent. Such a circumstance is the sign given for us to know when the covenants of the Father, to the house of Israel, will begin to be fulfilled.

The Gentiles, to whom the book of Mormon was first to come, have tried to make themselves believe that they were Israel, and thus claimed the blessing by virtue of the covenant made to Abraham. But they have not made the Lord believe their claim valid. And now, after a delay of twenty years, a few have plucked up courage, and have come to a full determination to go to work as the Lord has directed and get a legal claim, that we may be numbered with the house of Israel. We are, and shall be few in number, for so it is represented in the parable of Zenas. But, we have nothing to fear, if we follow the instruction the Lord has given, for he has promised to work with his servants, and he has promised to begin as soon as the contents of the book of Mormon are begun to be made known to the sons of Joseph. The way is fast opening for a beginning to be made. As the Gentiles have no promise or claim, only through the house of Israel, for a place of rest upon this earth, no pains or effort should be spared in this, the beginning of the work, by those that have the means and ability to aid in the work. Not much progress can be made in the gathering, until the Lamanites begin to know of the works of their fathers, and that they are literal descendants of Abram, with whom the covenant was made, and with Lehi concerning them, that this choice land and country was given unto them to possess forever, with those who should assist to establish and build up Zion.

How many pure and honest hearted saints, able in body, and possessing intelligence sufficient to instruct Lamanites, will volunteer to go with Brother Page to open the way for the work of the Father to commence, and look to the Lord for reward and recompense.

H. ALDRICH.

### Spiritual Manifestations in Pittsburgh, Penn.

We give the following a place in the Olive Branch, because these manifestations are getting to be quite common all through the country. It is quite evident that both good and evil will grow out of them; for good and evil spirits communicate to mortals. Those persons that desire to understand the truth, and take Christ's precepts and example for their guide, will invoke spirits of the same class with themselves, and thus be led on in the ways of the Lord by *their* ministering angels; while the opposite class will seek counsel of those who prefer a lie to the truth. There is an opposite in all things and will be, all through the probationary state of man.—Ed.

From the Pittsburgh Post.

"I, with my family relatives and friends (who are in the habit of daily visiting my house) have become so familiar with manifestations of spiritual presence, that they no longer excite our wonder. Those spiritual friends and associates constantly attend us, and when anything of importance is about to happen, some one of them will call for the alphabet and spell it out. In this way we have been, and are now kept advised of all that vitally concerns our well-being and the cause of truth. When we wish any instruction touching any part of spiritual law and life, we have recourse to our ever present monitors, who, if it is *right* and *proper* that we should know it, will impart the instruction; and in many cases the *desire* has been *anticipated*, and the information given ere the request was made. We have in this way, and do now, receive messages from them, covering two sides of a letter sheet.

It is *not true* that they tell us nothing of importance. Their communications are of the purest and most elevated character, breathing nought but the most tender regard and the most watchful vigilance for our spiritual advancement and welfare. It is very true they do not tell us how to invent some great "Labor saving machine," or point us to sum buried treasure or beds of gold, or how to make water burn or fire freeze, by which we could make fortunes and lay treasures up in iron safes, which are "of the earth earthy;" but as they are spiritual agents, and engaged in the performance of spiritual uses, their mission to us and to mankind is of a vastly different character, viz: to develop our spiritual nature, to assure us of their spiritual presence, and to instruct us in the ways of spiritual life.

For the last three weeks I have, on almost all occasions of any importance relating to the cause of truth, invoked the spirit of a familiar attendant, who never fails to assure me of his presence, and instruct and direct me in the matter. When in company with the person whose peculiarly electrical constitution furnishes the necessary conditions of these phenomena, I have heard and conversed with him, on the street, in my office, or wherever else we may be, and

wish to consult him. These manifestations are not connected with any locality; they occur at any place where the media and the person wishing to communicate may be, providing it is proper, and the surrounding influences favorable.

The economy of spiritual life is regulated, governed, and controlled by the laws of association, or, as we term it, *spiritual affinities*. Thus all of a like quality *attract* each other and form societies, series, groups, &c., which are as various as the stars of the firmament. The fraternizing or confraternal principle which we see in an imperfect degree here, regulating and prescribing a man's company, develops itself there in a far higher degree; and as all men have their associate spirits, who daily attend and surround them, prompting their thoughts and affections, and who are attracted to them by their character or quality, could their spiritual vision be but for a moment opened, they would see instantly what *company they keep*. If their purposes and affections are and have been evil, they would find themselves surrounded by Satans and devils, (or "evil spirits,") in the most horrid human forms; but if their purposes and affections have been good, pure, and upright, they are in the midst of more hallowed influences and agents. This explains the reason why, when large circles meet for the purpose of communicating, formed of various minds, various qualities, and various purposes, the answers are contradictory, unsatisfactory and useless—for the antipathies and sympathies of these spiritual beings are infinitely more acute and susceptible than ours. And here I feel impressed for the benefit of a few "conspirators," of whose doings and intentions I have been advised by the spirits themselves, to make the following remarks. If you seek an interview with the "medium," with the purpose of deceiving, you take with you your spiritual associates, who have a like evil purpose with your own, and by an immutable law of spiritual life, you will be deceived. They will lie to you as fast as you can ask them false questions, and thus the result will be a reflux of your own evil purposes. "Blessed are the pure in heart for they shall see God;" the converse of which is, "cursed are the corrupt in heart, for they shall see Satan."

I, with numbers of others, have and do now occasionally, witness the disturbances of evil spirits, none of which have ever been introduced but by some evil purpose or influence. The famous Simon Ladd is not "alone in his glory," but he comes and brings others with him, who manifest themselves by throwing articles, pounding, scratching, shuffling and making all sorts of mysterious noises, as well as inducing the most awful and frightful dreams. On such occasions, the good spirits, with their soothing and heavenly presence—with their harmonizing, tranquilizing, and peaceful influence, are repelled, and return only when the devils are "cast out." It is not now, nor has it at any time been, my intention to trouble the public

with any theory or philosophy in explanation of these phenomena, or discourse upon the religion they teach. But let the facts be known—no person can be quarrelled with for them; and I have thought proper on this occasion, only to refer to one or two principles of spiritual existence, in order to explain fully apparent discrepancies in the facts. Hundreds of persons of the most reliable character, have witnessed these phenomena, and though some few of them, I find, have not the moral courage to speak their honest convictions, yet the following conclusions can be irrefragably established by the testimony of numbers of our citizens, viz: 1st, That these sounds are made, and that they are loud, distinct, and unequivocal. 2d. That neither the will nor the knowledge of the media, nor any of those associated with them, have anything to do with the production of the sounds. 3d. That the sounds display remarkable intelligence in spelling out intelligent sentences and messages, and answering promptly and correctly, audible and mental questions. 4th. That articles of furniture, books, knives, stones, lumps of coal, pieces of bricks, &c., are moved, or thrown by invisible agencies.

These demonstrations of spiritual existence and presence, are not going to pass away or be *exploded*. They will continue through all opposition and excitement attendant upon their advent, and will perform their use to mankind as omnipotently and infallibly as any other divine instrumentality that has ever been employed. Their first great purpose is, as I have been informed by the spirits, to assure mankind of their continued identity and life in a higher and better world, by demonstrations addressed to their senses, because the subtle and philosophic mind is now so immersed in the physical sciences, not believing anything that cannot be tested by the microscope or telescope, the scalpel or crucible. that a physical demonstration of spiritual existence is rendered absolutely necessary, to which may be added the fact that traditional dogmas are now losing their influence upon the minds of men—the teachings of *Christ*, the great *Exemplar* of Humanity and a *Manifestor* of *Deity* being misunderstood or misapplied, or not regarded by the so called Christian world. The history of the world shows that the introduction of any new truths into any department of human knowledge, is always met by opposition and denunciation. They disturb the quiet and repose of settled convictions, and again put the mind upon painful and laborious thought and enquiry, to say nothing of the indignation which men feel to have their errors pointed out. Witness the desperate efforts made by this same spirit to strangle Phrenology at its birth, but it struggled into being like all other sciences, despite the anathemas of the scientific, philosophic, and theologic worlds. Truth is immortal and will live, while error is mortal and *must* die. Whence arises this hostility to that “new light which cometh into the world?” Whence comes this hatred of the light? this reviling and



"spitting upon" it? Does it not arise from the *fear* of truth, rather than the love of it? from a supercilious pride and haughty and immovable bigotry, rather than from an "humble and contrite spirit?" If your religious and theological systems are true, the truth can do them no harm. If your scientific and philosophic researches and conclusions are well founded, the truth will not disturb them. If you are afraid of being convicted of an error, by the introduction of newly discovered phenomena, let me tell you, you love yourself and your *own errors* better than the truth. This is the true secret of all bigotry, intolerance, and persecution for opinion's sake. This is the voice which cries out against every new messenger of truth, which reverberates from Calvary, echoes from age to age, responds from tongue to tongue, and mutters now among us, "Away with him, crucify him, crucify him!" The same voice, which eighteen hundred years ago spoke so loud, still hoarsely whispers its anathemas in our midst. It matters not that one whom this same spirit has nailed to the cross, has told them "to revile not, judge not, condemn not," they are now ready again to pierce his hands and feet, and thrust the sword into his side. The crown of thorns is woven, the spear barbed, the cup is ready, and the jeer, the laugh and the reviling resounds in the streets. *Christ, the Truth, the Saviour* of the world, (for it is Divine Truth that redeems and saves,) is now crucified every day, among us; and from out the clamor and uproar "a still small voice" is faintly heard, divinely accepting, "Father, forgive them; for they know not what they do."

APRIL 12, 1831.

W. S. COURTNEY.

The following we extract from D. S. MOREY's letter to the editor of the "Spirit World:"

He informs us that the following communications were made by the Spirits writing them: "The spirits making the best use of the present mode of communication, verify their presence, in a degree, leaving us to judge by the exercise of our affections and reason, how much they love us, and how great is their wisdom. But what are the facts in the case? Last evening, a gentleman of irreproachable character came to make me a visit, in company with others. After requesting an interview with the spirits, his hand was raised, and the name of a friend (not a relative,) was written, and the following communication was made, without a word being said by any one."

"My Deliverer, my Friend, my All, is Jesus Christ. Thanks be to God, our Father; who hath opened a way whereby shall all, one day, see the reason of our existence; when we shall feel, truly feel, that we are of one family, and that the Great God is Father to us all. Oh! the soul cheering thought, that we shall all be united, never more to part, in a world where pain and sorrow are not, but where all shall be love and peace forever."

## Minutes of the Annual Conference of the Church of Christ,

*Held at Davenport, Iowa, Commencing May 25, and ending May 27.*

JESSE L. ADAMS was chosen President, and HIRAM JAQUES, Secretary. The instructions received by letter from HAZEN ALDRICH and other Elders, were read and received with the exception of the resolutions from H. ALDRICH, which were voted to be laid on the table.

The following resolutions were unanimously adopted:

1. *Resolved*, That we have a right to organize branches of the church of Christ, agreeable to the word of God, as is accorded in the Bible and book of Mormon.

2. *Resolved*, That all elders legally authorized have a perfect right to ordain elders; but where there is a branch it must be done by their consent, considering it would be agreeable to the Bible and book of Mormon. For proof, we would refer the reader to Acts 9 chapter, and 13 verse; Timothy, 2 chapter, 2 verse; Acts 14 chapter, 23 verse; Book of Mormon, 2d edition, page 620 and 546.

3. *Resolved*, That as this rule has been much abused in the former organization of the church, by setting apart men for the ministry merely to gratify, or flatter their vanity and pride, and also by ordaining elders of immoral habits; therefore, we beg leave to recommend that all due caution and wisdom should be used in this important matter. We would say in the language of the Apostle, 'lay hands suddenly on no man.' Let no one be ordained unless he can sustain a good moral character. They should be candid and single minded men. "for," says the Apostle James, "a double minded man is unstable in all his ways, and let not that man think he should receive anything from the Lord."

### NAMES OF ELDERS LICENSED.

JOHN GAYLORD, Voree, Wis.; JESSE L. ADAMS and J. M. WAGNOR, Grandview, Iowa; ROBERT JACKSON, WM. HOUGHTON and ROBERT CLEFT, Davenport, Iowa; WM. PARKER, Moline, Ill.

Four members were received. One, by baptism.

The Conference was attended by many elders and members from other places.

We can say with confidence that we have much reason to thank the Lord for the abundant manifestations of his Spirit, producing among us brotherly love, harmony of operation, and we hope and trust good works. We are happy to say that by waiting on the Lord we have much renewed our spiritual strength, and increased our faith in the great latter day work, God having testified by the gifts manifested through the Spirit, that we were accepted of him. We desire, therefore, to say that although dark clouds may appear in the horizon, yet the seal of the living God is with us, and if God is for us, who can be against us. We exhort all honest hearted saints, and especially ministers of the last dispensation, to be zealous and diligent in the cause of truth, but let your zeal be according to knowledge, always seasoned with grace and charity that endureth all things. Let not envyings, bitterness or strife of vain glory enter your minds for a moment. But be ye peace makers, that you may show to the world that ye are truly the disciples of Christ, the Prince of Peace.

JESSE L. ADAMS, *President*.

HIRAM JAQUES, *Secretary*.

P. S. We were disappointed on account of not receiving the bound volumes of the Olive Branch, as there was a great call for them. J. L. A.

Brother Stephens is in fault for not forwarding the books. They had been sent him. Ed.

### H. Aldrich's Address to the Conference at Davenport, Iowa.

BELOVED BRETHREN AND FRIENDS:

I appear before you to-day by proxy, through the medium of the pen, because I do not possess the means necessary to the conveying of my body such

a distance. It would have been highly gratifying to me to have met with my ren at this Conference in person, as I did not enjoy that of last year because of bodily infirmities that I could not overcome by faith, and because I anticipated an assemblage of as honest and pure hearted saints as have met together since the third year of the first organization, or before the man of sin was revealed to any great extent in the church.

Many years have passed away since that which was the church of Christ bore anything of the resemblance of that which is described by the Apostles, chosen by the Saviour, both upon this continent and in the land of Asia.

The time has now fully come when all that have remained steadfast to the truth, as revealed in the Book of Mormon, through all the trials and temptation that Satan could devise through an apostate church, to assemble themselves together that they may become an organized body, to do church business, such as choosing Apostles and ordaining Elders from among the faithful, to preach the gospel again throughout the land, that the honest hearted may hear and understand, and prepare to escape the evil that awaits the unrighteous of this generation.

I anticipate that at this third general assembly, of the church organized anew, would be the most worthy of all that have ever borne the name of saints; at any rate, such ought to be the case, since you have not been far enough darkened in mind to follow the abomination, but have now come together in answer to the call the Lord has made unto those that were scattered because they had no shepherd.

The Lord has called upon all to choose the way in which to go; and I trust that you have chosen to follow the precepts and example of the Saviour, rather than man. You that have sacrificed time and money to attend this Conference, have given good evidence of such a fact.

We are formed to be social beings. The fact is so plain that it needs no argument to prove it. Then it is profitable for saints to meet together, and impart to each other, truths that they may have gained by the spirit through the gift that has been bestowed upon each individual saint; for in this our present physical organization, the Spirit of the Lord is only given to us by measure, manifested in different ways, or gifts, as pointed out in the scriptures; each one receiving according to the faith they may have in the system the Lord has revealed unto us, that when completed, will be in full and not in part.

You that have come together at this time, certainly must feel to sympathize with each other in the escape that you have made from the wolves, although you have been like sheep scattered by the dogs.

We have all great reason to thank and praise the Lord our Great Shepherd, for his watchful care over us, and that we are now permitted to assemble together and be numbered with the flock that the Lord has called together and designated as the honest and pure in heart, for unto such the call was made to assemble together and establish anew the kingdom.

The call reads thus, "Thus saith the Lord, in those days one will I cause to be appointed to go forth and build up the kingdom of righteousness, and he shall call together all those that desire to keep my commandments, all those that love peace and truth, that remain faithful and steadfast, that turn *not* aside from the right way; all that love righteousness and abhor iniquity, and walk uprightly in my sight."—O. Branch, page 13, vol. 1st. And now all that answer to this call, give at least, as good as circumstantial evidence, of belonging to the class here pointed out, of which I expect, the majority of this assembly is composed.

And now, beloved brethren, since we have been so highly favored of the Lord as to have been kept from following the abomination, that leads to destruction in this life and endless misery in the next, what manner of persons ought we to be in all our future lives, that may secure to ourselves all the blessings promised to those that endure to the end, for this is but the beginning of trouble among those that remain on the earth, from which we cannot es-

cape only in that way pointed out by Him who has all power on earth and in heaven. All the prophets of the Lord that have spoken from the beginning, have prophesied of the trouble and tribulation that awaits this generation, and have pointed out a way of escape in general terms. But the Lord in his great wisdom has ordained a way, whereby every act and move that would be necessary for the honest and pure in heart to observe, to secure an inheritance in the kingdom of God upon the earth, is now coming to us from the original, written by Enoch, Esdras and others. There is no doubt but that it was the intention of Satan to prevent the kingdom of God from being set up on the earth, by destroying those works, or the books containing the instructions necessary to the accomplishment of the work. And now since we have the favor of being among the first to receive the truth in its purity, I say again what manner of persons ought we to be in all our future lives? We should impart to others freely that which we have received—the gospel of truth. We have seen the church once led astray by following the counsel of men that sought for power, in the room of pointing the inquirer after truth to the fullness of the everlasting gospel, they taught them the imagination of their own hearts, which tends to the gratifying of the lusts of the flesh, and the pride of life; that they the teachers might revel in the luxuries of this mortal life.

Let us ever rejoice that there is a God who rules both in heaven and on earth, and let us hearken strictly and diligently unto him, for in no other way can we obtain the inheritance upon the earth, and reign with Christ a thousand years, and be prepared for the new heaven and the new earth, the glory of which has never began to enter minds of mortals.

Our success in establishing the true and living church upon earth, that cannot be overthrown, depends upon the heed and diligence we give to the instruction the Lord has given.

No sorrow for sin can avail anything, unless the sin be forsaken, then repentance implies not only a sorrow for past disobedience, which constitutes sin, but in all future life to yield strict obedience to all that the Lord requires of man, and that, too, for his own good. Every true and pure hearted saint—every one that is a saint in very deed—will do unto all others as they would that others would do unto them in like circumstances. This sentence should be written upon the heart of every professed believer in Christ, that receives baptism by water, and, if acted upon and lived up to will sooner or later bring the baptism of the Holy Ghost, which will lead to the full redemption of the soul back to the Lord, the foundation of all light, wisdom and knowledge. The person that is actually led or influenced by the Spirit of truth, will not hate even an enemy, but will do them all the good he can. He will pray that the Lord will have mercy on them, and spare them until they can see the evil of their ways; rather than curse them, or desire that they should be cast in to utter darkness from the presence of the Lord forever. It is the duty of all saints to bear all persecution with patience, and not seek revenge or retaliate in the least. Pure hearted saints will not seek revenge upon those that injure them; neither will they desire to redress the wrongs that others may have done them. The saint will leave all vengeance to be dealt out by Him that has taken them under his charge and watchful care.

Brethren, search the Book of Mormon that has given us a better understanding of the Bible. Search also the writings of Esdras that has given us a better understanding of the Book of Mormon, and makes the duty of the saints so plain that they will be left without excuse.

#### Address to the Elders by H. Aldrich.

The greatest responsibility is resting upon you of any mortals upon earth. The eternal welfare of souls is in a measure in your hands. You have taken it upon you to be special servants in the church of Christ; having received your commission from Christ, through the means he has appointed. He will

hold you responsible for how you use the authority placed upon you by virtue of your ordination. You have not only promised to live up to all the requirements of the gospel, but you have taken it upon you to instruct all that will lend an ear unto you; and you are to teach nothing more nor less for doctrine, than what can be proven from both the Bible and Book of Mormon. A deviation from this rule will bring you under censure; and, if persevered in, will make your commission null and void. The Lord does not recognize the acts of his servants any further than they follow his instructions. But, so long and so far as you strictly adhere to that which is written by the pen of inspiration, by those whom he has raised up for the purpose of bringing forth his revealed will unto mortals; and also that which he taught while traveling on the earth among the children of men in the form of a servant, he is bound to uphold and sustain you. Hear the promise: "If ye do not fail to do any of the things that I have required of my people, ye shall continue to prosper and shall have power to preach my gospel unto all the inhabitants of the land, and no power that shall rise against you shall be able to prevail, for my wisdom is greater than the wisdom of men or of Satan. And inasmuch as ye continue in righteousness and remain humble, and live in peace, and refrain from all strife and contentions, I will pour out my blessings upon you, and whatsoever ye ask of me in faith, the same shall be given unto you, if it be not in unrighteousness that ye ask." [O. B. 1st vol., page 80.] Again, hear the word of the Lord to his servants who are commanded to do this work: "Therefore, give heed unto my words and be diligent to obey all my commandments, for the work unto which ye are appointed is very great, and faithful and true must be those that accomplish it."

And now to those that desire to enlist as special servants to their brethren, I want to say a few words. Consider well the step you take, for it is for life that you enlist; there is no resigning, for the Lord bestows nothing in vain. If you are so situated as to the things of this life, that you can devote a part of your time to traveling and preaching the gospel, and desire to do it for the benefit of souls, (and not to be seen and heard of men,) it is your privilege to do it if your past life will answer to the following description: "Ye that have known the way and have walked therein; that have understood the truth and have rejoiced therein; that have not turned aside after the abominations of the ungodly, but have remained steadfast in the midst of temptations; and have not transgressed the commandments that I have given my Saints. Ye are those that shall assemble yourselves together and establish anew my kingdom, and proclaim my words unto all those that will give ear unto you."

And now I say unto all that answer the above description, go forth and fear not, for all "that have remained faithful in the midst of tribulations, adversity and temptations, shall be given power to proclaim my commandments, and wisdom to build up my kingdom, if they obey and commence the work unto which they are called and appointed."

Brethren, judge yourselves in this matter, for remember you cannot deceive the Lord, upon whom you are dependent for power and wisdom to use the power.

"Those who go out to preach shall teach the people concerning the place of gathering, and show them the order to be established there."

### The Olive Branch.

This No. closes the third volume. Its supporters have continued to increase slowly from the beginning. The first volume did not pay into a hundred dollars. The second came out but little minus. If the third gets all its dues, it will have a little more than enough to pay the printer. The third volume lost the support of those that have gone to Cedonia.

We have received quite a number of communications the past year, expressing

thanks and gratitude for the light contained in this publication, to the wandering Saints that had no shepherd, and knew not where to go to find kindred Saints to associate with, until by chance, they got hold of some of the scattered Nos. of the Olive Branch; thus far, fulfilling the words of the Angel unto Esdras: "And the angel said unto me, from that time, the people of God shall prosper, and their enemies shall have no more power over them, and they shall increase in numbers; for *till the pure in heart shall be gathered unto them.*"

For the purpose of giving this paper a wider circulation, we have put the terms of the fourth volume more favorable to clubs, and those that possess the means and *heart* to send this luminary to those that are groping in darkness, trying to find some ray of light that will lead to deliverance. Many there are throughout this land, that are praying unto the Lord to have it made known unto them where they can find a people, keeping the commandments of the Lord, and living by every precept and example, that the Lord has given for the perfecting of his Saints. And as the Lord always works by means, who, among all the readers of the Olive Branch, will be instruments in the hands of the Lord in causing a "peaceable separation of the righteous from the wicked."

The honest throughout the land cannot hear, unless the word be carried or sent unto them: and how can it be sent, unless some persons send it. There is one class of saints that will say, let the Lord do his own work; then there will not be any thing for man to be rewarded for, consequently he can get no blessing. The Lord has commanded those that have received the truth and rejoiced therein, to make it known unto others. [O. B., 1st vol., page 23.] This will be doing no more than others have done unto us, much more to do as we would wish to have others do unto us in like circumstances. The postage law is greatly in our favor; it will now cost only three cents to send a letter from all parts of the United States. Those that wish to continue subscribers, can signify it in a manner that will be satisfactory to the printer. A good bank note equal to the number of copies wanted, will do.

#### Terms for the 4th Volume of the Olive Branch.

|                           |        |
|---------------------------|--------|
| Single copy one year..... | \$1.00 |
| Five " " " .....          | 4.00   |
| Ten " " " .....           | 7.00   |
| Twenty " " " .....        | 10.00. |

Addressed to one or more Post Offices, as may suit the club.

Please write the Name, Post Office address, County and State with care, to prevent mistakes. Ed.

#### To Subscribers.

If any have not received their full complement of Nos. of the third volume, if they will take the trouble to inform us, they shall be forwarded.

#### Remittances since April.

W. Moore, \$1; W. Baldwin, \$1; L. S. Dalruple and others, \$9: [cr. as directed.] Robert Jackson and others, \$4; [for the benefit of the O. Branch. We feel indebted to it for the light that it brings us.] J. Duncan, \$3; J. Martin, \$1; H. Snider, \$1.

☞ All remittances for the Olive Branch, or communications on church business, must be addressed "HAZEN ALDRICH, Kirtland, Lake county, Ohio," post paid, if circumstances will admit.

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# THE OLIVE BRANCH,

O R

## MESSENGER OF GOOD TIDINGS TO THE MEER.

"For they shall inherit the earth."—MATT. V. 5.

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VOL. IV. KIRTLAND, O., AUGUST, 1851. No. 1.

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### LAW OF CEDONIA.—(Continued.)

#### SECTION NINTH.

##### *Inheritances.*

1. Every square mile, (except those intended for towns and public buildings,) shall be divided into four equal parts by narrow streets crossing each other at right angles in the center of the block.

2. Each of these smaller blocks shall be divided in three equal parts.

3. One of these last named divisions, or one twelfth part of a square mile shall constitute an inheritance.

4. Every man who acknowledges this law, and the temporal government organized under it shall be entitled to an inheritance.

5. No man shall be permitted to receive, or use, or occupy more than one inheritance.

6. It shall be the duty of the Ruler to cause the land in Cedonia to be divided agreeable to the requirements of the law.

7. He shall have authority to appoint men to attend to the business of dividing the land.

8. The men that the Ruler shall appoint for that purpose shall receive pay for their services from the public treasury.

9. The council shall have authority to decide what amount shall be given to those employed in the business of dividing the land.

10. Every man that chooses an inheritance shall pay into the public treasury the amount that has been expended by the government in purchasing and dividing, or surveying the land he receives.

11. It shall be the duty of the one appointed to see that every one receives an inheritance according to the law; to permit those receiving inheritances to have as long a period in which to make the payment required in the tenth article of this section of the law of Cedonia, as may be consistent with the interests of the government and the condition of the treasury.

12. Every square in the blocks set apart for towns, (except those intended for public grounds,) shall be divided into six equal parts.

13. One of these last named divisions, or one sixth part of a square in the blocks set apart for a town shall constitute an inheritance.

14. Every man who is entitled to an inheritance in the land of Cedonia, shall have liberty to choose it either in the country, or in the town, as may best suit his interests and wishes.

15. The inheritances in the blocks set apart for towns, shall be given to those applying for them; on the same terms as the law directs those in the country to be given.

16. In all cases, when an inheritance that has been chosen is by any means rendered barren, or unproductive, or unfit for cultivation, the possessor shall restore it to the government.

17. And the government shall then permit the man who has restored his inheritance to the government, to choose another in any part of the country that he may desire it.

18. If the amount that the man who thus chooses a second inheritance, has paid into the treasury for the first inheritance, is greater than the amount expended by the government in purchasing and surveying the second, he shall be permitted to draw out of the treasury the sum that he paid in addition to the cost of the second inheritance.

19. If the man who restores his first inheritance to the government, chooses another that has cost the government more than the first, then he shall pay into the public treasury the sum that his second inheritance cost the government more than the first inheritance cost.

20. It shall not be lawful for those possessing inheritances to sell or exchange them, either for other inheritances, or for money, or for any kind of property.

21. If at any time in the progress of the temporal work it becomes necessary or desirable for any of those who have chosen inheritances to remove to any other portion of Cedonia, it shall be lawful for them to choose other inheritances.

22. In all such cases, the inheritance they have first chosen shall be returned to the government.

23. Articles 18 and 19 of this section of the law of Cedonia shall be applicable in these cases.

24. The value of all improvements that may have been made on the inheritance thus restored to the government shall be determined by two competent disinterested judges appointed for that purpose.

25. One of these Judges shall be appointed by the Ruler and the other by the possessor of the inheritance on which the improvements have been made.

26. The possessor of the inheritance on which the improvements have been made shall be entitled to receive from the public treasury a sum equal to the value of the improvements that have been made.

27. It shall not be lawful for the government to pay the possessor of the inheritance for any improvements that can be removed from the inheritance without destroying them.

28. The government has not power, or authority to compel any one to restore his inheritance and choose another contrary to his wishes.

29. If at any time one or more who have received inheritances wish to remove to any other portion of Cedonia without being directed to do it by the Ruler or the one appointed to direct the people, it shall be the duty of the council to decide whether it is expedient for them to choose other inheritances or not.

30. It shall not be lawful for any one to choose an inheritance under the age of twenty-one years, except those who have families when they enter the country of Cedonia.

31. Every widow who has one or more children shall be entitled to an inheritance, provided she acknowledges this law and the temporal government organized under it.

32. Article 5th of this section of the law of Cedonia shall be applicable to every individual who receives an inheritance in Cedonia.

COLONIA, New Mexico, April 18th, 1851.

BRO. ALDRICH:

I have endeavored to fulfil my promise made in my letter of last month; but I have not been able to get as much ready for the Olive Branch as I wished. If you knew all the disadvantages and embarrassments under which I write, you would think it strange that I send you this much for the paper.

J. Goodale is still in Socoro, intending to start in about three weeks. I think it is doubtful whether they go or not. I hope you will write often. I have written 60 letters since the 1st of Nov. last, and have not written to all who requested me to write to them.

Your friend and brother,

J. C. BREWSTER.

WEST JERSEY, Stark Co. Ill., June 17th, 1851.

For the Olive Branch if you think it worthy of publication; feeling it my duty to improve my talent, although it is very small. The signs of the times are such, that every man who wishes to escape the judgment of God, must be up and doing, for there is a great and important work to be done, and but a short time to accomplish it. We see, most assuredly, that many of the ancient prophecies are fulfilling in this our day and generation.

Now, I will commence with the prophecies of Christ, found in Luke 21: 24—33. Now, it is plain to every discerning mind that the words of Christ are fulfilling, for many of the signs have appeared, and that Jerusalem is no more trodden down by the Gentiles, which proves that the times of the Gentiles are fulfilling.

But, says one, what is meant by the fulfillment of the Gentiles? See Jeremiah 46: 28; also, 30: 11. Now, what can the nations expect—seeing that prophesy fulfilling—but the Son of man coming in the clouds of heaven, taking vengeance on the ungodly; also, another found in Acts 3: 20, 21, that there shall be a restitution of all things which God hath spoken by the mouth of his holy prophets since the world began.

Now, it seems strange to me that people professing to believe the Bible and Testament, and yet deny almost every thing that comes forth in fulfillment of them. And why is it so? Because, they have been taught that the Bible contains all that is necessary for their salvation; and, therefore, make up their minds not to believe any writings that may come forth before they peruse them. I was never so rash in passing my judgment on anything. I always want to examine it first, and reflect seriously and candidly before I pass my judgment, especially, in matters of so great importance.

When I first got hold of the Book of Mormon I read it over and over again, and concluded that it must be written by inspiration, or by wicked designing men, and I could find nothing that would condemn the former, and nothing to justify the latter, and, therefore I dare not condemn it. Therefore, I have become a firm believer in it. The same with the writings of Esdras. I have been perusing them, and I cannot find any just grounds to condemn them, or say they are not written by inspiration.

But, one thing is certain, they have got to be restored some day according to the New Testament, and why not now as well as any other time; and, if the people will reject them now, they would be likely to at any other time.

Now, it is certain that many of the prophecies of Esdras are fulfilling before our eyes, and the time is at hand when the warning voice must go forth to the nations of the earth, that they may have no excuse, and those that are truly honest in heart may have an opportunity to obey the Gospel, and to be gathered to the land of peace and rest, where the wicked will not have power to molest or make them afraid. I think, truly, that there are many who will believe and obey when they get a knowledge of these things. I find many that are willing to investigate these things. But, we find that many of the people have been so traditionized to believe just so much and no more, it seems hard for them to understand, because the Lord works so differently from what they have been taught by men.

Oh, Lord, wilt thou be pleased once more to draw aside the dark veil that hangs over their minds, that they may see and understand thy word as taught by Christ and his apostles in its plainness; and likewise the prophets have foretold of these days in such plainness that a man could not be mistaken if he would investigate their writings and believe that they meant what they said. But I fear that

they have been taught to believe it was all a mystery, or must be believed spiritually; for, say they, do you suppose the Saints will be literally gathered? Why, I always thought that it was all spiritual and not in this life. Others say, perhaps it will be literally fulfilled, but not in our time. Others say, I believe that some great event is about to take place, for there seems to be a general derangement of almost everything, but what is the cause I know not; forgetting to examine the Bible to find the cause. They still go ahead, getting all of this world; they can to prepare them to meet the troubles that are coming upon them. Truly, I feel for them, and my prayer to God is, that their eyes may be opened, and that they would repent and obey the Gospel; that they may get more light; that they may have a knowledge of the ways of the Lord; for, truly, they will not understand while they remain in unbelief and disobedience.

Oh, Lord, incline their hearts to seek after truth. Truly, I feel my weakness and inability to teach or instruct others; having had but a limited education as you may see by my imperfect spelling, having never had but about two months schooling. But I have read where the Lord chose the weak things of this world, &c.; I feel like learning of him.

Dear brethren, I have thought sometimes that I could enjoy myself much better if I could have the opportunity of meeting with some branch of the church; but this is not the case. I know of none near me, and, therefore, I am deprived of that privilege. But it seems that the Lord has directed me here, and has blessed me with things comfortable in this life, perhaps, for some wise purpose, therefore, I will be content to thank and praise him for his goodness to his unworthy servant, until the way is open for me to go the land of peace and rest.

I think, truly, that it is my desire to do all the good I can while the Lord permits me to live in this ungodly world. Although my talent is very small I do not wish to hide it up.

When I think that it is now over nine years since I was baptised for the remission of sins, and over eight years since I was ordained an elder in the church of Jesus Christ, and then think how little good I have accomplished, truly, I feel very unprofitable, and with shame ask the Lord to pardon my sins of omission, and grant me strength to be more diligent in the future.

Pray for your unworthy brother, that he may clear his skirts of the blood of this generation, and that he may be found spotless in the last days.

It would be truly gratifying to me if some of the traveling elders would call on me when passing through the country, as I have no tidings from the Saints but through the Olive Branch, and the time seems long, I can hardly wait from one number to the other.

If any of the brethren have any instructions to give me I should be pleased to hear from them at any time.

If you think proper to publish this, please make the necessary corrections.

I remain yours, truly, in the bonds of christian fellowship,  
ELISHA BARTON.

N. B. Enclosed you have one dollar for the 4th vol. of the Olive Branch.  
E. B.

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### **The world at Christ's Coming,**

BY CHARLES O. FRANKLIN.

The trump in Zion soon will sound,  
While judgments in the earth abound,  
The Saints of God will solemn be,  
Looking for Christ to set them free.

A shout is heard in Zion's land,  
The trump is blown—the Lord's at hand,  
The Elders weep with one accord,  
Saying "spare thy people, Oh, our Lord."

The sun is now an awful sight,  
But saints behold it with delight,  
On bended knees with streaming eyes,  
Their prayers like holy incense rise.

The earth it reels now to and fro,  
While some into the rocks do go,  
To hide from him who rules on high,  
Who did for all men freely die.

Behold! the Lamb of God descends,  
While all the heavenly host attends,  
The Saints arise, the Saviors care,  
And meet the Lord high in the air.

The Lamb has now begun to reign,  
Mount Olive to become a plain,  
The Jews behold their king again,  
The Lamb of God on Calvary slain.

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From the Spirit Messenger.

### **Spiritual Vision of H. C. Gordon.**

The heavenly messengers have now revealed to me things prophesied. I see bright shafts of light, brighter than the sun, which penetrate all before them. I behold around me friends and relatives, yet I cannot join their circles, because the connecting link is not severed between the soul and body; and yet they approach and address me, saying, "Thou hast been chosen as an instrument in our hands, to manifest to mankind the soul in its superior condition." There is a glory in all things manifest; the very atmosphere seems to penetrate my spirit with its brightness. The gates of Heaven are now opened, and the sunlight of glory dawns upon my soul. There is an emanation from the circles of spirits, which forms a ha-

lo of bright colors more gorgeous than those of the rainbow; and all seem to be blending into a mass of brilliancy, forming as it were a beautiful crown of glory. Countless millions of spirits are passing through the bright shafts of light from above, conveying glad tidings from Sphere to Sphere, and singing praises to God. Angels are now my companions, and the heavenly sweetness of their countenance fills my soul with delight. Great is the attraction of the spirits—all are so lovely—their expressions are divine. Could the natural eye behold them, as I now do, it would require a struggle to prevent being absorbed, as it were, and becoming one of their number. Such is the attraction of the spirits for each other, that they all seem joined in one substance, one body, and one mind.<sup>3</sup> And yet they are separate atoms composing the whole vortex of Love and Wisdom; and they appear mingled into one, like rivers of water flowing into one vast ocean.

Harmony and unity are the enjoyments of the inhabitants of the celestial home, and love is manifest in each view before me. The whole earth in its sublime beauty, can bear no comparison with the scenery of the Spirit land, even of the Second Sphere. As the Spheres approach the Source of all goodness, glory and wisdom, I was informed by my guardians, they are more pure and lovely. Myriads of spirits are ascending the heavenly pathway. Their voices, which seem to be action rather than speech, proclaim glory and immortality; and Heaven resounds with accents of love, filling all spirits with the knowledge of their Creator. The harmony existing there impresses them all that God is the Giver and Ruler of the happiness they enjoy. I am rejoiced that earth is not the resting place of the soul, as it is of the body. The spirit freed, from its earthy organization, resides in the spheres where all is purity and love, and where no impurity can exist, for old things have passed away, and all things become new. Even the atmosphere in itself, is purity, and wisdom is known and appreciated in that home, where the spirit is in a progressive state, happy with angelic hosts.

The Spirit-world is one of pure delight and divine love. Man cannot conceive—Earth has no conception of the celestial abode. When passing from this state of existence to one more perfect and refined, I observe there is a state of unconsciousness produced, resembling sleep. This state, which is termed death, is but a glorious change by which the spark of unseen intelligence leaves its earthly temple, and the essence of immortality is made free to range through illimitable space; by which, also, it receives new powers of conception, where the unclouded brightness of the Spheres blends the past and the present, where the secrets of nature are divulged, and where all evil is banished, and all are united in one vast reservoir of wisdom in which the spirit bathes with unspeakable bliss. Thus death loses all its terror, for it is a rest from which the new born soul awakes to roam in the fields of the Spirit-land. I see that spir-

its, as they progress in their circles, fall asleep and wake in more advanced circles of Love and Wisdom. I perceive that all goodness and glory come from God, and my soul voluntarily proclaims his love. There was joy and gladness in Heaven, as I entered the shafts of light it seemed as though another spirit was joined to the angels. I perceived the delights of new-born spirits as they are escorted by their guardians to their respective circles, where beautiful dwelling places drive away all gloom, and where all is joyous throughout the everlasting mansions of the Father's house.

Oh, ye inhabitants of earth, the light of a new and glorious era is dawning upon you;—the day is fast approaching when the lion and the lamb shall lie down together, and peace and harmony shall reign on earth. Angels are watching over you, singing praises to God, the Father, and soon shall ye know what great things the Lord has in store for his children. The spirits have prepared the seed-ground in many minds, which is fast ripening into a glorious harvest. Then shall those who are united in harmony be bound together as the golden sheaves. The radiant lights that stream from Heaven, shall cause error and evil to fade away, like dew before the morning sun. The inhabitants of the Spheres are as the great waters, continually in motion, preparing for a blissful jubilee. Therefore, let those on earth improve the time to obtain knowledge of things concerning Heaven. Strive to gain the victory over ignorance, superstition, and the mythological theories of past ages. Remember the precepts given you by the spirits. Progress towards Unity, that you may know the salvation of the Spheres.

While I was viewing the glory of Heaven my spirit was attracted to a group of 13 in number, who informed me by impression and action that they were not of our solar system, but were attracted by the spirits of earth engaged in the same mission—conveying intelligence, and escorting the new born spirits to their congenial abodes. My companions then informed them all of the progression made on earth; after which they left me for their own society, which was more advanced in the Spheres, while the sweet accents of glory died away like the fading rainbow. After these left me, I at first felt lost, for their presence was so beautiful and luminous to my spirit, that their absence seemed like being banished from the glory of Heaven.

At last I was aroused from my loneliness, and beheld around me spirits from the circles of my guardians; and I lost the impression of those who were before with me, as I was deeply sensible of my inability to join those higher circles. I was also informed by my companions that earth was yet my home, and I must soon return. This intelligence at first filled me with intense grief, but their melodious voices at once cheered my spirit with heavenly accents until I became perfectly absorbed and delighted. "Glory to God, and peace on earth," was resounded throughout the mansions of Heaven.



I entreated to tarry in this blissful sphere, but my mission had not yet been accomplished on earth. At that moment I perceived numerous spirits beside my body who were engaged in singing. They at first attracted me but I gradually lost their influence and strove to regain my former position, but was not able to return. It grew dark, and I began to revive from my state of trance. All was as night—darkness prevailed—not one ray of the glory my spirit had seen was visible. I mourned my situation and strove to regain the light which departed, but soon the dawn of the outward day opened my vision, and I awoke to that state of consciousness, recognized as life in the body. Thus endeth the vision.

**Rev. Mr. Brown's Objection to Lehi's offering Sacrifices, answered.**

Having lately learned that the Rev. Mr. Brown has brought an objection against the Book of Mormon, and being apprised of the fact that he is endeavoring to deceive the community and some of the members of the Church of Christ, I thought it would be well enough to bring forward some of the testimonies to show the weakness of his position.

The objection that Mr. Brown brought was, that Lehi being of the tribe of Joseph, did offer sacrifices and burnt offerings unto the Lord, and that the Aaronic priesthood was only conferred on the tribes of Levi; therefore, Lehi being of the tribe of Joseph, had no right to offer sacrifice under the penalty of death, and in this way proves the Book of Mormon false, as Moses was the lawgiver, and did not speak of any other tribe offering sacrifices to the Lord. If we find an *example* to the *contrary* that will speak as loud as words. Any man that is familiar with his Bible will see that the Aaronic priesthood was conferred on the tribe of Levi by lineage, and if any one could prove that they were of that lineage, then they had a perfect right to that priesthood. Now, I ask, would this debar the God of Heaven from calling another man from any other tribe to officiate in that office. We think Mr. Brown's position will prove the Bible false also. We read in Hebrews 5: 4, that no man taketh this honor unto himself but he that is called of God as was Aaron.

From this we learn 1st. That no man can take this priesthood, or honor on himself; and 2d, if God should call a man out of any other tribe, he had a perfect right to officiate in that which God called him to.

Now, it must be plain to every candid mind that the apostle was speaking of other tribes, for the tribe of Levi was already called, and it was their right by lineage; and none others had a right to that calling save those that were called of God, as was Aaron.

We will now show the ignorance of Mr. Brown and his predecessor, Mr. Campbell, in the Bible. We will refer the reader to the

6th chapter of Judges. Here we are told that Gideon, of a poor family of the house of Manasseh, of the tribe of Joseph was commanded to tear down the altar of Baal that his father had; and cut down the grove that is by it, and build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take thee a second bullock, and offer a burnt sacrifice with the wood of the grove, which thou shalt cut down, &c.

Again, Moses in pronouncing the blessing on the sons of Israel, of Zebulon, he said, "Rejoice Zebulon in thy going out, and Issachar in thy tents. They shall call the people unto the mountains; there shall they offer sacrifices of righteousness," &c. Deut. 33: 18 and 19.

We learn from the above that God had decreed that men of other tribes should be called to offer sacrifice in righteousness, therefore, Moses by the spirit of prophesy could pronounce it on the head of Zebulon and Issachar.

The reader will see by the above, that those authors who condemn the Book of Mormon because Lehi of the tribe of Joseph, offered burnt offerings, by their own reasoning prove the Bible false, and that they are speculating Atheists, professing to believe in that which they do not. See Buck's Theological Dictionary.

D. H. ROGERS.

BRO. ALDRICH:—I am now at the Brown County Branch, and the cause of righteousness is prospering here. I preached here last Sabbath, and we received three members. Two old members, and one by baptism. I am truly your brother in the work of the last days, that will establish a kingdom of peace and righteousness, both spiritually and temporally.

Ill. June 5th, 1851.

D. H. R.

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#### A Reason rendered for a Withdrawal from the Church.

June 15th, 1851.

BRO. HAZEN:—For as much as you have rendered your reason in the Olive Branch for my withdrawal from the Voree branch of the Church of Christ, as you say, I therefore have thought proper to render some of my reasons in this article, and request you to publish it; thus, making my reasons as public as yours.

Truth and righteousness is what I want, with consistency and reason.

In the first place, the idea advanced in the 8th No. of the 2d Vol. of the Olive Branch; although it was an error committed in the first organization, to divide the priesthood into two divisions; this looks inconsistent to me when J. C. Brewster, himself, says in another place that the Aaronic or Levitical priesthood is an important part of Moses' law, and has no existence in the Church of

Christ. This is true; but Joseph said John the Baptist, ordained him to the Aaronic Priesthood first, afterwards Peter, James and John came and ordained him to the greater priesthood.

Now, if this is true, there could be no mistake about there being two priesthoods in Mormonism, and not a divided priesthood. True or not, this was the pretension in an early age of the church; so that, true, or untrue, it brings Brewster into a dilemma either way. If true, he has condemned it; if not true, he taking the same old priesthood that was not Christ's ministry.

I think it will puzzle him to guide the church aright by the old Mormon priesthood.

Paul says, now, if you have not the spirit of Christ, you are none of his, and if none of his, then whose be they but anti-Christ's. As Christ and anti-Christ does not work together in partnership, nor God and mammon; so, I think when the church authorities ceased to keep the commandments of Christ, and introduced heresy into the priesthood, or the main spring of the church, this being done by the head authorities, and not individually, while the whole church individually and collectively, followed and sanctioned those heresies that the authorities introduced. I think, if ever right in the world, they then lost the spirit of Christ and became transferred to anti-Christ, and if so, their priesthood is also anti-Christ.

Now, if this be true, how can they officiate in the true church of Christ. I think they cannot, and so Brewster takes this old priesthood in this horrid form. I please to differ with him in regard to those things; particularly in regard to the priesthood.

If he had come out and said, the Lord had reserved the priesthood in its purity with him, and he in connection with the translation of Esdras; and was authorized to set the true church in order, and re-ordain and establish the ministry in the church in righteousness again, it would have looked to me very consistent with scripture and reason; but as it is, it looks to me hazardous to be united with such a church.

The above is one reason of my withdrawal from the church entirely, clean and clear.

I do not follow Benema, or any other party of Mormons. If I should follow any party, I should follow Brewster, because, he has all of the righteousness there is in Mormonism. Brewster has all that ever was, or ever will be good for anything in a righteous sense, in Mormonism.

Another reason is, the Olive Branch in some of the early Nos. says the law given to govern the people is truly republican, particularly, a letter that J. C. Brewster sent to J. E. Page, said so; and the Olive Branch says that the law is republican.

Some of the later Nos. say that J. C. Brewster is elected in Goodale's place; and finally, in a higher station; and, that he is to man-

age all the temporal affairs of the kingdom himself—independent of the people electing him as they elected Goodale.

This looks like old tyrannical Mormonism again, and not like republicanism.

This is another reason that I stick out. With me, the fact is, we have been humbugged enough by wolves in sheep's clothing.

BENJ. FROST.

#### **Answer to Benj. Frost's Objections to the Church.**

The first reason that Bro. Frost rendered for leaving the Church has no connection with it; so it seems he has never been with us only in name. He seems entirely ignorant in regard to the starting point of this organization, and the law and rules by which it is governed.

This 2d organization of the Church of Christ was called into being by the coming forth of the writings of Esdras; brought forth by J. C. Brewster, a lad of about 10 years of age, when he began to improve upon the gift the Lord had bestowed upon him, by which he could read the lost books of Esdras by vision.

After about eight years had past, and many pages had been written by different scribes, they came to instructions concerning organizing the church anew, upon the same foundation as was the first. See 1st Vol. O. Branch, pages 8, 10, 14, 23, 24, 25 and 30. On all of these pages you will find instructions for the saints to gather themselves together, and establish anew the kingdom, or church. On the 23d page you will find the characters that are to do it plainly pointed out. I will here insert it, for I think Bro Frost never read it, if so, he did not understand it.

"Ye, that have known the way and have walked therein; that have *understood* the truth and have rejoiced therein; that *have not* turned aside after the abominations of the ungodly, but have remained stedfast in the midst of temptations; and have not transgressed the commandments that I have given my saints. Ye are those that shall assemble *yourselves together* and establish anew my kingdom," &c.

And now I ask, if following the above instructions looks like adopting the polluted part of the priesthood. None can have a standing in this second organization but those who have kept themselves pure.

Bro. Frost is in error in his idea that J. C. Brewster, the translator of the lost books, has anything to do in the spiritual matters of the church, any more than any other common member. He has never been ordained to any office in the Church only seer, and that through his blessing by Father Smith.

You will learn from these pages that I have referred to, that the saints are to assemble themselves together and establish anew the kingdom. See Order of the Church, page 78. Here we learn

how it is to be done. "First, let the Church choose or elect an officer to preside over the whole," &c. Does this look like one man power, when it expressly says the Church can remove him for transgression. It seems Bro. Frost leaves the Church because one member has made some remarks on the priesthood that he talks doubtful about himself.

We cannot perceive that Bro. Frost possesses one ray of light until we come to the temporal order. We shall not differ from you in this, only we do not believe in running as soon as the wolf makes his appearance. If we did, it would prove us a hireling and not the true shepherd. We believe J. C. Brewster has mis-construed the writings of Esdras to his own liking. This, we intend to defend in a legal way, and not back out because of the opinion of one individual member.

Ed.

*For the Olive Branch.*

**The Word of the Lord to his People Concerning the Temporal Work.**

COLONIA, New Mexico, April 16th, 1851.

The work which my people are required to do in the latter time, is a great work; a work greater than any that the sons of men have been able to accomplish, even from the beginning of the world.

Know, therefore, that it is only by faith and diligence, and perseverance that it can be accomplished, and all things be brought to pass even as the law requireth.

My work shall not be established or my kingdom built up by violence or war, or by the shedding of blood, and those who seek or desire to cause these things, are not my servants, neither can they be permitted to labor in my work.

At the time appointed for the commencement of the temporal work, a few of my people shall begin to observe the law, and they shall continue to observe it from that time forth. And at the end of the first year from the time of the commencement of the temporal work, they shall choose one to be the Ruler in the land of peace.

Understand, therefore, that the whole of the perfect law will not be observed at the commencement of the temporal work, neither at the time when the saints first enter into the land of their inheritance, neither at the time when my people elect the Ruler. But all these things shall be done in fulfilment of the law, and at each of these times shall the people whom I have called, and found faithful, begin to observe one of the requirements of the law.

In this manner shall my people continue to do until the temporal government is fully organized, and the whole of the just and perfect law is established and executed throughout the land.

The great nation of Bethsula shall be raised up before the time appointed for the establishment of my church and the building up of my kingdom in the land of Cedonia.

That nation shall be raised up and its power established to prepare the way for the accomplishment of my glorious purposes, and to open the way whereby the gospel may be preached, and the pure in heart gathered to the land of their inheritance.

Yet although that nation has been raised up for that purpose, the people thereof shall do wickedly, and not keep my commandments which I gave unto all men; and for that cause my judgments shall be upon them, and they shall be divided and fall.

The people who shall establish and build up the temporal work shall be a part of the people of Bethsula. Therefore, I, the Lord, give unto them, (even unto the people who are called to do this work,) this commandment, let all things that ye do be done peaceably, and rebel not against the power of that nation whom I have raised up to prepare the way whereby ye can accomplish all things that I require of you, without violence and without bloodshed.

For inasmuch as ye observe the instructions that I have given unto you, and the instructions that shall be given unto you by my servants, all things shall work together for your good, and the law shall be honored and obeyed, and ye shall in due season become a great and mighty nation, even as, I, the Lord, have spoken.

Ponder, therefore, these things in your hearts, and do as I have commanded you, and ye shall prosper and see all these sayings fulfilled, and all these things accomplished.

NOTE.—“The word of the Lord to his people concerning the temporal work,” is a part of the writings of Enoch, and is given in the same book with the law of Cedonia.

#### The Fourth Volume of the Olive Branch--its Object.

We now present to the patrons of the Olive Branch the first No. of the 4th Vol. It is now full three years old and bids fair to be more useful as it matures, and advances in knowledge and wisdom. Like a promising infant it has found admirers, (according to its advancement from obscurity to notoriety which at present is quite limited,) who express great satisfaction in its future prospects.

It has found true hearted friends that have imparted to its wants while in infancy, which it will reciprocate and return—not only to the sustainer of its helpless days, but to diffuse light and knowledge to all; so that the whole race of man may be enlightened, and made more happy by persuading them to cease from all strife, contention and war, which has caused that part of the created beings in Gods own likeness and form, to shed each others blood to the final destruction of the body; and thus, continually, causing the mind of the innocent to be pained, because of the loss of near and dear friends through the instrumentality of their fellow beings.

What a consolation and pleasure it will be to the true philanthropist, that he has cast in his or her *mite* to sustain an instrument in

its feeble moments that when more matured will speak so loud and plain that all the honest and pure in heart will assemble themselves together and form a nation—a kingdom that the God of heaven and earth will acknowledge to be his.

It will accomplish this by giving every man an equal portion of land, that cannot be wrested from him neither by flattery or money, so that each and every man can always have the means whereby to support himself and family, therefore, cannot be brought into servitude, but may ever be free and equal with those by whom he is surrounded. Then he cannot help but be happy, so far as this earth is concerned, for in such a nation or kingdom there will be no war.

The Olive Branch will be devoted exclusively to the establishing and building up of both the spiritual and temporal kingdom. We invite all who possess any degree of light in the work of the pruning of the vineyard for the last time, to let it shine, for the Olive Branch is open to all such.

Remember the gifts of God manifested by his spirit in different ways, are many, and he bestows them upon man according to his own will, and no one can be justified but by improving upon the one he may have received as a free gift from the Lord.

#### The Doom of the World.

SELECTED.

The following article contains more truth than the majority of mankind are aware of.

“What this change is to be we dare not conjecture, but we see in the heavens themselves some traces of the destructive elements and indication of their powers—the descent of meteoric stones on our globe—the wheeling comets wielding their loose material at the solar surface—the volcanic eruptions of our own satellite—the appearance of others—are all foreshadows of that impending convulsion to which the system of the world is doomed. Thus, placed upon a planet which is to be burnt, and under heavens which are to melt away—thus, treading as it were on cemeteries, and dwelling on mausoleums of former worlds, let us learn the lesson of humanity and wisdom, if we have not already been taught in the school of revelation.

A great deal of unhappiness is caused to us by paying too much attention to what others say and think of us. He is an arrant coward who, conscious of doing right, fears to have the censure of the whole world. Whether we do well or ill, others will still form wrong estimates of our natures, attach blame to us for doing deeds of which we have no reason to be ashamed.

Good nature is the very air of a good mind, the sign of a large and generous soul, and the peculiar soil in which virtue prospers.

**A** treaty has been formed between several of the tribes of California Indians and the United States Commissioners, by which the former bind themselves to refrain from all acts of aggression on the whites, and also to live on peaceful terms with the other Indian tribes. They relinquish the title to the lands they held, and consent to occupy four townships between the Mercedo and Tuolumne Rivers. The United States agree to provide for the comfort of the Indians, to cherish the arts of peace, and to furnish the means of education and improvement. The day after the execution of the treaty, the Indians removed to their new homes, under the superintendence of the Commissioners.—*N. Y. Tribune.*

Without sorrow life would be no better than a dream. Grief is reality, and though bitter as wormwood, mortals love it for it makes them feel themselves, and know the value of each other.

**The 1st and 2d Vols.** of the Olive Branch, bound together or separate, can be had by addressing Richard Stephens, Farmer's Hall, Knox Co., Ill., or H. Aldrich, Kirtland, Lake Co., O. We will pay postage and send by Mail for 50 cents per Vol.

**Bro. Stephens** started for the Conference with the books, and after traveling 30 miles could proceed no further because the high water had carried away the bridges; so he was not in the fault about the books, as stated in the last number.

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**The Olive Branch** is issued Monthly, at ONE DOLLAR per annum, by H. ALDRICH, Editor and Proprietor.

*Steam Press of Smead & Cowles, Cleveland.*



# THE OLIVE BRANCH,

O R

MESSANGER OF GOOD TIDINGS TO THE MEEK.

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"For they shall inherit the earth."—MATT. V. 5.

Vol. IV. KIRTLAND, O., SEPTEMBER, 1851. **No. 2.**

EX We extract the following from a letter written by Mrs. Wilder, in California, to her father :

MAY 16, 1851.

The reason why the second company left the first, was because Collin would go the longest and poorest road to get across the river. He wanted to go to Santa Fe to get letters. The 12th of October, Oatman had his horses stolen, and Meeter and Kelley lost each an ox. This was in consequence of poor guarding. We crossed the river Del Norte, rested three days, then moved down to Socoro; stopped there four days, then traveled down the river thirty miles, and stopped there nine days. The men cut hay for the government at Socoro and bought provisions. Willard bought an ox for twenty dollars, to fill the place of the one he had lost. The 10th of November, we started down the river, and traveled until the 22d, when we filled our kegs and struck off for the mountains, and traveled until the morning of the 26th; when we found about three inches of snow on the ground, and snowing very fast, and not a stick of wood to be seen. Hazen and I wrapped ourselves in a blanket to keep warm, in the wagon, with the cover down quite tight. Willard took the umbrella to keep the snow from lighting on him. We traveled about four miles, when we came to a grove of cottonwood and willow. It continued to snow until it was seven inches deep. It came off warm and the snow was gone by the 30th, so that we could pursue our journey. It was rather cold weather to live in a wagon and cook out of doors. I baked bread to last some time while we tarried. Willard would make the coffee. So we lived without any actual suffering. We fared better than those who had more children. Our wagon was well covered against cold weather, so that it was quite warm with a pan of coals inside. Cold weather was the best for the oxen. On the morning of the 5th of December, we found that eleven head of cattle and one mare were missing. This we

considered very hard, as we were then in the midst of the mountains, and our teams weak and poor. Among the missing, G. Meetere had five oxen; I. and R. Kelly two oxen, one cow and a mare; R. Oatman one cow; R. Cheesbrough one ox, and we one ox. They could track them very plain; suppose it was the Apocchees that drove them off. We started on however, and traveled up, down, over and under the mountains or rocks, until the 25th of December, when we arrived at a little town called Santa Cruse; there we found people that looked good naturedly and talked fluently, but what good could that do us. They talked Spanish, we American.

But I have got ahead of my story. On the 9th, Oatman and part of the company went ahead, leaving Meetere, the Kellys and us behind. He drove so long the oxen did not have time to eat, and we were afraid our cattle would not be able to take us through, so we let them go ahead. We passed them before we got to Santa Cruse. After we passed them, Oatman left Brimball and Cheesbrough back in the mountains some 12 miles, perhaps more, at any rate, it was just back of the last range east of Santa Cruse, because they were not able to keep up with him. Our company sent back two men and two yoke of oxen to help them, and found them partly over and glad enough of help. December 30th, we started for Tueson and arrived there the 5th of January. Here we talked of staying, as a part of the company could not continue the journey without help, and there was no one able to give. But, finally, Willard paid twelve dollars for another ox, and Oatman changed one of his wagons for Mexican cows, and he and the Kellys with ourselves came on to the Pemos. Meetere, Lane, Brimhall, Cheesbrough and Thompson remained at Tueson. They got something into the ground, and will be likely to raise enough to live on, if nothing more. At the Pemos we could do nothing. There was no grass for the cattle, so we pushed on to the Marocopes, and camped three miles west of their east settlement, on a strip of grass, to recruit our cattle. From Tueson to the Pemos village there is very little water and less grass. We stopped on the 5th, and on the 7th our little Willard was born. Mr. Oatman was short of provisions, so he was anxious to get on to the Colorado, where he heard there was a company of U. S. A. Soldiers stationed, so we started on the 10th of February. One of our oxen became so poor, we killed and ate him. Father Wilder killed one cow for the same reason. The 18th of February, we started with the Kellys, and on the 20th we met Oatman's oldest son, 15 years of age. Lorenzo was tired; hungry, bruised and bloody. He said he supposed that his people were all killed. About dusk, on the 18th, after they had packed their things up a steep rocky hill and got the wagon up, seventeen in-

dians, calling themselves Umas, came up the hill behind them, calling out "Wano! Wano!" (the English is *good*,) seemed very friendly, shook hands, and smoked the pipe of peace. They then called for "pinole." Mr. Oatman told them he had none. They then asked for "carney," (meat). He gave the same answer as before; when the chief gave the word and they all flew to the massacre. Lorenzo says he was knocked several feet, and nearly senseless; but he thinks that he heard one of his sisters near him, breathing in the last agonies of death. He crawled to the edge of the hill and rolled down out of sight, while they were ransacking the wagon. After hearing his story, we concluded to turn back and wait for company. On the 11th of March, one of our oxen was driven off, and an arrow shot into a cow, so that we had to kill her. While we tarried here, Willard and Robert Kelly went down to Oatman's wagon, a distance of 75 miles, to bury the dead and see what was there. Oatman had seven children, and only five could be found; it is supposed that the Indians carried off two girls, one 14 the other 8 years old. On the 14th, there came along eight men with mules, so we started off with them. We found it a very hard road from the Maracopes down the Gila. Some of the way it is quite sandy, and there is not grass enough to pick a man's teeth with. There was some willows for the cattle to browse on. We crossed the Colorado the 1st day of April; our ferriage bill was \$18. Willard gets work here of the Quarter Master, at \$60 per month. Our house is a willow one, that is, posts put in the ground, with poles pegged to them, and willows woven into them. It is made so that I have a fire inside. The covering is of willow.

The water of the Gila is clear but brackish; that of the Colorado is rily, but passable tasting if it was not so warm. We live on a hill that overlooks the river, a few rods from the Soldiers' camp, and one-half mile above the mouth of the Gila. The only timber here is cottonwood and willow.

We learned from a gentleman that came down the river, that Thompson and A. W. Lane, that we left at Tueson, were on their way here. They had sold their crops for teams to come with.

Willard draws Soldier's rations; they consist of flour, pork, beef, coffee, sugar, rice or beans, vinegar, soap, candles, and, at present, potatoes, which I am told were brought from the Sandwich Islands.

The river is rising now: after it falls there will be a chance of putting seed into the ground.

I do not expect that it would be safe to live at any distance from the troops. There are about eighty men here.

We are about ninety miles from the Gulf, and two hundred and twenty from San Diego.

It seems that it never rains here, to do any good or hurt. The ferrymen say that they have been here ten months, and it has not rained enough to wet their shirts through.

In consequence of there being no turf here, it is very dusty, as the wind blows two days out of seven; and when the wind does not blow, about three o'clock, migets (gnats) bite unmercifully.

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*In Camp, Indian Territory, two miles west of the Line, )*  
JULY 22d, 1851. }

BRO. ALDRICH:

I take up my pen this morning in order to address a few lines to you, that you may be made acquainted with matters and things as they exist at the present time.

We arrived here on the 11th of the present month. We found on our arrival, six wagons containing three families, of which number, some had been here two months waiting for the expected company.

I found as many different opinions existing as there were families. The families were Andrew Patchin, John W. Crandal, and Mr. Wallace. Of the great dissimilarity of opinions and views I shall not at present speak.

On the evening of the 18th, two other families arrived from Iowa. Bro. Frampton and Mr. Troup. On the following morning, seven wagons of the Rushville Branch arrived, containing three families, and several others, parts of families. Bro. Weeks and family have not yet come out, but are expected this week. We held a meeting on Sunday, both in the fore and afternoon. Organized the company into a Branch by electing Bro. John Sigler to be presiding Elder, Goodsel Cram, Priest, Sylvester Reeves, Teacher, and John Clemerson, Clerk.

Good will and harmony prevailed, and I am happy to say that the spirit of love and unity existed in our midst, to the exclusion of contention and discord. Monday we held another meeting for the purpose of electing our leader, and making such regulations as were necessary for our journey across the Plains, with the like result as the day previous; the Spirit of the Lord was in our midst; the meeting was conducted and concluded with entire satisfaction to the whole company. Bro. Rogers was elected by lot, in the manner that the apostles elected one of their number to fill the vacancy occasioned by the apostacy of Judas.

For the satisfaction of the readers of the Olive Branch, I herewith transmit to you the number of persons, wagons, cattle and horses composing this company:

| Heads of families,  | No. of persons, | Wagons, | Cattle, | Horses. |
|---------------------|-----------------|---------|---------|---------|
| John Cram,          | 4               | 1       | 6       |         |
| Goodsel Cram,       | 5               | 1       | 8       |         |
| Lorenzo Cram        | 6               | 1       | 8       |         |
| John Sigler,        | 11              | 4       | 26      |         |
| F. A. Trump,        | 4               | 1       | 9       |         |
| Nathaniel Frampton, | 7               | 2       | 11      |         |
| Andrew Patching,    | 5               | 2       | 18      | 2       |
| Francis Wallis,     | 5               | 2       | 21      | 1       |
| John W. Crandal,    | 9               | 2       | 18      | 1       |
| John Clemerson,     | 6               | 1       | 7       |         |

Our intentions are to move forward the last of this week, or the first of next; in the mean time we are in the expectation of the arrival of other families before leaving.

I understand that this company do not intend going near where Bro. Brewster is, but design going on to the Colorado.

It has been truly said, that the adversary would seek to destroy the Saints if he could, and most assuredly he would accomplish his designs, if the Lord did not support his Saints in all their trials.

Letters from Bro. Brewster to Herringshaw and Teft, containing instructions for this company, as well as some of the law of Enoch, have been received and read to this company. The instructions are very good, and I hope they will be observed.

I rejoice that the Lord is God, and that he is our lawgiver, and our judge, and that he will carry on his work by his own power, and in his own way, and will, ultimately, triumph over all opposition, and establish a kingdom of righteousness. But when I look at the strange, inconsistent and perverse nature of mankind, and how prone to resist and oppose the things that are for their best good, I feel to mourn, and to say, "O, Lord, carry on thy work in thine own way, and according to thine own mind and will, that thy kingdom may be set up, and righteousness established in the earth." By dint of industry, perseverance, and the blessing of the Lord, I have been enabled in my poverty, to get thus far, although, I have had a hard struggle this Spring. My wife was taken sick in March, and was confined to her bed three months, which was a great hindrance to the prosecution of my designs, yet, through the mercy of the Lord, she has again been restored to health.

I hope, from the specimen of good feelings that has been exhibited in our midst, that we shall have a good time in crossing the Plains. The brethren are determined to live according to the law that is contained in the Bible, Book of Mormon, and the Writings of Esdras; assist the poor and each other, that is, a majority intend to do so. And I pray the Lord to give unto us strength of mind,

and firmness of purpose, to enable us to carry out our present intentions.

If anything worthy of note transpires in the progress of our journey, you will, probably, have another letter from me.

I remain, as ever, your brother in the bonds of the Gospel, and all that pertains to the Latter Day work.

JOHN CLEMERSON.

P. S. The health of the camp is very good, but in the country round, it is very sickly, and many have died with the Cholera at Independence and other places.

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### **The Writings of Esdras.**

*The Books which are to Come Forth.*

There are many books to come forth in the last days, besides the six mentioned in the first book. There are seven hundred and nineteen, of which all but the last seventy are to come forth before wickedness is done away, which the wicked shall not see, neither shall they know thereof, for in them is the hidden mysteries of God, and the perfection of knowledge. The seven first are for the wicked, then seven for the saints, which are these:

1st, A Warning to the Saints; 2d, The Way in which the Saints should go; 3d, The First Book of the Prophets, containing an historical account of forty-two Prophets; 4th, the Word of the Lord to his People; 5th, The Creation of the Earth, the Order of its Formation; 6th, The restoring of the Earth to its Former Order; 7th, The Order of all Things; after this is one book for the wicked, and all the rest for the saints.

How glorious is the work of the Most High. No one but the saints of God can stand in the great and terrible day of the Lord, who shall cause hailstones to fall to the weight of a talent, which shall fill up the small rivers, and destroy all the ships in the sea. The small islands shall not be found, and the large islands shall be broken in pieces.

\* \* \* \* \*

The power of God is great, yea, it is very great. In his anger he shaketh the earth, in his fierce anger he setteth on fire the mountains, the whirlwinds hath gone forth from his mouth, and the storm from his right hand, the tempest moveth the great deep, and the lightning cutteth down the cedar trees. Who can hinder the work of the Lord? Can a feather turn aside the lightnings? and will not a two-edged sword pierce a paper? can a man stand without feet? or can he draw the bow unless he hath hands? even so the work of the Lord cannot be stopped. Satan hath done many

commanded you to do, he will not command you to do any more; therefore, do that which he has commanded you, and greater things shall be shown unto you, but if ye do not live according to the light ye have, ye shall have no greater.

Light cometh from God, he created the sun, the moon and the stars which giveth light; he also, enlighteneth the minds of men—he showeth them hidden things, he showeth unto Enoch many things, even the stars of heaven; the book which was burnt in the days of Salmenesar, by Ocee, when he burnt the palace near Jerusalem. This book contained a full account of seventy and two stars, with all things pertaining unto them. This was destroyed by the hands of wicked men, that the saints should not know and understand the works of God; yet, the power of God is very great, therefore, he will give unto his saints a knowledge of his great and wonderful works, that they may not be in ignorance; and those who live as they should, shall have the books of Enoch, that they may understand and know how great the Lord their God is; and as soon as they live holy and righteous before God, these shall be given unto them.

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### Use and Abuse of Reason.

It is an interesting and important enquiry, as to what human reason may, or may not do in matters of religion. Some make it all in all, and others wholly deny it. Some elevate it above the Bible, and others place it in a sphere so subordinate as to take from it any important agency. It will be found, however, on investigation, that the inspired writers gave it its true position. Their frequent appeals to men as reasonable beings, shows that they had no wish to palm upon them an unreasonable theory. How many do, indeed, take their sacred books on trust, whether the Koran, Zend Avesta, Book of Mormon, or Bible! Without any reference to reason, one stands on an equal ground with the other, and has as good a right to be received. The mere claiming to be of God is no reason for receiving a revelation; we must try it; prove it; and then judge. Paul said on one occasion, “I speak as unto wise men; *judge* ye what I say.” Again, “prove all things and hold fast that which is good.”

The exercise of reason will lead a man to embrace the truths of the Book of Mormon and Bible, and reject Pagan and other superstitions. Who ever heard of an enlightened Christian embracing the dogmas of Heathenism or Mahomedanism, on a calm investigation of the claims set up by their advocates. Reason decides in favor of the Bible and Book of Mormon, and against every other form of religion; hence, the conversions to the truth, when proper—

ly investigated in the scale of reason. Paganism is not received because it is examined, judged of and understood; and, if it is not the province of man to reason, what guarantee is there against imposition? What other barrier is there to a general prevalence of error and superstition? The Sacred Volume having been once adopted, reason will uphold all the mysteries that it presents. If not so, why given exclusively to rational beings and not to brutes. Christ appealed to human reason, when he appealed to his works as evidence of his divine mission. Each man must reason for himself, think for himself.

Reason must and will refuse to receive doctrines, absurd, contradictory and opposed to the divine character, or known facts; such, for example, as total depravity and retaliation on the part of God. Men do not believe these, because they reason upon them. Reason abuses itself when it seeks to improve the word of the Lord, to add to the elementary principles of Christianity, for the most enlightened reason and judgment of the highest and purest minds, long since decided that the religion of Jesus is beyond human improvement. All the world combined could not make it better, or more desirable. Men have tried hard to invent something better, but their failures have been as uniform as their trials. Let us be on our guard here, so that while we esteem the reason God gives us, we use it as not abusing it; let us see to it that we do not elevate it above Revelation. We should seek to cultivate and improve it by all proper means, as in reading the Sacred Books, and by reflection.

How noble is man, enjoying and practicing a rational Christianity—intelligent, honest, religious? Let us all seek to be such.

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### **Joy in Believing.**

[SELECTED.]

The Gospel was designed to give joy to the believer; to awaken in the human heart a higher thrill of happiness than it had ever before experienced. Had not God's Revelation been intended to benefit mankind in the present state of being, I should consider the greatest reason for its bestowment to be removed. Admitting then, that the Gospel was instituted in order to increase man's enjoyment in the present world, it follows that no doctrinal truth taken therefrom can cause sorrow to brood over the mind. All must be joy where the sunlight of Heaven's truth continually shines. If, therefore, men would enter into the enjoyment of bliss thus derived; if, they would feel the warm kindlings of mind and the affections, they must embrace that truth upon which all depends—must believe the



evil things; God hath suffered him to smite the earth with three grievous things:

First. All have become subject unto death.

Second. He has created many poisonous things.

Third. He hath given many of the beasts, and even man himself, an appetite for flesh.

Satan continually worketh evil upon all the earth. He tempteth men to sin, and destroyeth many; he stirreth up the nations to war; in all things he opposeth the work of God; his angels, who are many, are scattered abroad in the earth, tempting all men to go astray. Satan dwelleth in darkness, in the place prepared for him, where the light of the sun cometh not, neither doth the moon nor the stars shine there; his dwelling is not in the firmament, neither upon the face of the earth, but is in the pit—the place prepared for him and his angels, where utter darkness prevails, where the ungodly who repent not, shall go. Beware of sin—resist temptation—pray much, and it shall be well with thee.

### *Those who fear Persecution shall Fall.*

Those who fear persecution, and will not serve God because of fear, shall not stand, because the Lord God will not strengthen them, neither uphold them when their affliction shall come, because they did not serve him when they should; but those who serve him shall be strengthened and upheld by the Lord their God, because they kept his commandments; but those who keep not his commandments for fear of persecution, shall not be strengthened, neither helped, when the day of their affliction shall come. God is merciful, but will not save those who fear persecution, for whosoever feareth persecution, feareth to do the will of the Lord, and if he feareth to serve God, he feareth to displease Satan, for if he serves God, Satan is angry, but if ye serve Satan, God is angry; therefore, if ye fear the anger of Satan more than the anger of God, then serve Satan rather than serve God, and ye shall be cut off in a time when ye expect it not, for the ways of God are holy, but Satan is unholy; therefore, if any feareth the power of Satan, and wicked men more than he doth the judgments of God, he shall be cut off; for him who feareth persecution, doth not trust in the power of God, therefore, he shall be destroyed, for they are not persecuted because of righteousness, they shall be smitten because of their wickedness; the righteous shall be persecuted and escape, the wicked shall be smitten and fall, the righteous shall be saved, but the wicked shall be cast into darkness.

Now is the time; choose ye the way in which ye would go, choose either darkness or light, remain no longer idle, for the time has come, the day is at hand, when the righteous shall be separa-

ted from the wicked; let him who will serve God, serve him with all his might, and him who would serve Satan turn unto his evil ways; for the righteous must serve him whom they say they serve, with all their might, mind and strength. If ye serve him with all your might, you will do all that the Lord biddeth you to do. If ye serve him with all your mind, ye will not forget God. If ye serve him with all your strength, ye will do all that is in your power to do for the poor, and to build up the kingdom of God. Amen.

God is very merciful, but yet he will smite the wicked; he will smite those who dress themselves in costly apparel; that dress themselves with silk and fine linen, with jewels and gold, and of scarlet; he will smite them that their riches become ruined, their riches shall avail them nothing; famine and sword shall be upon them, and they shall not escape punishment, famine shall devour, and the sword shall cut in pieces the proud, and the haughty shall stumble, for the lightnings shall go forth, and who shall turn them aside. Behold famine, and who shall not faint. Behold wild beasts, and who shall not be afraid; earthquakes, and who shall not be shaken. Nation shall war against nation, and there shall be wars and rumors of wars. Those who are exalted shall be cast down, and those who are cast down shall be exalted. None but the saints shall escape, and they shall flee to the islands, and to the wilderness, the desert and the mountains, to the places where the wild goats dwell above the clefts of the rocks, where wicked men shall not be permitted to come, for the Lord God will show unto his saints, the place where they should go, that they may not be destroyed by wicked men, and that they may serve God with all their might, mind and strength, for where the wicked are the saints cannot serve God as they should. Therefore, withdraw thyself from the company of wicked men, and escape from all appearance of evil, that ye be not overcome by the temptations of Satan, for where the spirit of Satan prevails, a man cannot serve God as he should do. Ye cannot be saved unless it is by good works and faith, therefore, see that your good works are many, and when ye pray, pray that ye have faith. Without wisdom ye must perish. All wisdom cometh from God; nothing was formed without wisdom, neither anything created in vain. All men shall understand the word of the Lord, from the east even unto the west, from the north unto the south. They shall have all the books of the prophets which were written by the prophets, and they are very many. They contain much wisdom and understanding, therefore, all nations shall know the will of God, and shall do it, for the word of God is written therein.

Therefore, desire to do good, rather than evil, for God would have you to serve him aright, and if ye do not that which he has

record that God gave of his son, which is that he has given us eternal life, even all that obey the Gospel, and that he must not expect to rejoice with joy unspeakable and full of glory, in the belief that his existence is limited to the barren shores of time—that his struggling, yearning mind will sink forever in the vast chaos of the grave, that the towering energies of his nature, will lie forever within the cold grasp of death—hope will ever weave laurel crowns to bind around the colorless brow of earth's great foe. Nor must he expect to find joy in the belief that countless numbers of his own race, of those whose hearts echoed the warm emotions of his own bosom—have sank down into a realm of darkness and of wo, because they never had the opportunity of hearing and obeying the Gospel in the flesh. Christ preached not only to men on earth, but to spirits in prison whose existence ceased upon earth in the days of Noah. See 1st Peter, 3: 19.

He must come to view God amid the charms of his revealed nature—to trust him as his unchanging Father and Savior, whose goodness is engraved on the broad front of the universe, and inscribed in unfading characters in the priceless volume whose title is, glad tidings of great joy, which shall be to all that obey the Gospel, and continue in faith to the end. Have we ever felt sufficiently grateful for the plan instituted by God, for the plan revealed by which all may enjoy the presence of God. If in this present life we have joy in believing, what will it be when we come to see his glory here, and know the wisdom that he possesses. The present limited mind could not endure it, and indeed it cannot comprehend it; but still there is joy in believing that all the faithful will.

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[For the Olive Branch.]

## **Slavery Considered, and its Remedy.**

BRO. ALDRICH:

I am often solicited to write out my views on the policy of slavery in a gospel point of light. On this subject I feel as free to commit myself to the public as I am on any other, that all men may know what my sentiments are in every case of interest to mankind in general.

1st. I consider slavery, i. e., mankind held in bondage as goods and chattels, subject to be bought and sold as cattle at the will of any man, is one of the leading sins of mystic Babylon, and will assist to call down the seven vials of the wrath of God on any nation or people that suffers such an evil to exist; but the measures to be adopted to abolish it when the evil is once fastened on a nation, is a matter in which I shall please to differ from the most of my

fellow men, who are with myself, equally repugnant to the policy of slavery.

I have never yet heard the subject of abolishing slavery, touched in its proper light. Slavery is an evil that has risen in *anti-Christianity*; therefore, it must be remedied by striking at the root that gave it its existence, consequently, it should be left to religious investigation and religious effort, rather than a civil one. It must be conceded that whatever evil exists that is repugnant to the gospel of Christ, if suffered to be tolerated by the Christian church, will sooner or later become a national evil; therefore, in any nation where the Christian religion is the dominant religion of the nation, the remedy for that evil is vested in the Christian church. Then, as the Christian religion is professedly the dominant religion of these United States, the remedy for the evil of slavery is vested in the hands of the Christian church, if the professed Christian church is what it proposes to be, if not, I consider the case hopeless, short of a division of the Union and the shedding of much blood.

Now for my measures for the remedy of the evil. Let every member of every professed Christian denomination, rank the sin of slavery with every other sin, and give it the same course of discipline that they would any other sin of an enormous character, say theft, robbery, adultery, murder, &c., &c., and withdraw fellowship from every person professing Christianity that holds slaves, or tolerates the policy of its practice. Let every professed Christian minister that has his eyes open to the fact that slavery is a sin, grace the pulpit with a frequent proclamation that it is a sin, and show his faith by withdrawing his membership from every denomination that in any shape, manner, or form, whatever, tolerates the policy or practice of slavery.

How enormously inconsistent it is to see men professing Christianity, rejecting that at the ballot box, that they will fellowship at the Christian communion table. This measure once adopted, like every other good principle, will undoubtedly meet with a warm opposition, but like every other good, will gloriously triumph in the sequel.

What! a Christian declare that slavery is both a moral and a national sin, and that too, of the darkest hue, and then strike hands with a man and call him brother, that either holds slaves, or tolerates the practice. Away with such hypocrisy! As soon let *theft, adultery, murder, treason*, or any other moral evil be adopted into the Christian church, and tolerated with the same toleration and complacency that slavery now is.

What is the design of the great head of the church, (Jesus Christ,) in the gift of the gospel, but to save the world *from* sin, *not in* sin? If slavery is a sin, then in the Gospel of Christ the

peaceable remedy only exists. If the gospel is not efficient for this evil, we may well doubt its efficiency in everything else.

If of necessity the Christian ministry must truckle to the sin of slavery, then let them say they are of necessity compelled to truckle to every other sin, and thus let the Christian cross fall desecrated, and dishonored by the filthy feet of every truckling hypocrite.

One may say that slavery was adopted by national enactment, and must be rejected by the same. Hark! if those legislators had been dictated by gospel principles they would not have adopted the sin; therefore, let the church lay the ax of disfellowship at the root of the sin, and its grace will reform the nation, obviate the evil, save the Union, and preserve us from the effusion of blood.

On the other hand, let the professed Christian church cling to the skirts of the slaveholder for the sake of numbers and wealth, and hold in communion those that practice one of the leading sins which God has declared to be one of the many sins of Babylon, (Rev. 23: 13,) so long we shall have a rapid progression of every other evil, both national and moral, until we *loose* the union of the northern free states with the southern *slave* states, and God only knows where the evil consequences of this sin of slavery will end.

So long as we hold in remembrance the history of all of ancient Egypt, the capture of ancient Babylon, and the destruction of Tyre, Syria and Assyria, and numerous other countries, this Christian nation ought to be admonished in due season, and save herself while she may by a timely repentance of her sins, and turning to God, and thus show forth to all other nations her faith in the peaceable Gospel of Christ, which says, "If Christ has made you *free*, then are you *free indeed*."

JOHN E. PAGE.

### From the Writings of Esdras.

Wo to the land and the inhabitants thereof, to the cities and the rulers that are therein, for they punish the innocent and let the transgressor go free. Their tongue is as a two edged sword, and their words as dry wind of the wilderness; they are deceitful workers of iniquity; their works are in the dark; they are injustice and oppression, therefore, there shall be a wonder in the north, and fire and death in the east, for one city shall destroy another, and one man shall slay another, and there shall be blood, fire and smoke, and there shall be shame and confusion upon all faces, for all shall be afraid, and they that escape shall be few in number: and they shall go to Bashan, which is beyond the great wilderness to the south, and to the west, near the Islands of the sea, where there is many plants reserved for those who shall go there; also, many trees

for their good, for the river Bashan is seven hundred and sixty cubits in width, (according to the measure of a larger cubit,) and it lieth west of Mount Ozark, near the west sea. For the righteous shall be saved while the wicked are cast off. And from the time of the setting up of the kingdom of God anew, it shall be seven hundred and thirty days before they that go to Bashan shall depart.

From heaven comes salvation,  
Let all the earth rejoice,  
Praise God all ye creation,  
They are found that once were lost;  
Let all the heavens sing his praise,  
For the righteous ones shall raise  
Above the power of Satan.  
He'll land them o'er where Bashan rolls  
Its waves, and there he'll feed their souls,  
While all the earth is shaken.

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FARMER'S HALL, KNOX Co., Ill., July 14, 1851..

BROTHER ALDRICH:—As it is necessary for me to forward your remittances for the paper, I add a few lines that will be at your disposal.

Brother Gaylord has been with me a few days. We made calls upon all the brethren around here, and held meetings as opportunity afforded—instructing them in the things of the kingdom, and setting forth in its true light the desolation determined upon the rebellious. I think the increase of wickedness among the Gentiles will be so gradual, that the fullness of the everlasting gospel will be hid from them until it will be too late. The Lord has been making known unto the inhabitants of earth for a long time, concerning the Spiritual kingdom or plan of salvation by the gospel which secured a part in the first resurrection; and now a temporal salvation is added, through obedience to the gospel and the temporal law given to be observed in the land of peace. Christ is the lawgiver. What then is to be done with the rebellious? They must, as it is written, be cut off from among the people. As it was with the children of Israel in the days of Moses, lifting up the brazen serpent that those who were bitten might live by only looking at it; so will it be with this generation. Their stubbornness will keep them from investigating or even looking at the means and ways provided by the Lord for the temporal as well as the spiritual salvation of man.

R. STEPHENS.

Just as sure as the Lord was with the Prophet Daniel, so sure will the God of Heaven establish a temporal kingdom on this earth. A strict adherence to its laws will secure an inheritance in it, and then it will be but one step further to secure the Heavenly inheritance that will stand the day of burning.

Ed.

For the Olive Branch.

JULY 6, 1851.

BROTHER ALDRICH:—This is to inform you and all others concerned, that I arrived in this place with my family, on the 28th. day of May last. I have taken up my residence for the present season at brother Rupel Huntley's; if my friends abroad have anything of importance to communicate to me through the mail, post paid, it will reach me at this place with safety. I have in my heart some matter that I wish was on the face of the Olive Branch. But at present my family necessities and calls forbid me taking the time to put it on paper.

JOHN E. PAGE.

P. S. Address Dekalb Center, Dekalb Co., Ill.

JULY 14, 1851.

In relation to Brother Page, I wish to say a few words, for it does seem as if there were true Saints enough in the church, possessing means and a heart open enough to give Brother Page some temporal relief, that his family may be sustained until he can go forth and proclaim the gospel, and find true-hearted friends that will rejoice to have the privilege of doing him a favor, that they may be remembered when the Lord shall make up his jewels. He that will give aid to this brother will help to set a light in the midst of the people, that is now hid. Brother Page has labored in the ministry until he is on the down hill of life, with his temporal means exhausted.

R. HUNTLEY.

Three Dollars has been sent us, for Brother Page. As his address was not known, we will now forward. Who will follow the example.

Ed.

### Address to the Patrons of the Olive Branch.

BY J. C. BREWSTER.

Brethren and friends of the cause of truth: During the time that the third volume of the "Olive Branch" has been issuing from the press, circumstances have prevented my writing as much, for that periodical as I wished and intended to write. The readers of the third volume, no doubt, expected more of the writings of Esdras, and many more of the incidents of the journey than have been published. But such has been our condition and the situation of our affairs during the last year, that it has been impossible for me to write more for publication.

The changes that have taken place render our situation at present very different. We are now permanently located in the land of Cedonia, and we have been prospered in temporal things so that hereafter I shall be able to devote one fourth of my time to writing for the instruction of the church and the honest inquirers after truth. By this I wish to have you understand that I can spend that por-

tion of my time, without *suffering* materially thereby; but do not suppose that my time is worthless, it is far otherwise. We are in a new country and we are *very poor*, consequently my time is of great value; but I am willing to devote one-fourth of my time for the good of the cause. I now ask every reader who believes this to be the word of God, what amount are you willing to give for the support of the "Olive Branch?" If you have faith sufficient to entitle you to the appellation of *saint*, you are willing to do all that it is possible for you to do to support this periodical, and thereby advance the work of God, and spread the gospel throughout the land. It is my purpose to transmit to the Editor of the Olive Branch, one section, if not more, of the 'Law of Cedonia,' for each number of the paper.

"The word of the Lord to his people concerning the temporal work," will also be continued, and a portion of it furnished for each number of the Olive Branch. A correct and particular account of the many *natural curiosities* of this country, medicinal springs, singular and valuable productions, &c., will also be given; together with a general description of the country, its climate, soil, productions, inhabitants, its minerals and natural advantages and resources. In addition to these things, will be added a description of the ancient ruins existing in this part of the continent, and the translations of the hieroglyphics that were engraved on the works by the builders of those ancient cities.

COLONIA, May 16, 1851.

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### Remittances since the 24th July.

J. W. Jenks, \$2; Hugh Herringshaw, \$2; Andrew Calhoun, \$1; Richard Stephens and others, \$5; Christe Ann Miller, \$1; John M. Glaughlin, \$7; Sarah Smith, 1.

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☞ The **Olive Branch** is issued Monthly, at ONE DOLLAR per annum, by H. ALDRICH, Editor and Proprietor.

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*Steam Press of Smead & Cowles, Cleveland.*



# THE OLIVE BRANCH,

O R

## MESSENGER OF GOOD TIDINGS TO THE MEEK.

“For they shall inherit the earth.”—MATT. V. 5.

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**Vol. IV.**      KIRTLAND, O., OCTOBER, 1851.      **No. 3.**

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From the Gospel Herald.

### **The Book of Mormon.**

What an interesting book is the Book of Mormon! Because of all American Antiquities it is the most valuable and marvelous specimen; because with all American Antiquities it is associated in the most important and interesting relations; because the most valuable discoveries in American Antiquity must appeal to the Book of Mormon for interpretation; and the registers of long lost events and generations inscribed upon the rocks and buried in the fossil remains of far distant ages, or scattered far and wide in the ruins of once mighty empires on the American continent, are so many WITNESSES constantly multiplying to confirm the truth of the history contained in the Book of Mormon.

As a SPECIMEN of *American Antiquity*, what is comparable in point of interest with this Book? Suppose that, in searching the *tumuli* that are scattered over this country, the silent, aged, mysterious remembrances of some populous race, once carrying on all the business of life, where now are only the wild forests of many centuries, a race of whom we ask so often who they were, whence they came and whither they went. Suppose that under one of those huge structures of earth which remain of their works a book was *accidentally* discovered, an *alphabetic* history of that race, and all undeniably composed many hundreds of years before any of the white nations now possessing this continent were here. What a wonder such a book would be! What intense interest would attach to such a relic! What price would not the learned be willing to give for it! Not all the fragments of Egyptian inscriptions—not all the unintelligible characters among the ruins of the tower of Babel—not all the remains from the bowels of the earth on the eastern continent telling of national convulsions, the overthrow of mighty and renowned cities, and the final downfall of empires and ancient kingdoms, could be compared in value to such a book of ancient

American origin, a detailed history of a nation otherwise unheard of. But much more than this is the Book of Mormon. It points us to the people who, the time when, and places where certain notable events transpired in Central and Northern America, (the book being published in Palmyra, Ontario county, State of New York, in the spring season of 1830,) detailing to us a minute account of things that anciently transpired with the ancient inhabitants of Central America, as since confirmed by their developments as recorded by Messrs. Stephens and Catherwood, Antiquarians, in Central America, as published in the city of New York, 1841, '43. The truth of the history of the Book of Mormon is also confirmed in almost innumerable instances by Mr. Josiah Priest's history of the Antiquities of North America, as published in Albany, N. Y., 1833.

A book entitled "An Inquiry into the Origin of the Antiquities of America, by John Delafield," published in Cincinnati, Ohio, 1839, is an overwhelming confirmation of the truth of the Book of Mormon, in such minute and numerous important particulars, that if any person (after being made acquainted with the corroborating facts as found in the Book of Mormon and the authorities quoted above) should deny the *truth* and *divinity* of the Book of Mormon, they would be considered as unsound by all reasonable, logical and philosophical minds.

To all the saints of God, the honest in heart; to all lovers of confirmed truth; to all that are looking for the ushering in of the latter day glory and the rest of the people of God, so much spoken of by all the holy prophets since the world began; to all that are looking for the return of Israel from the "north country," and the Jews from the four corners of the earth to the land of Canaan, given to their fathers "*for an everlasting possession*;" to all that wish the amelioration of the condition of the house of Israel, the descendants of Joseph, (the son of Jacob,) in the west; in fine, we call upon the rich and the philanthropists of all grades in life to step forward with your wealth and your mites to assist the subscriber in laying before the reading world a book that will be entitled *the COLLATERAL and POSITIVE EVIDENCES of the truth and divinity of the BOOK OF MORMON*. The nature of the work is such that it can be published in two volumes. The first will contain illustrative pictorial plates, the engraving of which will cost two hundred dollars and perhaps a trifle more, which will swell the aggregate cost of publication to range from 75 cents to \$1,00 per single copy. The important inquiry now is, who among the thousands that have subscribed to the faith of the Church of Jesus Christ of Latter Day Saints, that have the means, be it *little or much*, are willing to make an investment to assist me in this all important work? I am well persuaded that should I succeed in publishing the proposed work it will do more to convince the honest in heart of the truth of

the claims of the faith of the Latter Day Saints than all the elders can do without it. Can I but succeed in obtaining means to publish the first volume, I shall stand on a sure basis for publishing the second, which will cost more than twice as much; it will embrace more than three times as many engraved plates.

If this notice should reach the eye of any person or persons that should feel desirous to be secured for their money until the work is done, to such I will say, I will make any arrangement with them that is practicable with me for their security that is rational, honorable and fair. All my brethren and friends who have either personally or historically acquainted themselves with the history of my career in the gospel ministry for twelve years past, know well that I have devoted *wholly, solely and totally* all my time and means to that purpose and none other, so that I possess no means whatever to defray present incidental expenses by way of postage on communications. Therefore should this notice wake up the attention of any on the subject of assisting me in publishing the proposed work so much that they would wish to correspond with me on the subject, they must expect to bear the expense of such correspondence.

The work of which I have spoken is of such vast importance to me, there is no one thing that I can do for my fellow men that I more desire to do, before I go hence or depart to be with Christ, than to leave as a legacy to the world evidence indisputable (as such a work will be) of the *truth and divinity* of the Book of Mormon. In the course of my ministry I have met with thousands who could freely subscribe to the theory of my faith except the Book of Mormon, or rather the identity of the book as being the record of the law of God written to Ephraim as called for by the Bible or Jewish prophets, for the commencement of the literal gathering, the temporal and spiritual salvation of all the scattered branches of the progeny of the sons of Jacob. To all such as are or may be rationally convinced of the fact that such a book as the Book of Mormon professes to be is called for by the Jewish prophets, the work which I propose to publish is designed to show the indisputable evidence of the Book of Mormon as being that book, by comparing its historical matter relative to things of antiquity, which are found on the face of the book, and corroborated by those authors which are quoted above. I shall seek principally to confine myself to such items as have been developed since the Book of Mormon was published.

The propriety of such a work as I design to bring forth, will appear on the face of the following considerations: I have in the course of my ministry sought diligently to obtain and carefully investigate several authors, viz.: Howe of Painesville, Ohio, Kidder of New York, Turner of Springfield, Ill., who have written books at some considerable length against the claims of the Book of Mor-

mon. I have read pamphlet authors too numerous to mention, all of the same character. All of which authors of books and pamphlets have brought down upon themselves the indignation of all just men, in the manner they have treated upon the Book of Mormon, by quoting sentences from it, detaching them from their connection at both ends, so as to make them appear absurd, ridiculous and contemptible to those readers who were not familiar with the Book of Mormon, or perhaps never saw it. Most of the authors of books and pamphlets who have written against the Book of Mormon have in some shape or other pretended to give some credit to the divinity of the Bible, and no doubt would in turn, and perhaps have, deprecated much the manner in which Thomas Paine, B. D. White and numerous other skeptical writers have treated the Holy Bible. I have as diligently sought to investigate those who have written against the Bible as I have those that have written against the Book of Mormon. Relative to the two classes of writers I must say, in strict justice to my fellow men, I must give the laurel to those who have written against the Bible as having displayed more common sense, justice, more reason, sounder logic and philosophy in ten pages reading than all that has been written against the Book of Mormon. Those who have written against the Book of Mormon seem to have labored under an idea that there were none but themselves that ever read the book, consequently their falsehoods could never be exposed, or the infamy they intended to heap upon the Book of Mormon would never recoil on their own heads.

**Q** What should we know of the history of ancient America and its nations from the beginning of the world until the day of Christopher Columbus, if all that has been derived exclusively from the Book of Mormon were obliterated from all memories and all books? Where should we go for knowledge of that immense extent of time which has given birth to such astonishing wonders as are now and have been for some fifty years past, developing themselves to the observing eye of the traveler, the historian and efficient antiquarian? As geographers thrust into the extremities of their maps those countries that are unknown to them, remarking at the same time that "all beyond is hills of sand and haunts of wild beasts, frozen seas, marshes and mountains that are inaccessible to human courage or industry," so it is to the traveler, the historian and antiquarian relative to the history of America. When he traces the history of America back to the days of Columbus, behind that period all would be prodigy and fiction, a region for poets and fabulists to speculate upon, wrapt in clouds and unworthy of belief; to which we have no clue of certainty but by the Book of Mormon, and even that loses its force with many, simply because it is presented to us by the special providence of Gpd, and not by mere accident.

As we now wander among the mysterious remains of the race

which possessed all this land, and pausing beneath some lofty mound crested with sturdy oaks, which have stood for centuries and are now nourished with the decayed materials of a former generation, or measuring the exact angles and regular outlines of some vast system of warlike defense, we are deeply impressed with the evidence that we are constantly walking over the graves of an immense population, and pained with a sense of utter darkness as to every thing connected with them, except that they bequeathed to posterity those existing and confounding traces of their existence, and the veil would still remain upon our minds were we not in possession of the Book of Mormon.

We should have the vast heaps of tumuli which are scattered over the wide extended and fertile "fields of the woods," (the prairies of North America,) the frightful heaps of desolations that are to be seen on the ruined tombs and temples of "Palanqua," "Copan," "Uxmal," and "forty" more "cities" of Yucatan, all of ancient origin, sculptured with characters which no Champolion as yet has been able to decipher. We have the gigantic remains of the distant antiquities of South America, all presenting themselves to heighten our wonder and astonishment, but the Book of Mormon has rolled back the veil, the mystery is fled and satisfaction takes the place of wonder and surprise. Exceedingly insignificant as are all the resources for the earliest history of ancient America independently of the Book of Mormon, yet they may be of great consequence in connection with it. They may add no facts to what it contains; but they may confirm it.

One discovery of the antiquarian or the geologist perfectly authenticated, accurately interpreted, certainly speaking the truth, certainly corroborating the history contained in the Book of Mormon, what an evidence of its inspiration! Then how singularly has the Book of Mormon exposed itself along the whole line to attack; what an immense frontier has it had to defend; what a chain of posts in the wilderness to protect. Relating minutely the most important events that have transpired from the confounding of the languages at the tower of Babel down to four hundred and twenty years into the Christian Era, telling of events such as traditions and inscriptions and monuments and strata of the earth, if they speak of any thing, can hardly avoid recording in some shape or other. Thus the Book of Mormon is inviting investigation, challenging attack along the whole line of its details. What book in such circumstances, and from so distant an age, could stand such a trial were it not given by direct inspiration?

We are thrice happy to say that every search into the traditions of the American Indians, every interpretation of inscriptions, every race of the Indian nations, every remnant of their ancient works, every development of the geology of the earth thus far has confirm-

ed the truth of the Book of Mormon. Assaults have been made, fears excited, but when the smoke of the artillery had blown off truth has always appeared, as ever, resting her right hand on the Book of Mormon, so that even now, after a trial of twenty-one years since the first copy was published, the people of God, viz., the Latter Day Saints, may exclaim in triumph: Walk about the dilapidated walls of the ancient cities of the Jaradites, Nephites and Lamanites, God has given us their true history and will establish it forever.

For my part I have no fear that any future discoveries in the developments of the antiquities of America will really militate against the disclosures of the Book of Mormon. The book is so far sustained by collateral testimony. It puts the matter beyond the power of human imagination, with all the advantages of the literature of the nineteenth century, to account for the fact how or by what means that a certain amount or kind of matter it contains crept on to its pages in the spring season of A. D. 1830, and so minutely corroborated by the developments of the antiquities of Chiapas and Yucatan, as published in New York in 1841 by Stephens and Catberwood. The whole book of Ether, as contained in the Book of Mormon, is corroborated by "the curious hieroglyphic map," some eighteen feet long, as published by John Delafield in Cincinnati, 1839. The map begins with a hieroglyphic representing the tower of Babel, where the book of Ether begins its account of the Jaradites, and ends with the hieroglyphic representation of two men with sword in hand, where the Book of Ether terminates the account of the Jaradites, with the account of the combat between Coriantumr and Shiz, the two last commanding generals of that nation.

*(To be continued)*

Unto the utmost bounds of the everlasting hills they shall be on the head of Joseph. Gen. 49: 24.

A remnant in Jerusalem received a command,  
To travel afar and possess a good land.  
Lehi and family obeyed the command,  
And crossed the ocean to possess a good land.

They built those cities that Stephens has found,  
And many are yet concealed in the ground,  
No history could tell who these towers did rear,  
Until the Book of Mormon did strangely appear.

Columbus was inspired and led a command,  
His vessel was guided to the fairest of lands,  
The Remnant of Joseph in tribes he did find,  
Their history was buried and concealed in the ground.

Although it's rejected by the world of mankind,  
Its doctrine and precepts unrivaled are found,  
Joseph a prophet and seer was inspired,  
And by revelation the record he found.

J. CROMPTON.

DEKALB CENTER, Ill., July 29th, 1851.

BRO. ALDRICH:—I have received a letter of ten pages closely written by Bro. Brewster, dated Colonia, New Mexico, May 11th, 1851. It contains much interesting matter. But one thing astonishes me beyond measure, which thing is this, that men of common sense should undertake to emigrate to the land of Cedonia under the pretense of doing the will of God, to establish and build the city of deliverance, or peace and rest, even Zion, to effect the temporal deliverance and salvation of God's people, and at the same time not be fully reconciled to the doctrines and practical principles of the standard records which the Lord has given to effect so noble an object. :

He names eight of the men who, in part, helped to compose the first company, and says six of them, "whose only object in emigrating to Cedonia was to increase their chances for making money, and to obtain an office of some kind, either temporal or spiritual." Of two others he says, "They had no other object than to get rich, it mattered not how. It is not possible to describe their extreme selfishness. To be known it must be witnessed." He further says, "I will tell you one thing they said at the frontier. If any one starts with less than one year's provisions and they get out before they obtain more, they may starve before we will let them have any." He further says, "Their conduct was in accordance with their profession. They always refused to assist the poor brethren, even when they might have done it without suffering the least inconvenience."

' Let me here remark, I hope this will be a warning to all that in future design to go to the land of peace. Let all the humble, faithful poor see that they do not start for that land until they have obtained sufficient teams and provisions to effect the journey, without hazarding the lives of themselves and families by throwing themselves into the hands of the merciless grace of the rich.

Know this assuredly, that if there are any that are worthy to be your company to, and in the land of peace, and they possess more means than is necessary for themselves, they will be willing to help you to an outfit before you start. If they will not help you to an outfit before you start, there is no assurance they will do it afterwards.

To those who possess more than a competence of this world's goods for a daily comfortable livelihood, let me here propound a question for you to answer in all candor. . What consolation, what profit, what glory, or what is your object in joining the church of Christ, and thus profess faith in the truth, and divinity of the Book of Mormon, and at the same time overlook, or neglect to keep the commandments, precepts, and injunctions of that book. Please read the Book of Mormon, stereotyped edition, pages 160, 161 and

162, 218-19, 225-6, on the subjects of equality and inequality in temporal things. What hypocrisy, what folly it is to profess to believe in the divinity of the Book of Mormon, and at the same time overlook or neglect the moral duties enjoined on us in the pages referred to.

Let me tell you, dear brethren, that the *kingdom* of the only living and true God, will never, no never be built upon the earth, until this matter referred to above, is reduced to a strict and rigid keeping or observance by the church, collectively and individually. We might as well reject the Book of Mormon as a whole, as to reject this point or neglect to practice it. Every disaster, and every division that ever happened in the church from the first to the last, can be effectually traced back to its original source, which was this, a sordid selfishness, arising from an avaricious disposition, or desire to excel in the possession of this world's wealth. To gratify this wicked and soul damning spirit, some of the most worthy and able ministers of the church, have been neglected in the administration of its members, not only to a beggarly poverty, but to a brutal degradation, so much so, that many of the world take occasion to say, "If the Mormon Church does not look to the wants of such and such men, (naming them,) and administer to their necessities to sustain them, their religion is no better than ours."

Brethren, shall we suffer it to be so, that the world take occasion to reprove the Church? Have we not examples enough of this kind already in the world? Do we not see in the sectarian world a world of examples of this kind of societies, organizing to ameliorate the condition of suffering humanity in our world. And why is all this? Because none of the churches are what they profess to be, viz., the Christian church. Whereas, if the churches were what they profess to be, they would obviate the necessity of organizing any other society on the earth, for the temporal or spiritual good of mankind. Because the precepts of Christ inculcate every practical precept that is necessary to effect all the good that can be effected till the "restitution of all things;" consequently, all the good virtues, consolations, powers and blessings that mankind can practice or enjoy, are found in the true Christian church. But because the professed Christian church is so barren of those virtues and blessings, that the sympathetic and philanthropic portion of mankind are under the necessity of resorting to some more effectual measures than those put in requisition by the professed church; to redeem suffering mankind from slavery, poverty, want and wretchedness; and often does the benevolent hand of skeptics reach through the pales and vails of Christendom to administer those comforts to professed Christian members, that the proud professed Christian church will not do. Consequently, the skeptic and the unprofessing world is in a great degree, taking the lead in moralizing and re-



deeming our world from that moral and physical darkness into which many thousands of the inhabitants of our earth are plunged, by the dogmas and false religious pretenses of our day.

Is the Book of Mormon a gift of God? If so, for what purpose? Answer, To redeem a people to himself by presenting *all* and every moral precept which the *fullness* of the Gospel of Jesus Christ embraces, necessary for both the *temporal* and *spiritual* salvation of men.

What think ye, brethren, relative to the moral duty as embraced in the Book of Mormon in those pages referred to. Are they of consequence, or not in this last dispensation? If they are, with what propriety can we expect God will bless us in gathering to the land of peace pointed out in the writings of Esdras, unless we reduce them to practice.

As well might we look for God to withhold the seven vials of wrath from being poured on "Mystery Babylon," and for the Lord to forfeit the whole vocabulary of his word, as to expect such a thing.

Since this new organization has made the Book of Mormon the *standard* of reference, many of the world are seeking to read the book to see what it contains, saying, "If the book is a gift from God, it is consistent to suppose that it was designed for some such purpose." And as they read and then compare its precepts with the practical character of its votaries, they at once say the book is far better than the people who profess to believe in it.

As far as I have conversed with men of candor, they say, without hesitancy, "That as far as the theory is concerned, the Brewsterites are the most consistent of all the rest of the Mormons, for this reason, they attach that importance to the Book of Mormon which its claims seem to demand, while the rest seem to overlook it; and if the second organization are careful to form a character according to its precepts, collectively and individually, as the book teaches, they will, without fail, eventually, take the lead of the name of Mormons." This being the case, brethren, what shall we do? Shall we arise with one consent and *do* the things which we believe right, or shall we let truth and holiness go mourning in our midst, with but few practitioners.

Bro. Brewster further says, I have found the words of Esdras to be true, when he says, "yet, not without tribulation shall the work be accomplished."

"The events of the last twelve months have been to me nothing but one continued and unremitting scene of trial and tribulation, and I plainly perceive that the end thereof is not yet."

Remark, every one, in his turn. Bro. Brewster is but a youth, and he will find in the sequel, that all the history of mankind in the world, does not serve to instruct us in the knowledge of human

nature, and the depravity of mankind, as well as application and experience. In view of this, the prophet was constrained to say, "Cursed is he that trusteth in man, or maketh flesh his aim." Another prophet says, speaking of this generation of Gentiles, "The best of them is sharper than a thorn hedge."

Bro. Brewster says, "he had been sick in consequence of the scantiness and unwholesomeness of his food." What! and this too, in the midst of those who had in their power to make it otherwise, even those who professed to emigrate with him to the land of peace and rest; and did so on a pretension to faith in the writings of Esdras, as brought forth by Bro. Brewster. What arrant hypocrisy to pretend to practical faith in the word of God, and at the same time neglect to administer to the necessities of those who are the means through whom that word is derived. Let all such bethink themselves, and realize that Christ has said, "Inasmuch as ye do it not unto the least of these my disciples, ye do it not unto me." And the consequence is, "Depart from me ye cursed, into outer darkness, where there is weeping and wailing and gnashing of teeth."

Truly and sincerely,

JOHN E. PAGE.

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### **The Great Day of the Lord.**

**BRO. ALDRICH:**

I will put on paper a few thoughts I have about the great and dreadful day of the Lord, as expressed by Malachi and others, several times in the Bible. One calls it the great and notable day of the Lord; and another, the great day of God Almighty. It seems to me that all these passages have reference to the second coming of Christ, when he will come in the clouds of Heaven, taking vengeance on them that know not God, and obey not the Gospel. Ask the Christian world about this great day of the Lord, and they will reply with much surprise that any one should be so simple as to have any idea of looking into the subject, because Christ said no one should know the day nor the hour of his coming.

In the 24th chapter of Matthew, 3d verse, we find his disciples enquiring to know the sign of his coming, and he tells them. See Luke, 21st chapter, commencing at the 25th verse. There shall be signs in the sun, and in the moon, and in the stars, and upon the earth, distress of nations with perplexity, the sea and the waves roaring. When these things begin to come to pass, then look and lift up your heads, for your redemption draweth nigh. Is this not proof conclusive that it was his desire that it should be known to all interested in the great day of the Lord, when it would be, for he still further says, behold the fig tree and all the trees when they shoot forth ye see and know of your own selves that summer is

nigh at hand; so; likewise ye, when ye see these things come to pass, know that the kingdom of God is nigh at hand.

Is not this the kingdom spoken of by the prophet, Daniel, that the God of Heaven would set up on the earth, even a temporal kingdom, for it is to supply the place of temporal kingdoms that will pass into oblivion, because of the purity of God's kingdom. He then goes on to say, that the generation in which these signs are shown forth, shall not pass until all be fulfilled; that is, the kingdom of God be established, composed of saints—ready and prepared for the great day of the Lord, or in other words, prepared for the *descending* of that same Jesus that ascended from Mount Olivet.

That day will be truly, a great day of the Lord, to all the world, both in and out of the kingdom. It will be a great day of rejoicing to those composing the kingdom of God, while those of the opposite party will mourn and lament, and call for the rocks to fall and hide them from his presence. It is the privilege of all to understand the signs of the times, for the apostle says, you, brethren, are not in darkness, that that day should overtake you as a thief.

And now, is not the Olive Branch the messenger that was sent out to call in those that were bidden to the marriage supper of the king's son. If those bidden do not attend, then another messenger will be sent to the highways and hedges, or in other words, to the sons of Joseph, the remnant of Israel upon this continent.

According to the parable given about the great supper, the Gentiles, or those first bidden, will not attend. This we see fulfilling before our eyes. All the excuses mentioned in this parable, are made by this Gentile generation for not attending to the call, to go forth and become a member of the kingdom of God upon the earth, and enjoy or partake of the great supper, in the great day of the Lord.

The few that respond to this bidding, let us be faithful and pray always that we faint not.

WILLIAM MOORE.

Knox Co., Ill. Aug. 8th, 1851.

LOUISVILLE, Knox Co., Ill., Aug. 16th, 1851.

DEAR BRO. ALDRICH:

Peace be with you and all saints, in these last days in which darkness pervades our land. The gospel dispensation is fast filling up, for the children of light are but few. I have had a great desire to instruct some more in the light, but they will not receive it. The fullness of the Gentiles has been gradually coming in for a number of years, or ever since the fullness of the everlasting gospel has been preached. For they could not have rejected a perverted gospel, nor a perverted gospel rejected them. There is a great

deal of the fulfillment of the writings of Esdras this year. There has been a great number of hail storms, destructive floods in one part of the country, and drouth in another. Rivers have overflowed their banks in this part of the country. There are not more than half crops of corn and wheat, and poor at that. I wish to go to the land of peace next summer, for which I am making preparation as fast as I can. I hope there will be a goodly number of saints that will be my company. There are but few even among those that profess to believe the Book of Mormon, that seem to think much of a temporal salvation. The preaching and example of the faithful will stand as testimony against them when it may be too late.

Yours, in peace and love,

RICHARD STEPHENS.

BARABOO, SAUK Co., Wis., Aug. 16th, 1851.

H. ALDRICH, Editor of the Olive Branch, Kiriland, Ohio, Dear Brother:—Being a regular subscriber and an attentive reader of the Olive Branch, and learning from its pages that it is open to, and frank in answering enquiries if made in candor. I have, therefore, thought proper to ask a solution of some (to me) seeming incongruities which appear by placing certain portions of the Olive Branch in juxtaposition. For instance,

We read on page 91, Vol. 1st: "In the same year that this nation shall begin to fall, (i. e., in the seventieth year of this nation,) shall the kingdom of righteousness arise, the power and authorities of God shall then be given to those who strive to keep the commandments, &c. The authority here spoken of, it pleased the Almighty to give unto me (Brewster) on the third of July, 1846, at which time I received in vision the commission, &c, in the following words—"Thus saith the Lord God of both heaven and earth: arise and do the work unto which thou art appointed, for unto you this day is given the power and the authority to establish and build up the kingdom of righteousness."\*

And on page 180, Vol. 3d, we read as follows—"We have yet to learn if God ever made any covenant with the Gentiles, that they should be his favored people, and possess a land by gathering themselves together. The best promise that can be found for the Gentiles is, that they may, if they will repent and be baptised, and come to the true points of Christ's doctrine, they may be numbered with the House of Israel. How can they be numbered with Israel until the sons of Joseph know and enjoy their privilege. The work of the Father is not to commence to the fulfilling of the covenant made concerning the gathering of Israel until the "Book of Mormon" is successfully made known to the remnant of the seed of Jacob upon this continent."

\*The kingdom of righteousness here spoken of, is the temporal kingdom.

NOTE.—And this work is yet in the future.

Now, if the work of the Father is not to commence (to the fulfilling the covenant made concerning the gathering of Israel) until the Book of Mormon is successfully made known to the remnant of the seed of Jacob upon this continent; and if it is a fact, that that time or work is yet in the future; see, page 180, Vol. 3d. And if the building up of Zion is to be done by the Remnant of Jacob, and those of the Gentiles that may be found worthy to be numbered with them. See page 181, Vol. 3d. I would ask, in all candor,

how a Gentile, five years ago, could receive a "commission to build up the kingdom of righteousness," a temporal kingdom? And again, if it is proved that the Lord never directed Joseph Smith to gather the people of the Lord for the purpose of building up Zion, for the reason (and I find no fault with it) that that is to be done by the *Remnant of Jacob* and those of the Gentiles that may be found worthy to be numbered *with* them. See page 181, Vol. 3d. And if it is a fact that the Gentiles have no promise or claim *only* thro' the house of Israel for a place of rest upon this earth. See page 181, Vol. 3d. And finally, if none of the House of Israel have yet obeyed the Gospel, and that "All attempts that have as yet been made to get them to listen to it have failed." See 180 page, Vol. 3d.

Where is the proof that the Gentile James C. Brewster's settlement, on the "Colorado," is any more valid, or any more under the direction of Heaven, or God if you please, than the one made by the Gentile Joseph Smith on the Mississippi?

All of which is respectfully submitted, with a request that should you consider this worthy of notice, you will publish it, together with the answer or explanation.

Yours, in the bonds of friendship.

J. DELAPP.

#### ANSWER TO J. DELAPP.

If friend Delapp, or any one else can show us that the Lord ever made a covenant with the Gentiles, that he would save any part of them temporally, only by being adopted into the faith or covenant of Abraham, the Olive Branch is open to proclaim it.

Joseph Smith having failed in his places of gathering, a remedy was provided by the Lord. The Lord bestowed upon the lad J. C. Brewster a gift to read the lost books of Esdras, Enoch and others. From these we learned that the honest and pure in heart, that had kept themselves from the abominations that the majority of the church had fallen into, could assemble themselves together, form a church, and still carry on the Lord's work of gathering, of all that have faith in the Abrahamic COVENANT.

You will see by the following that all is straight in the writings of Esdras. Olive Branch, 1st Vol., page 28th, reads thus:

"The Most High shall, in those times call and appoint one who shall call together the pure in heart, and cause them to assemble at the place appointed," &c. The Lord fulfilled his promise on the 23d of July, 1846. Thus giving the authority "in the seventieth year of the nation." A limited time was given for the commencing of a second organization. See 8th page. This was fulfilled on the 26th day of June, 1848. And from this time, 730 days or two years was to pass before the first company departed for the land which the Lord had designated for the gathering. See 4th Vol. Olive Branch, page 30th.

The instructions in those books having been followed, and the prophecies in them fulfilled, is one proof that brother Brewster is directed by the Lord.

We learn from the Book of Mormon that the Gentiles were to

carry this book, and make it known to the Remnant of Jacob upon this continent. And as this is the Lord's work, some one must be commissioned by the Lord, from among the Gentiles, to do it.

Joseph Smith was called to bring forth the Book of Mormon, and preach the Gospel, and establish the Church, which he did.

Those of the church that have not departed from the principles of the gospel laid down in the Book of Mormon, still retain the authority to build up the church, independent of the commission given to J. C. Brewster to establish the temporal order. See O. B., 1st Vol., page 23d.

And now, as further proof that the Gentile, J. C. Brewster, has been called of the Lord to the work of gathering the saints, is the temporal law and order that his gift has brought forth. See O. B., 3d Vol., page 164, and 4th Vol., page 1st.

Joseph Smith never began to bring forth anything that would bring such equality.

Joseph Smith commenced all his gatherings among the Gentiles, and on lands LEGALLY owned by them; and that would call the Remnant of Jacob to the Gentiles, in the room of the Gentiles going to the House of Jacob, as the Book of Mormon directs.

All these things certainly ought to satisfy any honest enquiring mind, of J. C. Brewster's call above that of J. Smith's, concerning the temporal order. ED.

NOTE.—As the time appointed for the first company to depart for the land of the sons of Joseph was 1850, the making known to them of the Book of Mormon is yet in the future.

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### **Extract of a Letter from Bro. Watson, of Millersburgh, Ill.**

July 24th, 1851.

We feel quite dull—hearing no preaching—and only reports unfavorable to the cause.

The Olive Branch is always a welcome messenger to me, as far as I understand its contents. If I do not understand it all, that makes no difference to the truth, if it is truth, which I hope it is, and will stand the test of all critics. I do not doubt the truth of it, but sometimes I fear it to be too too good news to be true. I cannot boast of my faith or confidence, as some do. When I take hold of these things, I wish to go forward and hold fast to that which is good. It shows to me a weak mind to take hold of such important things as these; say a great deal about faith, love, and other things pertaining to the gospel as some have done, and shortly deny the whole. I have seen so much of this in what is called Mormonism, I must honestly say I feel jealous in all that pertains to it; but, I freely own that there is more moral virtue in the contents of the Olive Branch than anything that has yet appeared from

the writings of the, (so called) saints. Truth is immortal, and I wish to abide by it wherever I find it made known, by even the most humble or unpopular individuals possessing it. I should like to say much more, but I must close for the present, for the mail is at hand. Enclosed are \$7 for books and the Olive Branch.

Yours, truly, in all truth and virtue,

WM. WATSON.

### **The Soul or Spirit--its Excellency.**

It is evident that man is endowed with an active principle, entirely distinct from his body. For whilst his body is chained down, an unconscious mass of matter, to a spot of earth, his soul (for so we shall call it) can soar and expatiate in contemplation; can reflect, and with variety almost infinite, can compare the numberless objects which present themselves before it. When his body has attained maturity, his soul arrives not to a state of perfection, but goes on increasing in wisdom and knowledge; and when the body is feeble or sinks into decay, the soul is often full of vigor, or feels grief and anguish all its own. To demonstrate the soul in all its degrees of light and intelligence, excellency and properties, so singular and yet admirable, is beyond the comprehension of mortals; and yet many in sacred writ must be resisted as unreasonable, or styled as unnecessary, if the salvation of the soul be not considered as the greatest good, and most important of all things that presents itself to the mind of man, and the ruin of it, the greatest evil he can suffer. To prove the worth of the soul, I shall make my appeal to your own observation, and to evidences of holy scriptures, waiving all philosophical inquiries into its nature and properties.

Observation, then, upon what passes before our eyes, powerfully proves the worth and excellency of the soul. For what is the case of thousands around us if it has not already been our own. Are they not mourning over some affectionate friend or near relative? One week, the dear deceased, how much was he valued! What a sprightly entertaining companion, in the prime of life perhaps personal comeliness! The next, ah! sudden, bitter, prodigious transformation! the desirable object is become loathsome, fit only for the grave. Do you ask how it comes to pass, that what was lovely to admiration, only a week or day before, should so soon be even hideous to look on? The answer loudly proclaims, the spirit has fled, that gave animation to the body. Do you with tears of tenderness bewail the frightful change you see in a form long so familiar and so pleasing to you? The cause is this: the immortal inhabitant, which for a few years lodged under this roof of flesh, hath removed its abode. If it could speak to us it would say my soul (or spirit) by its presence gave to my body all the light and intelligence that it ever possessed. By observation it grew in knowledge and manifested itself to other souls possessing bodies. But the instant it took its destined flight from the body, it began to moulder into dust, and dust must remain till His voice, who is the resurrection and the life, unites it forever (if it does not partake of the second death) to its former inmate. Thus we learn the worth and excellency of the soul, for the body without the spirit is of no worth—is even detested and loathsome. For a further proof of the excellency of the soul, look into the history of the creation of man, formed of the dust of the earth, in the likeness and image of his creator, and yet was not a living soul, until God had breathed into his nostrils, and imparted to him, life, from Himself, which could never die, although the body should again return to dust. A law was given to the soul, the intelligence of the body, by which it might remain with the body forever, but the law was broken, and then a separation must take place forever, had it not been for a condition found in another section, that all that would comply

with it, might again have a body and possess the earth in a glorified state forever. For the conditions, see the gospel of Christ.

The evidence is obvious to every eye which reads the sacred pages, prove in a manner not to be questioned, that the poorest beggar carries greater wealth in his own bosom, in his own person, than all the world can give him. *The soul* that enables him to think and choose, surpasses in worth all that the eye ever saw or the fancy ever imagined. Before one such immortal being, all the magnificence of the natural world appears diminutive, because transitory. All these things wax old as doth a garment, and all the works of nature shall be burnt up; but the years of the soul, like the unchangeable God, endureth forever.

### Errata.

Olive Branch, Vol. 3d, No. 10, page 155, eighth line, 'for slicks read sticks; and the whole article for June read January. No. 11, page 170, 17th line from bottom, for would, read world.

Writers, like the rest of men  
Are liable to make blunders;  
And printers too, in typing them,  
Will sometimes spell wonders.

J. E. PAGE.

☞ We have the names of three families that have signified their intention to go to Cedonia next summer. We hope others will send in their names and address in time for the Dec. No., for all that intend going are anxious to know who, and how many will be their companions.

☞ The expected matter for the Olive Branch from Bro. ——— has not arrived at the time of this going to the printer.

### Remittances from Aug. 11th to Sept. 9th.

Caleb Rockey, \$1; Mary Ankles, \$1; William Watson, \$6; Wm. Baldin, \$1; Louisa Sangar, \$1; Smith Tuttle, \$1; Adam Grimes, \$2; Nathan Stanley, \$1; George Lec, \$1; Jacob Brown, \$2; Winthrop Graves, \$1; George Nelson, \$4; J. Delapp, \$2; James Vanostrand, \$1.

### Terms of the Olive Branch.

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☞ Addressed to one or more Post Offices, as may suit the club.

Please write the Name, Post Office address, County and State with care, to prevent mistakes. Ed.

☞ All remittances for the Olive Branch, or communications on church business, must be addressed "HAZEN ALDRICH, Kirtland, Lake county, Ohio," post paid, if circumstances will admit.

☞ The **Olive Branch** is issued Monthly, at ONE DOLLAR per annum, by H. ALDRICH, Editor and Proprietor.



# THE OLIVE BRANCH,

O R

## MESSENGER OF GOOD TIDINGS TO THE MEEK.

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"For they shall inherit the earth."—MATT. V. 5.

Vol. IV.

KIRTLAND, O., NOVEMBER, 1851.

No. 4.

From the Gospel Herald.

The Book of Mormon.

Concluded.

I first obtained a copy of Mr. Delafield's work in Boston, Mass., 1843. I gave it a critical perusal, and knew not at first where to apply this map as corroborating any thing contained in the book, but my mind was strongly impressed with the idea that if the map could be truly interpreted, it would divulge something directly either for or against the Book of Mormon. So there I was left entirely in suspense on the subject, having not the advantages of a Champolian. I strove to quiet my mind, believing that the day would come when that map would be understood in its true sense; but still my anxiety was on tiptoe to know or understand the general outline of its true meaning, whether it would militate for or against the Book of Mormon; consequently I gave it a very frequent review. Not many days past until I was sitting on a sofa in the city of Boston taking a review of the "curious map," my eyes became heavy with sleep; I reclined my length on the sofa and fell into a sleep, and dreamed I was reviewing the map, still anxious to know where to apply it; it was suggested to me to "Read and compare with the Book of Ether." I suddenly awoke and did accordingly, and gave it a critical comparing with the book I assure you, and to my great satisfaction I find that the collateral corroboration of the map with the history of the Jaredites as found in the book of Ether of the Book of Mormon that one is the other in point of history.

Accordingly I detached the map from the book to which it was connected, and fastened it to a piece of white muslin cloth and suspended it across the Boylston Hall of Boston, and commenced lecturing for the first time to show the collateral corroboration of the map with the history of the Jaredites contained in the book of Ether of the Book of Mormon, to an assemblage of more than a thousand people. I then proceeded to the city of Washington, D. C., and made the same exhibition, but not so numerous a congregation, my means being too limited to hire a hall of sufficient attraction to suit the taste of that proud popu-

lace, but still there were some condescending enough to give me a hearing, and gave me the following certificates:—

TO THE PUBLIC.

WASHINGTON, March 12, 1844.

We, the undersigned, having had ample opportunities of forming an agreeable acquaintance with the Rev. John E. Page, now preaching in this city, take pleasure in stating, that we believe him to be a gentleman worthy of respect and public esteem; and, to say the least, can but recommend all to hear him before coming to any positive conclusions touching his merits, and claims to public attention.

In regard to his religious views, so peculiar in their character, we have but one remark to make, viz: That, as the age in which we live, has been one so wonderfully characterized by fallacy, sophism, logical artifice, deceitful arguments, and gross religious impositions, we can but expect from a community whose indignation has been so often excited against these repeated attempts at deception, a treatment alike severe, to the introduction of any modern Faith. And however reasonable, in reality, it must expect to meet, at first, with inconsideration; and, however pure its doctrine, it must anticipate a cold and unwelcome reception, and endure the scorn, ridicule, and buffets of the world—until time shall permit its expounders to lower the popular emblem of error, and raise in its stead the standard of truth. But, whatever may be the *name* of the sect or church, whose doctrines Mr. Page professes to preach and inculcate, or under what estimation they may have heretofore been held by a prejudiced and uninquiring community, so far as they bear, as their *main* characteristic, a literal and unqualified interpretation of Scripture, and followed by a strict belief in Biblical doctrine, and accompanied by such an explanation as the dictates of nature and reason teach an impartial mind to be correct, so far are we bound to coincide with them. We are vulnerable to truth—all sects and churches pretend to wield it as *their* weapon—but it matters not to us by what name they are recognized, we accept the wound from those who pierce the deepest.

In regard to the book, commonly termed “Mormon,” we have now but little to say. In relation to its *origin*, &c., we are of opinion that it merits a fair, candid, and impartial examination; in relation to a portion of its contents, we are compelled to make some further acknowledgements.

At a recent lecture, given by Mr. Page, we were struck with the extraordinary character of the evidence adduced to sustain the claims of the Book of Mormon. If we are to rely upon the veracity of men standing high in public estimation, and Government favor, Messrs. Delafield, Priest, Stephens, and Catherwood, whose recent important discoveries of ancient antiquities of America, have astounded all, under whose supervision their statements in relation thereto have come, then must their evidence remove, in a great degree, the doubts at present existing in the public mind, in relation to the character of this book; the plates of which, if we are to rely upon the statements made, were found some seventeen years previous to the discoveries made by the gentlemen named above; the most important of which, were the fossil remains of ancient *cities*, found immured in the dense forests of the west, and the many bright specimens of human ingenuity, and ripe mechanical skill, found buried many feet beneath the trunks of towering oaks, proving beyond the possibility of a doubt, that the very land now known as the “wild western forests,” have at some former period been densely populated by a wise and intelligent people—beautified by noble cities, ornamented with grand statuary, and towering monuments erected to the memory of their popular rulers. The book gives the *exact* location and character of these cities, while treating upon the extinct race that once inhabited and enlivened the crumbling walls that now barely mark the spot, and tell us of the “exceeding curious workman-

ship," which characterized the ingenuity of the people of that age, as found carved upon the blocks of fallen monuments, and broken statuary, that now moulder beneath the forest rubbish.

Need we say, that it was beyond the power of mortal being, or human understanding, to have possessed any knowledge of the existence of these buried cities, at the time the book was written, or previous to the discoveries made by the above named gentlemen, which were seventeen years after. Yet the statements of the book, and the discoveries made, have proved in no particular, inconsistent with each other.

The question then arises, from whence did the Book of Mormon receive its information, 17 years before these discoveries, that these "people," "cities," "curious workmanship," "statuary," "monuments," &c., were all flourishing at some former period?

Without coming to any conclusion upon this important point, or the remarkable evidence alluded to above, we leave all who feel an anxiety to become acquainted with this book, to give it a proper examination and thorough investigation, and then draw their own conclusions from the evidence they can readily procure in relation thereto.

We are with respect, &c.,
 FRANKLIN LITTLE, *Clerk at the Globe Office.*
 JOS. S. POTTER, *Printer.*
 F. EDMONSTON, *Printer.*

Having been favored with an opportunity of becoming acquainted with the Rev. John E. Page, listened to his conversation, sat under his ministry, and, in some degree, become familiar with the peculiar doctrines of his sect, (peculiar as regards the Book of Mormon,) being satisfied of the correctness of his deportment, and the soundness of his religious views, (taking the *Bible* as the standard of faith,) and of his ability to explain, illustrate and elucidate, and carry conviction of the truths therein contained to the minds of his hearers, we cheerfully avail ourselves of the opportunity presented by this publication, to recommend him to the attention of all sincere and candid inquirers after truth; feeling convinced, that after a patient hearing, they will be both edified and profited. We the more cordially invite public attention to his discourses at this time, as they fully, conclusively and convincingly *prove* the statements and calculations of Mr. Miller, which have caused so much excitement, distress and misery throughout the country to be false, fallacious and unfounded: that his (Miller's) arguments, professedly drawn from the Bible, are garbled extracts—isolated texts—which, taken in connection with the preceding and succeeding text, prove the very reverse of that which they are made to sustain by the application of Mr. Miller and his coadjutors. This he (Mr. Page) is able to do—and for this alone, he deserves the thanks and kind consideration of all who have the happiness and well being of their fellow citizens at heart.

HEAR AND JUDGE.

CHARLES W. FENTON, *Printer.*
 L. A. EDMONSTON.

Washington, D. C., March 7, 1844.

I am as well assured of the fact as I am of my personal existence, that it is as far from the reach of the cunning device of man or men to have conjured up that kind of matter as is presented on the face of the Book of Mormon in 1830, and corroborated by the developments made since, to confirm its truth, as it is for men to clinch the horns of the moon and tear it from its orbit, or to blow out the light of the sun, or change the revolution of the earth on its axis, except they are aided by the Supreme Power of the Divine Mind who created them. We re-

member how in by gone ages self-made ecclesiastics set themselves against the true servants of God, who were presenting to the world the revealed wonders of the heavens, and calling on all men of every grade in life to investigate and hold fast that which proved to be good, yet the learned prodigies of the leading class, apprehensive that the new theories were subversive of their peculiar learned notions of God and his word, set themselves to pre-judge every new thing or theory as having derived itself from some erroneous source, Jesus Christ and his servants, the apostles, not excepted, as being pre-judged and cast out of men and denounced as heretics, and inhumanly persecuted, to stop the spread of their new yet pure doctrine. But truth triumphed; bigotry and ignorance could not long prevail to the hiding from the world the harmonious walkings forth of the rays of light emanating from the Divine Mind. So also in this case the power of that same fountain of intelligence which assisted in the translation of the of the Book of Mormon, which has laid open in a great degree the past wonders that have transpired on the American continent, has proved itself almighty and efficient to still reveal secrets far beyond the learned philosophers gaze.

And thus, I am persuaded, shall it always be; science may scale new heights and explore new depths in search of American antiquities, and may yet add ten thousands of additional testimonies to confirm the truths of the Book of Mormon, but she shall bring nothing back absolutely contradictory. Sectarian infidels may watch their progress with eagerness, exulting in the thought that they are furnishing material with which the Book of Mormon may be successfully assailed, but the champions of revelation may confidently attend it (the Book of Mormon) in its onward march, assured that they will find nothing which will successfully contradict it, but many things which will confirm the word, which they *know* to be divine.

Times will doubtless come again and again when, in consequence of imperfect investigations, hasty theories and rash conclusions, the calm surface of a settled belief in the divinity of the Book of Mormon may in some minds be troubled, as has already occurred with some, and the progress of this cause be threatened with storm and wreck, but the God of Abraham, Isaac and Jacob ("the memorial by which he should be known among all nations") is in the ship and in his time will rebuke the winds and the waves and the little faith of his people, and the light of truth shall shine out as when "the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled their host and took off their chariot wheels." The Book of Mormon asks nothing but mature accurate investigation of all

departments of knowledge connected with its statements, whether in the traditions of the American Indians, the developments of American antiquities, or the scriptures of the Old and New Testaments.

JOHN E. PAGE,

Elder of the Church of Christ.

P. S. Who, among all the readers of the above, will correspond with me upon the conditions proposed, and step forward with their means to assist in this laudable enterprise, and excuse me from making them a visit in person ?

J. E. P.

Vision of James Victor Wilson.

“Again, my brother, I come to thee—again to tell thee of my heavenly treasures ! To tell thee of Love’s exceeding loveliness, and of Wisdom’s unutterable magnificence and infinite harmony. But my thoughts cannot readily flow into earthly words; because heavenly truths require a heavenly language to reveal them.

“O, what gorgeous Truths—what celestial Principles—what divine Powers and holy attributes uphold the Universe ! I have seen innumerable beauties, and experienced unutterable joy. I have gazed upon numberless firmaments ; and have become wealthy in the mighty blessings which they unfold.

“I have my being unrolled by the spontaneous workings of Eternal Principles, as the sun unrolls the flower ; and now I come to divide with thee the happiness which I experience—the inexpressible riches of my endlessly progressive life !

“Yea, truly, there are no bounds to this glorious Universe; there are no limits to the Infinitude in which it rolls !

“Accompanied by friendly spirits whose attractions were analogous to those my spirit feels, I visited worlds upon worlds—have already gazed and walked upon more planets, bedecked with immortal life, than I had believed in being—and yet, my lovely companions, some of whom have lived in the Celestial Lands for many centuries, say ‘that I have inhaled but the fragrance of a few of those flowers which grow on the margin of the Infinite Ocean !’

“Yea, there are no bounds to the spheres in which we live—no death in the Homes of the Angels !

“I have seen unfold universes of immeasurable magnitude ; and, upon them, I have seen move countless constellations of minds, developed by eternal principles and endowed with an inheritance of endless duration.

“And, O my brother, how omnipotent and omnipresent is the Law of Love ! How holy is that Great Divinity which breathes

throughout the angelic lands, an element of universal joy—a principle of eternal attraction and infinite happiness! To meditate upon and study the innumerable and infinite ramifications of this Great Love Principle, fills the searching soul with indescribable satisfaction.

“The principle of Divine Love develops and determines all spiritual affinities. These affinities I have sought out and studied assiduously; and the heavenly consequences which they unfold, spread themselves out before me in countless varieties, like the bespangled wings of the distant firmaments.

“But the poverty of thy language, my brother, is a great obstruction to my revealments. How can I tell thee, in terrestrial words, of the beauties, the blessings, the joys, the perpetually unfolding happiness which the Law of Love displays before me?

“O, what joy to be emancipated from the slavery of self-love; to be introduced to the glorious Liberty of universal principles! And the workings of these principles—what soul-subduing music! What soul-refining harmony!

“What inexpressible joy to behold, according to the operations of these principles, the quickness and beauty of our marriages!

“Individuals are attracted to one another from all worlds; and where a true adaptation exists there is a true marriage—a union of soul with soul—and so perfect and enduring is it, that all the attractions and enchantments of the spirit-world act always upon the conjugally conjoined as upon one living soul. Thus in the celestial empire ‘they neither marry nor are given in marriage, but they are as the angels,’ who find their eternal associates in accordance with the universal principles of spiritual affinity.

“The God-joined spirits are never sundered; but what man hath joined, by no other authority than custom or inclination, is here severed; for nothing but Truth—Holy Eternal Truth—can exist in the Homes of the Angels!”

We have no space for the whole of this “colloquy divine,” but give the conclusion of the spirit’s discourse:

“What an infinite system of education! How sweetly are we taught! How quickly do we learn the sublime mysteries of life—the *secrets of happiness*!

“Some minds learn great truths in a few days; but many who pass from the earth into the spirit-world, I have seen, are very slow to disrobe their minds of error; and such are detained in the first circle until all their *theories* are displaced by Truths; their *faith* by Knowledge; their *pride* by Humility; their *uncharitableness* by Fraternal Love; and their *terrestrialism* by a perfect realization of Spirituality and permanent realities.

“Tell the earth’s inhabitants, my brother, to free themselves

of all rudimental things—of all unkindness and terrestrialism—ere they depart for this blessed and beautiful country ! Because we can see the *motives*, the *state*, and the *intentions* of every mind that comes to dwell among us.

“ Should any misdirected individuals desire to bring with them from their earthly habitation (what they cannot enter here) the seeds of *hypocrisy*—of *envy* or *jealousy*; of *hatred* or *animosity*; of *prejudice* or *retaliation*; of *discord* or *dispute*; we quickly perceive and pity the condition of such minds, and, as far as external aid can avail any thing, we assist them to unfold the sweeter elements of their nature. But we are still more secure from the invasions of terrestrialisms (or earthly corruptions) than I believed previous to leaving the earth. Our great security consists in this, (and my soul throbs with serene joy to relate it,) *the seeds of discord and misdirection cannot germinate here, because we have no soil in which to cast them.*

“ Tell the earth’s inhabitants, my brother, that should any of them come here with thoughts of unkindness burning in their mouths for utterance—tell them, *those thoughts must remain unspoken, and be left to burn themselves to Purity.* For we have *no language* whereby to express untruths, neither unkindnesses; and no one among us will give audience to unheavenly things. This is a glorious truth—a grand and happy truth; one that I early learned, and now relate with joy !

“ No one here *misunderstands* another; for we are all transparent; our interiors are seen by the inhabitants of each society; and Righteousness prevails throughout the Spirit-Land.

“ No one here *misappreciates* another; for, being well unfolded in pure wisdom, we judge with a righteous judgment; and Justice pervades all habitations of the angels. Justice presides in our Father’s house, and reigns throughout its many mansions.

“ Like a peaceful river, Wisdom springeth up and floweth over all the subordinate circles or societies, which are in number innumerable. It is like a mighty receptacle in which are deposited those everlasting pearls, the choice thoughts, affections, and memories of those Celestial Lands.

“ And we have contemplations so exceedingly immense, so immeasurably great and beautiful, that the Love and Life of the Universe appear open to our thoughts, and we drink of their infinite depths and thirst no more with the thirst of anxiety.

“ As a tree spreadeth its branches over the weary traveler, and delighteth his sense with sweet perfume, even while he smiteth it to obtain its fruit, so do the angelic spheres—the spirit-world,—spread themselves over the earth’s inhabitants, yielding them in the still hours of life’s repose, joy and holy inspiration !

"Yea, my brother, Time and Space, prejudice and misdirection, discord and other terrestrialisms, which are known on the earth, are to us, as it were, annihilated, for we are free!—free, as truth maketh free her disciples! And the Light which Truth giveth cannot be extinguished—it is the Life of the Universe!

"Behold! my beloved companions have now come for me! To-day we visit a constellation of peopled planets in the south-east expanse of the firmament. Our mission is angelic! We go to open, for the first time in that department of the sidereal heavens, a free spiritual commerce between the second sphere and the inhabitants of those orbs.

"For a time I leave thee. Let all mankind feel themselves as a harmonious congregation in the sanctuary of the Great Divinity; let them prepare for an emanation of immortal truths from our spheres; let them tune their souls to that silvery cadence which mingles with the music of the spheres, is echoed by the angels, and vibrates in the bosom of the Father; let them send forth their voices in thanksgiving and joy; for, in harmony with the convictions of many among them, the Kingdom of Heaven is at hand!"

Writings of Esdras.

THE GREAT GLORY OF GOD.

Zion shall be a beautiful city and glorious to look upon, for it shall be inhabited by the righteous; it shall be the most beautiful city in the whole world, for all things shall be as the Lord would have them to be. Peace and joy shall be there; there shall be no confusion there, for it shall be a glorious, and a holy city. The land bringeth forth in abundance for the inhabitants thereof, corn and fruit and many kinds of grain, herbs, and plants, for the food of both man and beasts; therefore why should men eat flesh, when so many other things were created, which is sufficient for them; but seeketh to destroy the works of God's hands. They slay the ox and devour it, the sheep, and the goat, and many other animals, and beasts; and regard not the things which God hath created to be eaten. He hath created the Peach and the Pear, the Apple and Pomegranate, and many other kinds of fruit, which cannot be mentioned. He hath created the corn and rice, the barley, the oats, and the rye; the bee, which maketh honey for the use of man; and many other things which are for food, that man may have food sufficient for him, without taking the life of any creature; for God is a merciful God, and created not the beasts to be destroyed. But after man had sinned, he gave him power to slay the beasts, and to eat their flesh for food—but him who doeth it not, pleaseth the Lord his God.

In time of famine, ye are justified if ye eat flesh, but otherwise ye are condemned, for thus saith the Lord God—even so, Amen.

THE WISDOM OF GOD.

Who is strong? the Lord of Heaven; and who shall withstand his purposes? He hath decreed destruction upon the ungodly, and salvation unto the saints. He will shake the earth and fill it with confusion, for the earth shall tremble, and the cities be cast down, for the earth shall be covered with blood, for the slain of the people shall be many, for they who rule over the nations shall desire war and not peace, and they which desire peace shall be slain, for the earth shall be full of violence and death, and men shall trust in one another, and be slain, for peace shall be taken from the earth; except a few places, therefore those who are saved shall escape unto those places, where they can dwell in safety; and there they shall remain, until the time shall come for them to return and build up Zion. Amen.

CHAP. 37.

The wisdom of God is seen in many things, for he has reserved many things for saints in the last days, when perilous times shall come. He has reserved many places where the feet of man have not come, and where the sons of men have not had dominion, there he has reserved many things for their good; many fish, trees, herbs and vines which men know not of; on the river Bashan is the tree spavola, and the vine of Aulesius, also many fish which are for the food of those who shall go there. The wisdom of God is without an end, and his understanding is immeasurable; it is greater than the understanding of men, and man knoweth but little of his wisdom, therefore search diligently to know and understand his wisdom, that ye may not perish with the ungodly, and be cut off; for all such as understand not wisdom shall be cut off, for all can understand a part of the wisdom and glory of God.

Who can find out the wisdom of God, or who can search out his understanding? Can any one understand all the works of God that are on the earth, therefore boast not of wisdom, neither of glory, for God knoweth all things, and his power is to be made manifest in due time, therefore let not Satan prevail over you, for great things shall come on the earth in the last days; and all that do not serve God shall be broken—even so, Amen.

HEARKEN AND HEAR.

Hear ye: all the nations of the earth shall fall, they are chaff; their chariots dust, and their ships vanity; although they are strong in their own eyes, what can they accomplish? For in the east shall rise up a strong and a mighty one: he shall wax

strong, and his sword shall be upon the nations, and his fear shall be upon many ; his armies shall be as numerous as the sand upon the sea shore. Him shall the nations fear and obey—they shall be unto him as dust ; yet shall he fall, and be slain by the hand of an enemy : not in battle, but the sea shall swallow him up, and many shall perish with him.

Men's wickedness is very great and they shall not longer remain upon the earth, for wickedness shall destroy itself, and men's hearts shall fail because of destruction, for it shall destroy many, and there shall be earthquakes in many places ; one river shall rise and overflow its banks, while another is dried up. Cities shall be burnt with fire, and there shall be lights seen in heaven, and many things shall be done in the earth, and they that fear God shall know and understand, and shall not be confounded by the signs that shall be shown forth by the Lord God of Heaven.

All the works of God are justice and truth, but all the works of Satan are lies, darkness, misery and death : therefore serve God rather than Satan—even so, Amen.

Extract of a Letter from D. H. Rogers.

COUNCIL GROVE SPRING, August 5th, 1851.

We arrived here yesterday evening. Some of our brethren have had a trial of their faith. When we had got within about three miles of the Grove, we discovered some Indians running directly towards us, and continued until they overtook us. They only wanted to trade some green corn for bread, so we got along very well. We have been visited by the Chief of the Caw Nation, with many of his warriors and squaws. He enquired for the captain and I went out to meet him. He told me that he was my brother and called up a company of his squaws and told me they were my sisters, and then enquired for my squaws. I showed him our women, and he then said that our squaws and his were sisters. We shall remain here to-morrow, for we have received intelligence that there are two families behind us, and they want us to wait until they overtake us. I expect one or two of our company will go no further.

The Lord is with us, and the faithful have been blessed and prospered. We are all well, and cattle well.

Goodness Personified.

What heart can contemplate the picture so aptly drawn in the following beautiful words, and not be moved to gratitude:

“ Reviled, rejected and betrayed,
No curse he breathed, no 'plaint he made
But when in death's dark pang, he sighed
Prayed for his murderers, and died.”

Spirit and Matter.

Spirit and matter were, are, and will be. These are the only elements that ever did or ever will exist. And as the truths of the Mathematics did not begin to exist, so these did not have a beginning. Matter is subject to change—a change of form. It ceases in one form, and is resuscitated in another. A necessity in the fitness of the cosmical economy. Spirit is not subject to change. Spirit is the great unchanging Positive of all things—all that were, are, or will be. Matter is the Negative of spirit. That which we call spirit is not immaterial. That is a fanciful idea—an unmeaning term. Spirit is also substance—matter in its illimitable and highest conceivable form—the great mechanist of the senses—the impartor of intelligence that gives consciousness of individualization to other matter. Neither matter nor spirit can comprehend itself. Consciousness does not bring that quality along with it. The man says of himself, “I was, am, and shall be.” The brute is conscious of the present, and to a certain extent remembers the past. He also provides food and clothing for the future. This is reason, although in a squirrel or a beaver; and the lion or the lamb, had he human speech, could tell of the beginning or no-beginning of the Universe as well as ourselves. Spirit or mind, looking through the media of the senses, comprehends things below itself; and seeks to comprehend itself. That is not necessarily now given. The Great Positive of all things—before whom there was not anything, and after whom there can exist nothing—the Being we call God—He only can comprehend. Joining the past to the future, He makes “one intense present glorious and everlasting.” As matter which we see, and with which we are associated was not necessarily created from nothing, so the laws that exist in matter were not necessarily created. They are only the necessary result of the existence of matter. All things in matter that had a beginning in form, may have an end of that form; even the solid Globe which began to exist in form from pre-existing substance, will ultimately pass to other forms in the day of the “New Heavens and the New Earth.” All things progress toward their grand *ultimate*—Spirit. The life-giving principle, diffused throughout all Nature by the Eternal energy, was first developed in the lower forms of animals. The Stone Book, the faithful chronicler of the past, assures us, that from the Zoophite up to Man, harmony and the laws of progression presided over all the works of the Supreme. We trace from ourselves downward and upward, the vast chain that connects all. In each succeeding page of the grand cosmical history there is clearly seen the marked advance of this law of Progression. With respect to ourselves,

“That was not first which is spiritual, but that which is natural; afterward that which is spiritual.” To a certain extent, the same is true of the lower types. The same diversity of passions, of love, hatred, fear, joy, sorrow, &c. exist in the brute as in the man; this is spirit in all, developed through a diversity of organisms. The Elephant, had he the type of human brain, with human speech, could lead us through those vast inductions of science of which a Newton was capable, as well as the living man—could understand the future as well as a Daniel or a Paul. The vitalizing principle that gives consciousness in all, is proximately an appendage of the Divinity. “In Him was light; and the light was the life of men.” Every organism capable of comprehending eternal truth, will finally exist in some higher sphere. There is a fitness in all things, both spiritual and temporal. The higher having an affinity for the higher, and the lower for lower through all grades and conditions of intelligences. Man is constantly drawn to the spiritual sphere; “but the spirit of the beast goeth downwards.” Spirits of men did not exist as conscious identities till they were individualized in the body. Spirit-matter pre-existed; and consciousness of individualization brought with it consciousness of that which was, while yet they were unconscious. Some spirits are so fully developed in returning to the higher spheres, that they remember they were from thence. As a particle of water, that helps to form a mighty ocean, when separated from the mass, does not retain its relative position in that ocean, yet when returned commingles with its native element: so spirits while in the body retain no knowledge of their former existence. But when they ascend to the “Mansions of the Father’s House,” they look over the far extending past with a remembrance of what they were before they were individualized. The stately oak existed as really in matter before it grew from the acorn as while in the lofty tree; and will still *be* when decomposition changes its form. There is nothing lost of matter or spirit throughout the Universe. As is the diversity in the natural, so is it in the spiritual. Spirits are as diverse in quality as men; and this too from the grand design to prevent monotony; and of seeming discord to produce universal harmony. We each of us hold an appropriate post in this grand scale of being. There are no sinecures; but the great Architect has assigned to all a labor in the improvement of ourselves and others, that his kingdom may be ever increasing in strength and beauty. B. A.

[From the Deseret News.]

We understand that Messrs. Phelps & Childs lost from thirty to fifty head of mules, from their herd about twenty miles south, and that two of their herdsmen were missing.

For the Olive Branch.

SOCORO, New Mexico, January 8, 1851.

As the first company going to the Colorado are to be pioneers to all succeeding companies, it will undoubtedly be expected that I will write back some of the particulars of our experience in crossing the plains, and passing through New Mexico on our way to the Colorado, in eastern California. And it will be of the utmost importance to all those coming to this country, and especially to the second company. The want of such information subjected the first company to many difficulties, privations, and hardships, that we otherwise would not have had. I shall therefore be particular in directing those that are to follow us in this long and tiresome journey.

It will be remembered by all that read vol. 2, of the Olive Branch, that the time set for the first company to meet and organize at Independence, Mo., was the first day of July, and all were requested to be there by that time, but in this they failed, and the last of the company which were from Springfield, Ill., did not get there until the 13th of the month, and we organized on the 15th, making it fifteen days later than was intended. And then it was found that many of the wagons had to be repaired before they could cross the plains, this with other business that had to be done, before we could start, detained the company one month later than we expected to have been, making it the 5th of August before we left the Missouri line. And by this time the grass on the prairies had got its growth, and soon began to dry up on the plains. It was also more difficult to get water on the first end of the road, than it would have been a month or six weeks sooner; and then we did not get here until the 12th of November, a distance of about one thousand miles. Our cattle then were worn down, and had to have time to rest and recruit, before we could go on. It was now so late in the season, the weather cold, and feed so scarce, that it would have been impossible for us to have gone on, had our teams been in a condition to travel, so we put up here for the winter, but expect to resume our journey again in the Spring, and go on to the Colorado. When the company first met at Independence, it was soon ascertained that there were not means enough in the company, together with what they had on hand, to purchase supplies to last all to California. So it was thought best to supply ourselves with provisions enough to last to New Mexico, where we expected to get flour, meat, vegetables, &c., enough to last us through, or at least as far as the Pecos settlement. But in this we were disappointed. When we got to the first settlements in this Territory, we found every thing of the kind very scarce, except mutton. Sheep of an inferior kind could be bought for \$1.50 to \$2 per head. Flour was scarce, and none but Mexican manufacture could be had; that is, the grain (wheat) just cracked in their little Mexican mills; the best of which resemble more a hog pen, or hen roost, than they do a mill. This flour sells from \$5 to \$9 the *fanega*, which should be 140 pounds, but I weighed a *fanega*, and it weighed only 104 pounds, and when sifted, one has nearly as much bran as flour, and the flour is then far inferior to the coarse flour that is sold in the Western States at \$1.25 and \$1.50 per 100 pounds. Potatoes here are almost unknown, and the only vegetables to be found in the country are beans, onions and pumpkins, all of which sell at most extravagant prices. Along the Rio Grande is found some fruit, such as grapes, and peaches, but we were too late to get any of either.

The people generally live in small towns, built of sun-dried bricks, or *adobes*. These towns are always situated in some valley, and generally on some small mountain stream, where they raise their scanty supplies by irrigating the land. The United States Government has military posts stationed all through the Territory; thus the products of the country are bought up at most extravagant prices, and consumed by the Army, this keeps up the prices so that it is almost impossible for a company of emigrants to supply themselves in this country.

Sugar and Coffee vary from 25 to 75 cents per pound. Sugar is now selling here at 50 cents, and it is expected to be higher in a few weeks. I would advise the Brethren to be sure and get ready to start from Independence as soon as the 10th or 15th of June, and then they can get here in time for their cattle to recruit, and go on before cold weather. And here I would say to all that do not intend to come next season, you had better go into Missouri the fall before you intend to start across the plains; the expense of wintering along the Missouri River will be but trifling. Then your oxen will be in a good condition to travel, and you can start as early in the spring as the weather and roads will admit of. Sound cattle, from 5 to 8 years old, are the best. Have your wagons made light, with projections, and strong bows; and two covers to each wagon, and do not load too heavy. The next company should be sure and fetch provisions enough to last them one year, as it will be impossible for the first company to go on now, in time to raise a crop before the second company will get through. But after next year all can depend on finding supplies when they get through, and they will only have to provide themselves with enough to last while on the road, say six months. Every *two* families, at least, should be provided with a small cook stove, which may be safely carried on two pieces of boards attached to the hind end of the wagon. That is the way I carried mine, and it rode safe, and was but little trouble, and all that did not take one regretted it when it was too late. Let all drive as many cows as possible, for there is neither milk nor butter to be had here. My wife has sold milk in this town for for fifty cents the pint. One pound of flour per day for each person is a very safe calculation; small amount of salt meat will be found very good on the road. And let all be sure and take a good supply of beans, dried fruit and rice; also sugar and coffee. Before the company starts from Independence I would advise each family to get a keg of molasses; it will be found there ready put up in five and ten gallon kegs, and is used a great deal by the traders that cross the plains to Santa Fe. Hogs' lard is also an important article to be taken, as there will be nothing of the kind to be got after you leave Missouri. We depended on getting a plenty of meat by killing game on the road, but in this we were disappointed. We killed a few Buffalo and a few Antelope, but the meat was very dry, and required something to cook it in.

Tar or some kind of grease should be taken, as there will be no possible chance to buy it on the road. We had to stop and burn tar after we got into the pine country.

And now, brethren, do not fear, but gather up your effects, you that are able, and come on next year. We would like to see as many mechanics as can come in the next company, and let all bring their tools with them; however, one good full set of blacksmith tools will be enough for each company. A way-bill of the road across the plains can be got at Independence; this will be found highly necessary, in order to find the principal watering places. The road is generally good.

Three miles west of Bagos, or Levagus, and immediately after going through the big pass, you take the left-hand road, and go directly to *Lahoya*, where you will cross the Amli, or Rio del Norte, and 20 miles below on the west side of the river is Socoro, which is the last town of any size on this side of the river. Thirty miles below here will be found an excellent place for the company to stop, for their cattle to recruit. And this fall there was a good chance for making money, by cutting grass there for Government; they gave ten dollars a ton for cutting and raking it up, and fifty dollars a ton for delivering it at Socoro. So if the second company can get here as soon as the middle of September, they will be likely to get a good job of work to do while their cattle are resting. Then they can start from there as soon as the 15th of October, and it will then take them something over two months to go to the Colorado. But should you be as late as we were in getting here, you will

have to stay here through the winter, which will prevent your raising a crop the first year, and subject you to a great expense, as there is not work to be had here one half of the time.

We have heard nothing from the States of any importance since we left, but have been constantly toiling against wind and tide; many have been our difficulties, trials and temptations, but we have passed safely through all of them thus far, and we are not discouraged yet. We hold meetings twice every week, and find it very profitable. Although we feel that we are now among strangers and enemies, yet we look forward to the time, and think it not far distant, when we will get to that place where the Lord has said--

"The poor shall find plenty, the weary find rest,
And the proud and the powerful shall cease to oppress."

And now let me say to those that intend coming in the next company, do your utmost to get off in time to get through next fall; there will be a great amount of business to be done, aside from putting in crops and building houses. It is generally known to the readers of the Olive Branch, that Bro. J. C Brewster published a prospectus for the Olive Branch to be published in California, and stated that he expected to be able to issue the first number the first of the present month, and requested all that wished to hear from the first company to subscribe, stating that the paper published there would reach the subscribers in all parts of the United States in about two months from the date of its publication: and many signed for that paper, and will undoubtedly look for it according to promise; but it will be impossible for us to get there, and get a printing office in operation before one year from this time. The press will go to San Diego by water, and it is my intention to do all in my power to get it into operation as soon as possible after it arrives. But a great deal will depend on the second company; and I hope all the brethren will consider the high and holy enterprise in which they have engaged, and suffer nothing to turn you aside, or retard your movements. "It is a great work, and faithful and true must those be that accomplish it." You will meet with trials on the way, but do not suffer disputes and divisions to get amongst you, because of them, all are to be tried, and the promise of success is to those that remain faithful in the midst of trials, by which they are to be proven. And this is to all that are called to labor in this work; and in conclusion I will add a prophetic verse.

"There shall a chosen faithful band,
That's long been tried and steadfast stood,
Assemble on that promised land,
Where rolls Cedonia's silvery flood;
Believe, obey, and *hasten o'er*,
And dwell" with us "on that blest shore." J. GOODALE.

[From the Frontier Guardian.]

Mr. Langley says that the inhabitants of the valley lost by Indian depredations, cattle, horses, and mules, to the amount of twelve thousand dollars. These Indians infest Little Salt Lake; also Brown's settlement. At both places, it is stated, that they stole considerable, to the serious inconvenience and loss of some of the residents of those places.

They report the crops in the Valley, more especially wheat, to be super-abundant, and very heavy this season; the health of the citizens there is very good, while peace, union and harmony, are the prominent features in their social circles.

[From Elder Hyde's Letter.]

On the 11th inst., (July,) near one branch of the Loupe Fork, we were assailed by a party of about three hundred Pawnee Indians, and robbed of between seven and ten hundred dollars. There were only seven of us, and about three hundred of them. I lost about eighty dollars worth of blankets, gun, clothing, camp furniture, and provisions, besides my Jim horse; but he fought himself clear from them, and I redeemed him by paying forty dollars.

Explanation.

In reference to what we said on page 13, vol. 4, of Olive Branch, about Bro. Brewster "misconstruing the writings of Esdras to his own liking"—we had reference to his declaring himself leader of the first company, without being elected by the company, or the first leader legally removed. [See O. Branch, vol. 3, page 149.]

All the offices of both the spiritual and temporal kingdom are to be filled by being elected or received by the people. If any man can show to the contrary in all the instructions that the Lord has given in the writings of Esdras, the O. Branch is open to proclaim it. Read the law in vol. 3, page 137-8 and 164, and see if the Ruler or President is not the highest officer in the temporal Kingdom, and elected by the people. We received a letter from Bro. Conner, who remains with Bro. Brewster, stating what Bro. Goodale's transgression was—we here give it in his own words:

"It was not till about two weeks after the first split in the company, that our leader broke the commandments by refusing to let Father Brewster go ahead to seek employment, that he might provide means for our half starved condition in that extreme time of need. It was the first time he broke it to my knowledge; I did not appreciate it at the time he did it."

We cannot see where this was breaking any of the commandments. Ed.

As there has been a great difficulty in crossing the Mississippi River, and advantage taken of the brethren on account of high water, I have thought proper to inform the brethren and friends that Hannibal Ferry is the best and most proper route. This is a steam ferry, with good accommodations, and carries at the same price in high water. The boat runs from the west bluff to the east sand ridge, so there is no mud to pass through.

HIRAM JAQUES.

Remittances from Sept. 15 to Oct. 10.

Thomas Dungan, and others, \$10; J. P. Noble, \$1; Hiram, and others \$10; J. M. Cornel, \$1; Charles Davis, \$1; Elisha Palmer, \$2.

The **Olive Branch** is issued Monthly, at ONE DOLLAR per annum, by H. ALDRICH, Editor and Proprietor.

THE OLIVE BRANCH,

OR

MESSENGER OF GOOD TIDINGS TO THE MEEK.

"For they shall inherit the earth."—MATT. V. 5.

Vol. IV., KIRTLAND, O., DECEMBER, 1851.

No. 5.

[For the Olive Branch.]

Revelation to J. C. Brewster,

Given September 20th, 1851, at Colonia, New Mexico.

Thus saith the Lord God, even Jesus Christ—I have heard thy prayers, and thy supplications, and I have seen thy anxiety, thy toil and thy watchfulness for the good of the people who are called by my name; therefore do I give unto you these words, that thou mayest know that they have not been in vain.

I caused thee to be called and appointed to this work by my holy angel, and in this work thou hast not been unfaithful.

Yet in some things thou hast not done well, but hast erred and gone astray.

But for all these things wherein thou hast offended, thou art forgiven, because thou hast forgiven those who have offended thee.

Thou hast been troubled because of those who have set themselves against you, and despise the instructions that thou hast given them; I therefore declare unto thee that the instruction thou hast given them concerning the temporal work is good, and in that thou hast done well. They that despise it shall not prevail. Be patient, and heed them not.

Moreover, the advice that thou hast given to the first elder of the church, concerning the council of the presidency of my church, is right, and in rejecting it, he has rejected that which is good, and caused confusion and disorder by acting contrary to the order of the church, in taking upon himself the duties and privileges that belong to the council of three.

Let him take heed, lest he be found preventing the prosperity of the church.

And to all those who have attempted to labor in my work, my commandment is—Repent of all your evil words and unrighteous thoughts, and forgive ye one another, even as ye desire to be forgiven.

For ye have all offended in some things, and all have cause to repent and cleave unto righteousness with real intent of heart.

All who have attempted to assist in the temporal work, have in

some things sinned, but whoso will obey this commandment shall be forgiven.

Some have sinned even unto death, and many more will tread in their paths and go down to destruction. Obey, therefore, and do that which is right, in humbleness and meekness, desiring not your own good, but the good of the church, and the prosperity of the kingdom of righteousness. Amen.

LAW OF CEDONIA--Continued.

SECTION TENTH.

The Duties and Powers of the Judges of Townships, and their Council; also the Duties of the Judges of the Counties, and their Council.

1. The judge of the township and his council shall elect or choose a citizen of the township to the office of marshal of the township.

2. After the election of the marshal by the judge and his council, an election shall be held by the people of the township, to ratify or reject the choice that has been made.

3. In case the majority of the people vote against the man that has been elected by the judge and his council, then that body must choose another, and another election shall be held by the people to ratify or reject the choice that has been made.

4. If the second candidate is rejected by the people, another candidate must be chosen by the judge and his council, and this must be continued until one is elected by the people.

5. The election of the marshal by the judge and his council must take place the first time they meet after they are elected or appointed to the office of judge and councilmen.

6. The judge shall have power to convene his council as soon as the result of the election by the people is known, and he shall not permit more than ten days to intervene between any two of the various elections that it may be found necessary to hold.

7. The duties and powers of the marshal are specified in Sec. 14 of the Law of Cedonia.

8. The judge of the township and his council constitute a court before which every citizen of the township who violates the law within the township shall be tried.

9. The manner in which these trials shall be conducted is explained in Sec. 15 of the Law of Cedonia.

10. The judge of the county and his council constitute a court before which every citizen of the county who violates the law without the limits of the township where he resides shall be tried.

11. The county court shall choose a marshal for the county' who shall be afterwards elected by the people of the county.

12. If the first choice made by the county court is rejected by the people, another choice must be made, and another election held, and this shall be repeated until one is elected by the people.

13. The judge of the county shall have power to convene his council as soon as the result of the election by the people is known, and he shall not permit more than twenty days to intervene between any two of the various elections that it may be found necessary to hold.

SECTION ELEVENTH.

Elections.

1. It shall be the duty of the one to whom the authority is given, to "direct the people in all the things pertaining to the temporal work," to determine the manner of holding elections, and the mode of voting, until the organization of the council.

2. When the council is organized, it shall be the duty of that body to determine in what manner elections shall be held, and in what manner the people shall vote at the elections.

3. In the first election in the Land of Cedonia, none shall be entitled to a vote except those who enter into the Land of Cedonia on the day this law is given.

4. In all elections that are held after the first, none shall be permitted to vote except those who acknowledge this law and the legality of the first election.

CORRECTIONS.—In the Law that has been printed, the following mistakes occur. The last word in Article 19, Section 8, should be *county*, instead of *councils*. In Article 22, Section 8, read *county*, instead of *country*.

SEPT. 23d, 1851.

BROTHER ALDRICH: It is impossible for me to send you anything more for the Olive Branch by this mail. I will send much more next month. Please write soon. We are all well.

J. C. BREWSTER.

Christ Crucified Afresh; or, the Contrast between Christ's Church and Man's Church.

The pews, in the Calvary Church, New York, were lately sold at auction for forty thousand dollars; and it is said that the so-

ciety, in addition to a salary of five thousand dollars per year, furnished a parsonage house and insured the life of the pastor to the amount of ten thousand dollars! This church is rightly named; it was at Mount Calvary that the body of Christ was crucified; at this New York Calvary, this mountain of sin, he is "crucified" afresh, and put to shame. Just think of Christ with a little band of humble fishermen, going up and down the world doing good, without where to lay his head, preaching from fishing boats among the poor, the sick, and the afflicted, gathering grain and rubbing out the chaff with his hands to appease his hunger, eating with the poor, tarrying at night with those most despised of the world; without popularity, despised, hated, reviled, persecuted; without a place to lay his head, yet contenting to do good even to his enemies, and in his last breath asking forgiveness for them who nailed him to the tree—just think of Him and His humble course through poverty and abuse, and then think of the above.—*Golden Rule.*

WRITINGS OF ESDRAS.

THE BOOK OF RIGHTEOUSNESS.

THE PROPHECY OF NATHAN, THE PROPHET.

And it came to pass in the night time, that the Angel of the Lord stood before me, saying—Arise, Nathan, look and behold the things which shall come upon the earth in the last days.

And I looked, and behold the holy city that it was desolate, and trodden under foot; that the inhabitants of the rock were perished, and they of the plain were no more; that the house of Israel was smitten, and they that are escaped from the sword were driven into a far country, and into lands which were afar off.

And I said—Lord, how long shall these things be? And the Angel answered and said—Unto the end of a thousand eight hundred and three days, when God will shew mercy again unto his people, and will bring them back again, to the land of their inheritance, which he gave to their fathers for an everlasting possession.

And I looked again, and behold in the north a great and a terrible people, whose numbers were as the sand of the sea shore, and they were divided one against another, and they shall fight one against another, and many thousand shall be slain; and they shall burn the cities with fire, and the vineyards shall be left desolate.

And the Angel said unto me—Behold the beginning of destruction and desolation; the beginning of these things shall be one thousand eight hundred forty and two days after Messiah is cut off

from his people; and in that day the people of Bethsula shall begin to contend with each other, and they shall begin to fight against each other, to destroy each other, and burn their cities with fire; they shall build many strong holds, and they shall begin to war with the nations which are afar off. And the day shall pass away with fear and tumult, and confusion, and the second day of their destruction shall appear, and there shall be much bloodshed and great destruction in all the land, and they in the north shall fight against their adversaries, but shall not prevail; their strong holds shall be left desolate, and their enemies shall burn their cities with fire; and they will not cease to destroy each other, and they shall seek to destroy their enemies, but shall perish.

And in the land southward there shall be a great earthquake, and it shall destroy many people and cast down the cities, and the remnant of Israel shall make war upon that people, and shall drive them with a great slaughter, and the inhabitants of the land shall mourn and shall not repent of their wickedness, for God will send destruction upon the wicked, and desolation upon the ungodly; therefore they who will be saved must serve God and keep his commandments forever.

And after this time there shall be wars and bloodshed and desolation in many places, and tribulation upon all the earth, and who shall stand when the wrath of God is poured out upon all the nations of the earth.

Let all the earth fear and tremble when the Lord God shall appear in Mount Zion; and when he shaketh the earth in his fury, let them turn unto him and believe in the God of their salvation; for in the last days he will destroy the wicked from off the face of the earth, for Satan shall have power over all the earth except those places which God has reserved for the saints to dwell in.

In the land of Bashan, which is in Bethsula,* the land of Nespa, which is in the desert of Sythia,† and the land which is north of Divan,‡ and the land of Auleusius,|| besides this are the islands of Amula, of Mespa, and the land of Thebon, which is in the south sea, and they that possess these countries shall be saved, and dwell in the earth after the work of destruction is done, for the wicked shall destroy each other, while the saints shall dwell in peace and safety.

Let not the ungodly say they cannot be destroyed, for God will surely cut them off, and they shall fall and not rise again.

For in the days of Noah were not the people and the inhabitants of the earth numerous, and they spread themselves over the land, from the sea of Abel, which is the sea north of Bethsula to the riv-

* North America. † Russia. ‡ China. || New Holland.

er Artes, and over the face of the whole land to the east and to the west, and to the lands which are afar off; and they built many great cities, and many ships to sail in the sea; and a history of all the people that lived before the flood is written upon the pyramids of Egypt, and on the rocks south of the Lake Otes, and upon the rocks near the banks of the River Bashan. And this shall shortly come forth and be written, for all that is lost shall be found, and all that is hid shall be revealed, that the saints of God shall not be left in darkness, that the saints of God may know all things that have been done since the world has been created, and all the works of God from the beginning. Even so, Amen.

Behold the history of forty and two brophets, written by Zadoc, the priest; the history of Abel, Methan, Silanus, and Ofogaters; of Enoch, Mathusalem, Enos, and three prophets of Thebi; of Noah, and his sons, Shem and Japheth; of the descendants of Shem, Arphaxad, Rue, Sengar, Arphal, Chira, Abraham, Isaac, Jacob; of Joseph, Isacchar, and Zebulon, Philam, Osten, and Thelo, and many more, even to the number of forty and two, who were the servants of God, end prophesied unto the people, that they might escape from the judgments of God, which shall and have come upon the people in many places where they have broken the commandments of God. Therefore let the nations rejoice and be glad in the God of their salvation. Even so, Amen.

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[For the Olive Branch.]

### **The Earth to be the Final Abode of Man.**

BROTHER ALDRICH: Having occasion to write to you, I have concluded to put some of my ideas on paper, and if you think they may be of any service to the readers of the Olive Branch, I shall not altogether lose my time and trouble in inditing them.

There is an idea extant in the professed Christian world, that when the mortal body dies, the spirit takes its flight to Heaven, or some imaginary place of abode, where it will sing and shout praises to God and the Lamb forever and ever; or on the other hand, to be cast into Hell, never more to return. It is obvious that persons of such ideas have no understanding or comprehension of the scriptures that teach the resurrection from the dead; and that our vile bodies shall be fitted and fashioned like unto his (Christ's) glorious body. "As in Adam all die, even so in Christ shall all be made alive." "As by one man came death, by one man came also the resurrection of the dead." "Christ came to destroy him who had the power of death, that is the devil, and to deliver those who through fear of death were all their life time subject to bondage." So says the great Apostle.

From the above texts, and what follows, we shall be able to demonstrate that one of the principal objects of our blessed Redeemer coming into our world, taking a body like others of the human race, was to bring forth our material bodies, and the restoration of the whole physical world, from the dominion of sin, which brought upon death and the whole world a curse.

If we can give one example of a natural organization of flesh and bones, actually rescued from the dominion of death and the grave, and made immortal and capable of eternal existence, then the immortality of the body is clearly established, and the same example will form a precedent from which (reasoning from analogy) we may draw a safe conclusion as to the redemption of all others, especially if we have direct and positive promises to that effect. Such was Jesus Christ, the crucified and risen Savior. It was not enough that his blood should be shed for the sins of the world, but he must also rise from the dead. Christ Jesus and him crucified would never have been preached, by Peter, Paul, or any one else, as glad tidings of salvation, if he had not risen from the dead. A gloomy, solemn silence brooded over all nature, and the once eloquent tongues of the apostles themselves were staid with grief, and their lips sealed with sadness, and the death gloom of despair hung upon their brows, and settled deep upon their hearts, till on a sudden they were begotten again unto a lively hope, by the resurrection of their Master from the dead. When they first saw him, they (like the mystic of modern times) supposed him only a spirit. They seemed to have no idea of a physical, or material salvation or existence beyond the grave; but like Socrates and other heathen philosophers, they thought of nothing more than a spiritual existence.

But judge their surprise, joy, and wonder, when he exclaimed—  
“Handle me, and see, for a spirit hath not *flesh* and *bones*, as ye see me have.”

Here was an end of one mystery with them; here was a material salvation; here was flesh and bones that had actually been dead, but now immortal, celestial, prepared for eternal bloom in the mansions of glory.

His disciples being by tangible evidence now delivered from the mystery, and made to realize in the most lively manner a real and substantial salvation from the curse of sin and the grave, were filled with joy as intense as had been their sorrow. They were now prepared, when the appointed time should arrive, to be bearers of the glad tidings indeed of the resurrection from the dead or the grave, to a dark and benighted world.

They not only preached Christ and him crucified, but they testified of his resurrection, and that he would change our vile bodies and fashion them like unto his glorious body.

This was a message precisely adapted to the wants of the people; and if fitted to their case, it still fits ours. What is it, my friends, which makes us unhappy? Why do we mourn, and why are our souls sorrowful? In short, why does all creation groan in pain together? The answer is, disease, sickness, pain, and death. This, together with the fear of a punishment for our transgressions, weighs us down with gloom and sorrow.

What kind of salvation, then, do we need? I reply, we need salvation from *death* and the grave, as well as from our sins.

We have now shown clearly that this is the salvation provided, and brought to light by the gospel. A salvation not only for our spirits, but of our bodies and parts of our flesh and bones—hands, feet, and head, with every organ, limb, and joint.

What kind of a salvation does the earth need, in order to fit it for the abode of immortal man? I answer, it needs a redemption from the curse sin has brought upon it, a restoration to its first created state.

The inquiry now arises, whether this salvation will be universal as it relates to the redemption of the body? To which I answer in the affirmative, as proved by the scriptures before referred to.

This gives rise to another inquiry, viz: Whether all who rise from the dead will be equally happy? To which I answer, *no*. After the resurrection of the body, men are to be judged according to the works and deeds they have done while in the body; before it fell asleep; and will enjoy that blessing it deserves.

We read in Revelations, 20th chapter, that there will be a first resurrection, enjoyed by the blessed and holy, while the rest of the dead will not rise till a thousand years afterwards. Then the great object of our life should be to secure a part in the first resurrection, for on such the second death hath no power. Those of the first resurrection will taste no more sorrow or death. All such will actually possess material bodies, as did the Savior; and enjoy a material inheritance on the earth; they will possess houses and cities, gold and silver, precious stones, food and raiment; and they will eat, drink, converse, think, walk, taste, smell, and enjoy all the blessings of a glorified earth. Each one, like the risen Savior, can take his friend by the hand, and say, "Handle me and see, for a spirit hath not flesh and bones, as ye see me have."

But the objector will say flesh and blood cannot inherit the kingdom of God. True, flesh and blood cannot. If he had said flesh and bones cannot, then he would have excluded a risen Savior therefrom, together with all those who are to rise from the grave in his image. The fact should be borne in mind, that the prophets and apostles every where speak of flesh and bones, and sometimes of sinews and skin, connected with the rising of the body from the



grave, (see Ezek. 37th chapter.) So it is evident that the body will be quickened by the spirit, and not by blood. The natural body and the spiritual body are alike composed of flesh and bones. The one has its life in the blood, while the other is quickened by the spirit; and this seems to constitute the principal difference.

Having examined some of the highest authorities on earth, let us now listen for a moment to the songs of beings who have bid farewell to this vale of tears, and who dwell in the immediate presence of God and the Lamb, and see whether they have altered their minds on this subject since their exit from time to eternity. "And they sang a new song, saying, thou art worthy to take the book and open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every nation, kindred, tongue, and people—and we shall reign on the earth." Rev. 5: 9, 10.

The reader will see that heaven, and earth, and the inhabitants thereof, as many as are truly enlightened by the Spirit of God, all join in bearing witness to the salvation, exaltation, glory and immortality of the physical system of man, and his eternal inheritance on the earth.

We now submit the case to the reader, hoping that if he has not fully examined the subject, this may arouse him from the slumbers of modern times, unto a sense of duty, that he may investigate the subject more fully.

WILLIAM MOORE.

### **A Description of Modern Babylon;**

**AND THE NECESSITY OF THE SAINTS GATHERING OUT.**

BY JOHN GAYLORD.

BROTHER ALDRICH: While I have been traveling to try to encourage the saints in the things pertaining to their salvation, both spiritual and temporal, and warning the wicked to "flee from the wrath to come," I am often asked questions like these: "Cannot you serve God here as well as at Cedonia, or cannot he save you as well here as there?" To these questions I often answer in short; it could be so if God had not purposed otherwise. But as he does every thing after the counsel of his own will, and not by the wisdom of man, and as he has predetermined how the saints should be saved in the last days, and has revealed his plan through his servants the prophets, therefore all that are saved must be saved in accordance with that plan.

But having a few leisure hours at home, I have thought proper to write out the reasons a little more definitely, which, if you deem

worthy to give a place in your useful periodical, they are at your service.

In the first place, I am astonished that such questions as these should be asked, especially by those who profess to be Latter-Day Saints, and who have been taught the light and profess to have a knowledge of the great latter-day work. But so it is, proving the saying of the Savior true, "If the light that is in you become darkness, how great is that darkness." The fact is, there is too much unbelief in us as a people, or we have become too much accustomed and habituated to Gentile habits and customs to profit much by the truth. "Take heed," says the Savior, (for he well knew the need of the caution,) "lest your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the earth."

In coming more definitely to the question, we, as believers in the Book of Mormon, (for it is to them I am speaking,) or any others that may be profited by it, we assume the position that these are the days of the Son of Man; or that his coming is near, even at the doors. Now Christ has informed us that as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man. Then it would be wisdom in us to inquire how it was in the days of Noah—were the righteous saved while in among the wicked—were they not separated. It appears that the world was then as it is now, much given to eating and drinking, marrying and giving in marriage, and knew not until the flood came and swept them all away. But Noah, when warned of God, gave heed to the warning, and prepared an ark, to the saving of his house. He had faithfully warned them for a long time of their danger, and only got scoffs and derision from that generation, for spending his time and property to build so large a boat far from any navigable waters. But behold when their trouble came, he was safe afloat upon the waters. He had believed God, and followed his instructions; therefore he was saved.

Saints that are saints indeed, in this our day, will follow the instruction that the Lord has given, and will be saved; while all that refuse to "hearken unto the prophet," (Christ,) will be destroyed.

It is also to be in the last days as it was in the days of Lot. They ate, drank, planted, builded; but the same day that Lot *went out* of Sodom, the Lord rained down fire and brimstone and consumed them all. Notice here that the judgments did not come till the *righteous* were first gathered out. The messengers said unto Lot, what hast thou here, except sons and daughters, and sons-in-law—and whatsoever thou hast, bring out of this place, for the Lord will destroy it. So Lot went to his sons-in-law, and said unto

them, “ *Up; get you out of this place, for the Lord will destroy it.*” But he seemed as one that mocked unto them.

So it is in these days, when we talk to our unbelieving children and sons-in-law, or neighbors, about the Lord's clearing the earth of wickedness, that the righteous may enjoy it for the purpose for which it was created.

No doubt they reasoned in those days as men do now: Cannot God save us here as well as in the mountains? Will he burn up our fine houses, and goods, and request us to leave them?

But Lot fled with his wife and two daughters; but his wife looked back, (probably she was loth to leave her nice house,) and became a pillar of salt. Saith the Savior, “Remember Lot's wife.”

These things, saith the Apostle, were written aforetime for our learning upon whom the end of the world should come. Let us who are called to be saints, profit thereby.

Again, Abram, when he was called to go out into a country which he should afterwards receive as an inheritance, obeyed, not knowing whither he went. We learn by an ancient record, that Abram was heir to a large estate; yet he fled for his religion's sake, being warned of God to go into a strange land, because he could not worship his God in his own country. He believed and obeyed God, and it was counted unto him for righteousness.

Let us who profess to be heirs, by faith, of the same promise, do likewise.

When God determined to punish Egypt, because they put so hard a yoke upon his people, and to fulfill the sayings of his servants, the prophets, and to deliver his people also, he raised up a Moses to lead his people out; but many of them fell on the way, because of unbelief; two only, out of six hundred thousand, were permitted to enter the promised land. They had been so accustomed to the flesh-pots of Egypt, and the leeks and onions, that when they came to be deprived of them—although they saw the mighty power of God displayed for their deliverance—although they drank water from the rock, and fed on Angels' food; yet their trials were too much for their faith, and they fell in the way for their disobedience, and were lost.

Will there be a Caleb and Joshua amongst us, that will enter the land of peace, and receive a lawful inheritance, and carry the gospel to the remnant of Jacob—the children of Lehi? “O! that my head were waters, and mine eyes a fountain of tears, that I could weep day and night,” for the apostasy of God's people.

There are many other lessons on this subject, which we find recorded in the scriptures; and as all the inspired scriptures are profitable for doctrine, for instruction, &c., let us notice a few others. We select one from the New Testament, Rev. xviii: “I saw another

mighty angel come down from heaven, and the earth was lighted with his glory." Whether this was fulfilled in the mission of Joseph Smith, I shall not pretend to say, or whether it is yet to be fulfilled in the seer that is to be raised up from the remnant of Lehi's seed. One thing we know, that the coming forth of the fullness of the gospel through Joseph Smith, has shed such a glory upon the Holy Scriptures, and the purposes of God, that many honest souls will never forget it. Truly, darkness covered the earth, and gross ignorance the people. The light of the fullness of the gospel made many thousands of hearts to rejoice, and give the glory to the Lord. But alas! the light, much of it, shines in darkness, and the darkness comprehends it not, for the writings of Esdras expand the first light, but the darkness cannot comprehend the light they bring, and choose to follow the imagination of their own hearts, rather than the counsel of the Lord. Thus we behold a priest-ridden people following on in darkness, transgressing the commandments of the Lord to satisfy the lusts of the flesh; all such spurn at any further light; but the day will come when the proud and all that do wickedly, will be as stubble.

Again, much of the word fell among thorns and thistles, as well as by the wayside; and the thorns and the cares of the world sprung up and choked it, and it did not bear fruit. But some fell on good ground, or in honest hearts. May the Lord water it with the dews of heaven, and prepare it for a full harvest.

But I am wandering from my subject.

It appears that this angel cried with a loud voice, saying, "Babylon is fallen, and has become the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird."

Let us now inquire what is meant here by the term Babylon? We find that the prophets have often spoken of cities under the names of other cities that were like them. As Isaiah, in the 29th chapter—"Wo! to Ariel, to Ariel, the city where David dwelt." This we find was a wo upon Jerusalem. Again, the Revelator, speaking of the city where the 2 prophets should be slain, calls it that great city which is spiritually called Sodom and Egypt—where also our Lord was crucified—Jerusalem having become as wicked as Sodom, and like her destroyed. So the great cities of the Gentiles in the last days, are like ancient Babylon, in many things.

In the first place, many of the people are the descendants (by mixed blood) of the people of old Babylon. The Syrian blood mixed with the sons of Japheth, has built the proud cities of Europe.

In the second place, since the days that Babylon was destroyed, as well as before, they have ever been the haters and persecutors of Israel.

In the third place, they are rich and haughty, proud and wicked.

They have filled the world with the abundance of their delicacies, and all nations are made drunk with the excesses of their folly. Witness the grand display at the World's Fair—the extravagance of the rich and the destitution of the poor—and slavery in America. A daughter of the mother of harlots is not far behind. Wherever we turn our eyes upon the world in its present state, from whatever land the tidings come, we see and hear of nothing but cruelty, tyranny and oppression—nothing but pomp and splendor, and unheard of extravagance on the one hand, and misery, woe, and starvation on the other.

“Yea, her merchants are sellers of all manner of precious things; silks and scarlet, and fine linen, pearls, and all manner of precious stones; of cinnamon, and odors, and ointments, oxen and sheep, *slaves*, and souls of men.” Has she not become the habitation of devils?

John, speaking of these days, saw that the devil “was cast out into the earth, and that he was come down having great wrath because he knoweth that his time is short.” He also saw “three unclean spirits (devils) like frogs,” &c., “for they are the spirits of devils working miracles.”

Let us now compare this with the ten thousand spirits that are said to be hovering around us, and ready to instruct us, by responding by sounds or raps, to questions asked. Mesmerism, or clairvoyance. These all profess to work miracles, and show mighty signs and wonders—deceiving and being deceived; see how the world is led away by their futile delusions. Look at the doctrine which they teach, and pretend that it is the doctrine of the celestial world. They pretend that the spirits of the apostles come and expound their own books. But it is evident that the interpretations are in direct contradiction to the plain meaning of the word, turning light into darkness. They say where John is spoken of as baptizing in Enon—This means, preaching. The seven churches of Asia that John was commanded to write to, they say, are seven different dispensations.

Such is the absurdity of the doctrines of these false spirits, or unclean (devilish like) spirits. In short, their doctrines, if they have any, (for it is difficult to ascertain what they pretend to believe) are a compound of Infidelity and Universalism. They pretend to work miracles, yet in their reasoning on the miracles recorded in the Bible, they do them all away. They pretend to believe the Bible, yet in all their arguments they strive to cast a mist over all its important truths and testimonies. Let saints beware of these fatal delusions. They are some of the strong delusions that the prophets speak of, that would be sent upon those who receive not the love of the truth, but have pleasure in unrighteousness. These are those

spirits who have transformed themselves (or pretended) to be angels of light.

Thus the world, or Babylon, has become the habitation of devils. But their power is as yet but just commenced.

But there is another view of this subject. They admit that bad spirits, as well as good, do communicate through these means. It is said by some, that good persons may invoke good and truthful spirits, and receive instructions. Let us look at this idea. In the first place, ministering spirits, or angels sent to instruct the righteous, do not come in this way; they do not communicate in this clumsy manner. Angels or spirits of light come with dreams or visions, or *bona fide* visits, as to Abraham and Lot, and they talk as a man talketh with a friend. Neither does God employ any magic art in this matter. Good and bad spirits do not communicate thro' the same medium. God does not work in partnership with Satan. God's ways are unchangeable; He always works by one invariable rule; His ways are one eternal round, giving each generation equal privileges. But Satan is always changing, always fetching up some new invention, to more effectually deceive, well knowing that men are always fond of new things.

After Saul's heart had departed from the Lord, so that the Lord would not answer him in the usual way, he went to the witch of Endor—and the truth was told him by Samuel, but it came too late to do him any good; his doom was sealed. Saints who keep God's commandments have no need to resort to witches or wizards to learn wisdom; they have a more sure word of prophecy, a more intelligent means of gaining knowledge than by rapping spirits, or those that only peep and mutter. The astrologers, soothsayers, magicians, and sorcerers of old, deluded the people, and made them think they performed their signs and wonders by the great power of God. But the true servants of God always got a little ahead of them. Simon, when he saw that he was outdone by the apostles, concluded that he would like to exchange his art for the power of God; but not being governed by pure motives, he failed. Let saints beware of all that is not in accordance with the teachings of the Savior and the apostles.

As to foul spirits, we have plenty of them; sufficient to justify the prophet in this expression—whether politically or ecclesiastically, whether temporally or spiritually, we have abundance of foul spirits.

Where is the man in the political world that holds an office, that has not obtained it by some unfair means? Where is there one whose spirit is not seeking for power, or love of honor, and cares not for the good of the people? The spirits of the judges take hold of bribes; and the grasp of the sheriff is unlocked at the sight of the glittering gold. Look upon the state of the nation, and see if there

should not be a place where those who would live honest might have safety from the prowling bands of midnight robbers, and from the direful effects of reckless incendiarism. The horse thief, and the highwayman, finds a friend, and home, in almost every neighborhood and town. The law scarcely dare assert its claims. The gambling house is no longer attended with closed doors. Crime of every kind, steals around us, at noonday. And what is more alarming, *public opinion* and the *law* fall powerless and hide their head, and all officials quail before the mighty strides of the great vices.

And what next—what is to be done in this state of things? Daniel says none of the wicked shall understand, but the wise shall understand. Paul says, ye brethren are not in darkness, that day should overtake you as a thief in the night. Now if we would be wise, if we would know what to do in these days that shall try men's souls, we must believe God and keep his commandments—call upon the Lord for wisdom to guide in the time of need. And what has the Lord said by the mouth of his prophet? What is his commandment unto us? And I heard a great voice from heaven, saying—Come out of her, my people, come out of her, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities.

(To be continued.)

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A BEAUTIFUL SIGNIFICATION.—“Alabama” signifies, in the Indian language, “Here we rest.” A story is told of a tribe of Indians who fled from a relentless foe to the trackless forest in the southwest. Weary and travel-worn, they reached a noble river, which flowed through a beautiful country. The chieftain of the band stuck his tent-pole in the ground, and exclaimed—“Alabama! Alabama!” (“Here we rest! here we rest!”)

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The grave buries every error—covers every defect—extinguishes every resentment. From its peaceful bosom, springs none but fond regrets and tender recollections. Who can look down upon the grave of an enemy, and not feel a compunctious throb that he should have warred with the poor handful of earth that lies mouldering before him?

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### Remittances,

From Oct. 13th to Nov. 1st.

John McAuley, \$2; Nancy Gore, \$1; Samuel Tucker, \$1.

*Up, gird you out of this place, for the Lord will destroy it."—Gen.*

BY JOHN GAYLORD.

Ye children of Zion, you children of light,  
Gird now on your armor of righteousness bright—  
Take the word of the Spirit, the plain written word,  
And trust in your captain, King Jesus the Lord.  
Come trim up your lamps for the bridegroom is near,  
The prince of salvation will shortly appear;  
Then let all your doubtings and cavelings cease—  
Escape for your lives to the fair LAND OF PEACE.  
The day of God's vengeance is now very near;  
The signs and the tokens already appear;  
The seas leap their bounds and their hands lift on high,  
The rivers o'erflow and in terrors pass by;  
The heavens do rend and the mountains do shake,  
The riches of Babylon now are at stake;  
Destruction and famine and dangers increase—  
Escape for your lives to the fair LAND OF PEACE.  
Let us who would purchase the pearl of great price,  
As to what it costs us be not over nice;  
Let's sell our possessions and give to the poor,  
And the Lord greater blessings will surely restore.  
When famine and pestilence walk through the land,  
And men in amazement and wonder do stand—  
Let saints take the warning as signs do increase,  
And escape for their lives to the fair LAND OF PEACE.

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|---------------------------|--------|
| Single copy one year..... | \$1.00 |
| Five " " " .....          | 4.00   |
| Ten " " " .....           | 7.00   |
| Twenty " " " .....        | 10.00. |

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Ed.

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☐ The **Olive Branch** is issued Monthly, at ONE DOLLAR per annum, by H. ALDRICH, Editor and Proprietor.



# THE OLIVE BRANCH,

O R

## MESSENGER OF GOOD TIDINGS TO THE MEEK.

“For they shall inherit the earth.”—MATT. V. 5.

Vol. IV.

KIRTLAND, O., JANUARY, 1852.

No. 6.

### A Description of Modern Babylon, AND THE NECESSITY OF THE SAINTS GATHERING OUT.

BY JOHN GAYLORD.

*(Continued from the December No.)*

“And I heard another voice from heaven saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

Martin Luther, having carefully examined the church of Rome, found her clearly identified by the Revelations as Mystery Babylon, and that her votaries were moved in their devotions and submissions, and her astonishing corruptions, by a kind of awe or amazement, wrought by the splendor of her *golden cup*, and her bold pretensions to infallible power and direct authority from heaven.

Under these views, Luther commenced protesting against her iniquities, and commenced to raise a standard of reform. The church of Rome cut him off from their communion, and took away his priesthood, and of course as he did not pretend to have received any by direct revelation, he was left without any; for if the church had power to make priests, it had power to unmake them; so that whatever priesthood he afterwards held, was either assumed or given by men.

Could he have said like Paul, “The gospel which I preach I received not of men, neither was I taught it but by the revelation of Jesus Christ,” he might have done something more than throw off the despotic yoke of an ecclesiastical tyrant, and some of her most prominent abominations.

But the day of true gospel light had not come. Had the church arisen in Luther’s day in its full blaze of light, it would have been considered the wildest of fanatics. The people had been led astray by the potentates of earth, for many generations, until darkness covered the earth and gross ignorance the people; therefore they could not have received the full blaze of light at first, or in Luther’s day. The system of mystifying the scripture

and making the words of the Holy Ghost nothing more than allegorical figures, which was so successfully introduced by Origen, had lost nothing through the dark age that had passed under the auspices of Popes, whose interest it was to complete this principle, more dangerous and destructive to true gospel light and knowledge, than open and avowed infidelity. In order to fully carry out this mysterious and demoralizing system, the scriptures must only be in the hands of the clergy. Knowledge in the few, ignorance in the many, is the soil where corruption grows spontaneously, and despotism and aristocracy reign predominant. Such was the situation of the world in the days of Martin Luther, when a ray of light began again to dawn upon this earth. (And we have good reason to believe that the sun has not come to its meridian with us.)

Could the reformer of his day have been privileged with the spirit by which the prophets of old looked down the vista of time, and beheld the latter-day work, and the latter-day glory, and understood the events connected with it, he would have known that something more was to be done to bring the church out of Babylon, than he attempted to do; and that the time to accomplish it, had not yet arrived.

He however raised a standard, and called upon the people to come out of Babylon. The Bible began now to be read by the people, and it was not long before pious-minded men saw that something was yet lacking in the reform to bring back the true apostolic order of the church. Sects multiplied fast, reformer after reformer arose, all in their turn discovered that the Protestant churches, particularly the national church of England, from whence these sprung, were far from being possessed of that spirit of humility and true devotion, and that conformity to the apostolic ordinances and order of the gospel, that the New Testament set forth. Hence new sects arose out of them, all pretending to be the true latter-day church, and each in their turn calling on the people to come out of Babylon. Some of them have been so elated with their positions and false hope, that they have in anticipation and fancied victory over the beast, sung "Babylon is falling, is falling to rise no more." But alas! Babylon yet stands, and what is still worse, her power, her wealth, her confusion, her wickedness, are still increasing, and all this coming out of Babylon has only lengthened the cords and strengthened her stakes. It has only filled up the letter of prophecy. All nations are made drunk with the fullness of her fornications, and the world has become a mass of confusion, a habitation of devils, a hold of every foul spirit.

This kind of coming out, they call a spiritual coming out. They consider that the term Babylon only has reference to the

false and formal religions of the churches, and that by the raising up of a true church, and the spread of the gospel by the means of Missionary, Bible, and other like institutions. But the object sought for, can never be obtained in this way.

The true prophetic doctrine on this point is, that there is to be a general and literal destruction, not only of false religion, but of the people that profess and propagate it, before the millennium can come in. To show this point definitely and clearly, will be the subject of some future article.

We take the position then, that Babylon includes not only false religion, but people, towns and cities; and that the destruction will be a literal one, as described by Isaiah, 24th chapter; Malachi, 4th chapter; Rev. 18, 19; and that the coming out must also be a literal one, like as Lot out of Sodom, or Noah from the Antediluvian world, or the Jews out of ancient Babylon. In short, if we are to go back for a destruction of Babylon, and the beginning, of a reign of righteousness—a time when nation shall not lift up sword against nation, neither learn war any more through the influence of Queen Victoria's national church, under her 665 Protestant allies, we may double and treble the 1260 days, and then conclude our hopes are vain—or if these churches with their 666 different creeds and theories in contradiction to each other—ever condemning each other, as a part or portion of Babylon—if this heterogeneous mass of confusion and religious anarchy, wallowing in pride, luxury and covetousness, is the kingdom of God foretold by Daniel, I ask no fellowship in her communion.

But thanks be to God that giveth us the victory through our Lord Jesus Christ, we have obtained a better hope, a firmer foundation, a more sure word of prophecy, unto which we shall do well to take heed, as unto a light that shineth in a dark place until the day dawn, and the day star arise in our hearts, until the bright millennial morn, with its radiant glory, shall have dispersed the dark clouds of ignorance and superstition, and a voice shall be heard of much people saying, salvation and glory and honor be unto our God, because he hath judged the great whore that did corrupt the nations—yes, thanks to the name of the Most High; although we have been once carried about by these false hopes, or else groveling our way through clouds of thick darkness, and mystical interpretations of the scriptures. He hath not only given us a true understanding of the scriptures which we had, but in his great wisdom and mercy hath brought forth the stick of Joseph, and put it with the stick of Judah, that they might grow together to the confounding of these and all other false doctrines—and by which he has or will wherein the dispensation of the fullness of times, and the fullness of the everlasting gospel, and the perfect law of adoption, and rule of righteousness for the kingdom of God.

Wherefore, having obeyed from the heart the form of doctrine which was delivered unto us, we have obtained favor with God, even the forgiveness of sins—and the gift of his Holy Spirit, being born again, not of man—not of corruptible seed, but of incorruptible—by the word of God, which abideth forever.

Not only so, but while through the apostacy of some, we were again thrown into darkness, and were left to wander to and fro to seek for the word of the Lord, God saw fit in his mercy to reveal unto us the writings of Esdras, that those who would live in these dark times might live, and wherein is made known to us the way of deliverance—the time and place for the gathering of the saints, and the establishing of the kingdom of God. Therefore, having received so much light, let us hold fast the beginning of our confidence stedfast unto the end. For it is only such as endure unto the end, that will receive the crown.

And let me also exhort my brethren, wherever these lines may come, to give full confidence to all these Books, and adopt them as the standard, not nominally only, but practically; for if we, after being exalted so high in point of light, should live no better than those who have only a perverted gospel, they will rise up in the judgment against us.

Having one Lord, one faith, and one baptism, and having obtained one hope in the establishing of the kingdom of God, not only spiritually but temporally, let us be one in mind, that it may be said of us, see the union among the children of men all being of the same spirit, but possessing different gifts as it may be wisdom in God to give.

We truly realize how many of those who had attained the like precious faith with us, have turned away from the standard delivered unto them, and have turned the grace of God into licentiousness, adultery, having followed the counsel of those whose works make manifest that they never knew God aright. These are like wells without water, unstable souls, and cause the truth to be evil spoken of; these are they that corrupt the word of God, both in word and deed, by following the counsel of those that declare themselves to be leaders.

Let us, then, who through the mercy of God, have not been left without a guide, and in whose hearts a ray of light has continued to shine through the darkness until a better day is dawning that will give us a full blaze of light, give the praise and glory unto God.

Brethren, let us not forget that the arch deceiver is not yet bound, and that he will come in a way and at a time when we shall least expect. The caution of the Savior to us is, "watch and pray," that ye enter not into the temptation. Let us take heed lest we be overcharged with the cares of this life, and forget that our treasure is to be laid up in heaven never to decay. And may the grace of God

keep us all in the bonds of true faith and fellowship, and open the way for all true saints to gather to the land of their inheritance, being delivered from Babylon and all unholy influences, that we be not partakers of her sins, and that we receive not of her plagues.

The time is soon coming, by prophets foretold,  
When Zion in purity the world will behold,  
The set time to favor her with light is now come,  
And her sons and her daughters are now gathering home.

Come out then from Babylon, come out and be free,  
No more to the image of the beast bow the knee;  
No more be partakers of her pomp and her pride,  
But in Jesus' pure gospel, and its order abide.

Now whilst I am writing to you these few rhymes,  
The merchant of Babylon is crying hard times,  
The crops are now failing, and their gains are but small,  
The curse is on Babylon and soon she must fall.

But Zion, in beauty and in order, shall rise,  
The favored of heaven, the redeemed of the skies,  
All clothed in righteousness, so pure and so white,  
The bride of the Savior, and his joy and delight.

On the plains of Cedonia shall fair Zion be free,  
Extend her dominion from the sea unto sea,  
When the Saints that are faithful will forever be blest,  
And find peace and plenty in the long promised rest.

The church of the Savior will be free from all sin,  
And the time, called millennium, will surely begin,  
When sin, with its miseries, forever shall cease,  
And Earth bloom as Eden, in the fair land of peace.

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[For the Olive Branch.]

Spiritual Communications.

BY THOMAS DUNGAN.

There is no subject connected with the salvation of the sons and daughters of Adam that appears to be so little understood as the gift of the Holy Ghost, or in other words, the manner of receiving spiritual communications. Some twenty years ago, the idea of admitting a supernatural or spiritual communication had been almost universally discarded, and where admitted at all, it made no difference in what manner it manifested itself, whether it seized the body by violence and threw it in the ditch, causing in some instances the most convulsive spasms, or whether it produced the most extravagant gestures, twitchings, dancings, &c., it was considered irresistible, and a glorious manifestation of the power of God, &c. One great blunder appears to be almost universal, and that is that every spiritual

manifestation must be of God, &c.; hence the production of such a variety of operations, each approved only by the particular sect enjoying these peculiar operations. Thus while the ranter exercised by the spirit would almost rend the heavens with his cries, the friend under the same influence would sit still and say nothing. But when the fullness of the gospel was again proclaimed to the inhabitants of the earth, teaching them the never-changing principles of the gospel by which man should as in days of old be brought into communication with his Heavenly Father, that the gifts and blessings that followed the administration of the apostles and elders of the church of Christ, in all ages of the world, when he had a people on the earth—immediately the alarm is sounded by those calling themselves Zion's watchmen, beware of this strange fanaticism, who could believe that God would bestow the gift of the Holy Ghost in these last days? how foolish to think that God has left our fathers for so many generations in the dark! what will become of those that have died without a knowledge of these things? arguing the positive injustice of God, in ushering in a new dispensation, by which all the learned doctors of divinity will be thrown out of commission, &c. However strange it appeared to our learned D. D.s, the truth continued to spread, error gave way, and many of the greatest champions of opposition by degrees receded, and finally recanted from their former opinions altogether. Many will recollect the extraordinary effort made by the editor of Zion's Watchman, Mr. Le Roy Sunderland, to put down the grand principles of the gospel, or the possibility of receiving spiritual communication, &c. But where does a few years find him? Editor of The Spiritual Philosopher, denouncing his former sectarian notions, declaring that he had been one of the strongest advocates of sectarian revivalism, and that he is now thoroughly satisfied that there is no good resulting from such efforts, &c. He now announces to the world that he has found the greater good, or the greater light; that him and his family have the daily privilege of receiving communications from the spirit world, &c. His daughter is one of the favored mediums. This they contend is the channel through which the world is to be filled with the knowledge of God, as the waters cover the great deep, &c. Now how this great knowledge has been brought to light is difficult to account for; yet if I understand their explanation of the matter, it is in consequence of the grand improvement in science, particularly that of intellect. Through the principle of clairvoyance, they assert that a great proximity has been brought about between spirits of close affinity, by which means—so little difference now intervening—has caused the spirits in the spirit world to condescend to speak to some in this world, and thereby a perfect system of communication has been established, which supersedes the necessity or utility of all the ordinances of the gospel—notwithstanding we are

told that man by his wisdom never knew God. I am not ashamed of the gospel of Christ, for it is the power, &c. Other foundation can no man lay, and that is laid which is Jesus Christ. Though we or an angel from heaven preach any other gospel, let him be accursed, &c. These positive injunctions show to me clearly, that if we may rely upon the word of the Lord, that all that strive to get into the kingdom any other way, will be accounted as thieves and robbers, &c.

But they assert that the most skeptical have been convinced of the reality of the existence of the spirit world, by the intelligent communications received through the mediums, and that many rejecting the idea of spiritual existence altogether, have been reclaimed by the power made manifest in that way, &c. Men of exalted talents and means have applied themselves to the promulgation of the cause, and if we may credit, not only their own organs, but the intelligence we gain through other periodicals, we must believe that the progress of that order is increasing almost without parallel, that sectarianism is dissolving before it like wax. We calculate the greater light will always eclipse the lesser, and that man is forced to believe as evidence appears before him. Now, says one, if I could enquire of my father, brother, or some of my departed friends, and they would tell me certain things, I should be bound to believe it, &c., for I know that there are certain secrets existing between them and me, that no mortal man ever knew besides us; consequently, if this thing could be unfolded to my satisfaction, I should be confirmed in the faith forever. I see the most anxious desire with those who first read an account of spiritual manifestations, to be immediately put in rapport; they seem to think it a most extraordinary privilege to be brought into communication with the spirit world; the things communicated seem to be matter of indifference; to understand the laws by which man is brought into existence, the design of the Creator in placing man in his present sphere, and what will be required of him to perform in order that he may take his exit honorably and profitably, don't seem to enter their minds; the great thing accomplished seems to be, they are now convinced of the truth of a spiritual existence, &c.

Now suppose I am put in rapport with one of the mediums; I enquire, is the spirit of my father present? Yes. Will he condescend to speak to me? Yes. I then propound my questions—How long has he been in the spirit world?—how many children, and their sex?—how many of them in the spirit world, and how many out? &c., and as many questions as could be answered in a day, and them all correctly too. I ask what evidence is it to me that I am receiving communications from the spirit of my father? I may be satisfied that I am receiving spiritual communications, but how am I to know that it is the spirit of my father, unless I could see him? If I could see him, I should know him; therefore there would be no

opportunity of being imposed upon, &c. Some may ask, how is it possible for a lying spirit to tell the truth? &c. We are told that there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that if it were possible, they shall deceive the very Elect. Now if they are to possess so great power as that, we may calculate that they will come just as near telling all truth as suits their purpose. It seems that it does not suit the present purpose of the adversary to openly oppose the first principles of the gospel any longer, but just open another door to the spirit world, by which man can be led to believe that the doctrine of the first resurrection is erroneous, and that the establishment of the kingdom of righteousness and peace on the earth, is an item in the faith of the Christian, that has been one of disappointment always, and must continue to be so forever. It is immaterial whether the adversary draws us out of the right way, by throwing us forward or backward, our fall is all he desires at present. And if he can prevent the saints from entering into the Lord's rest of a thousand years on the earth, he has succeeded in cutting them short of the hope, the joy, and crown of rejoicing, which the former day saints declared, was to be with the Lord Jesus Christ at his coming, &c. Life and immortality was brought to light through the gospel—this is life eternal to know thee, the only true God, and Jesus Christ, whom thou has sent—no man knows the Father save the son, and he to whomsoever the son will reveal him, consequently it takes a revealed knowledge of God to constitute eternal life. Life and immortality can alone be brought to light through the gospel, hence we see at once the great necessity, the great utility of the gospel, and utter impossibility of finding salvation without it; because it fetches man into possession of the gift of the Holy Christ, the comforter, the spirit of truth, it will guide into all truth and shew you things to come, which will constitute the great, everlasting difference between the children of light, and the children of darkness.

For the Olive Branch.

I believe Mormonism, but where is it?

This caption is the saying and enquiry of many of the old and once staunch Mormons.

To answer this query, it is first necessary to find what Mormonism is. First, it is to understand the *word* and works of God, as they really are, relative to the past, present, and future events, as they stand revealed on the face of the sacred scriptures. Second, it is to know our present acceptance with God, by a knowledge of an absolution of all our sins, the reception of the gift of the holy

spirit, and an unreserved reconciliation to the faithful keeping of *all* the commandments of Christ, and the patient endurance of *all* the consequences that may follow, even to the end of our mortal existence.

"Yes," says one, "I know all that, but when shall I find an organization or church of people who do this, called Mormons?" Let me tell you, dear querist, if the principles of Mormonism do not exist in your own heart, and if you do not *now* know them to exist, then it is not probable you can see them in any other individual or organization on the earth. It is hard for a blind man to see, what another man who has eyes, can see. Christ says, "first cast the beam out of thine own eye, and then thou shalt see clearly to cast the mote out of thy brother's eye." The fact is, the whole vocabulary of the word of God teaches us, that each one of us shall "give an account for ourselves, at the bar of God, for the deeds done in the body," and not one for another. As Mormonism is the pure gospel of Christ, it becomes each one who professes to believe it, to enquire of his own heart, if it exists there. If it does, then we have the assurance that there is one person prepared to be accepted of Christ at his coming, if not, then it will do us no good, (as individuals,) if the whole world is prepared, the consequences are equally doubtful for us, as though the whole world was damned.

It is an old adage, that "it is not all gold that glitters."

It is as clear a point in the gospel of Christ, that the saints should be tempted, and tried, in order to try the genuineness of our faith, as it is that we should be "baptised for the remission of our sins." The trying crucible extracts the gold from the dross, and determines which is, and which is not suitable for coining and depositing in the safety fund safe, (Zion.)

Considering the peculiarity of the age relative to the means of detection of any thing of a speculative character, and the peculiar circumstances under which the Book of Mormon first came forth, and the prompt efforts that were made by both the pulpit and press to detect the book as a wicked speculation, it must be conceded by all impartial minds that nothing short of the hand of the Supreme Being could have sustained the Mormon cause, and given it the impetus to which it attained, in the days of its first promulgation, to which, in the event tens of thousands were added as its votaries, in both America and Europe. And the time must come, sooner or later, that the crucible should be set at work, by being duly heated and prepared to try the character of the metal of which the church was composed, whether the greater or less proportion was pure gold or dross.

When the Mormon Church was in apparent prosperity, thousands flocked to its banner as a refuge from the moral evils and corruptions in which the world was involved, and conducted themselves in

a manner as though they thought all danger was past, and the devil was dead or bound, and overlooked the fact that the invariable policy of the devil is to make his most fatal thrust of death, to his foes, at the head as in the Garden of Eden, and at Christ on the pinnacle of the Temple, in order to save his falling cause; so again he was suffered to make a most susceptible blow at the head of Christ's Church in these last days, to try who was, and who was not the true and enduring, abiding saints. And in the test many are left to enquire "where is Mormonism fled to?" Reader, if it is not in your own heart it is nowhere, as far as you are concerned.

J. E. PAGE.

For the Olive Branch.

Reach the Point, or be lost.

Christ, when eating bread with some of the Jewish Pharisees, took the advantage of the occasion and illustrated the nature of his mission and kingdom, by some of the most simple and plain parables. Read Luke, xiv chap. First, he taught them the propriety of humility, in order to be exalted. Secondly, he taught them *not* to invite "rich neighbors" and others (who could feed themselves) to a feast, but to "call the *poor*, the *maimed*, the *lame*, the *blind*," and that, too, *not* with the expectation of being recompensed in this life, "but at the resurrection of the just." Thirdly, in illustrating the nature and effect of the "supper time" or last day dispensation, Christ teaches them (the Pharisees) that at that time men would be so absorbed in their interest and affections concerning their *lands*, *oxen*, and *wives*, that they would *all* with *one consent* "beg to be excused." In the sequel it appears the Lord would be angry with those that had worldly possessions, and would not sacrifice them for the sake of "eating bread, in the kingdom of God." And the result was, that *none* of those (rich) men which were bidden were suffered to enter into the kingdom of God and eat bread.

But the *poor* and *maimed*, the *halt* and the *blind*, did enter in and possess the kingdom, and eat of the supper, the feast prepared for such as were counted worthy, who had become the Lord's disciples, according to the conditions proposed by Christ, in his own words, as follows:—"If any man come to me, and *hate not* his *father* and *mother*, and *wife* and *children*, and *brethren* and *sisters*, yea, and *his own life also*, *he cannot be my disciple*," "so likewise, whosoever he be of you (Pharisees) that *forsake not ALL* that he hath, he cannot be my disciple."

Reader, here then, is the all absorbing *point* to be reached, or we are *lost*, yea *lost forever*.

All the teachings and instructions of Christ, from the beginning

to the end of his ministry, was in perfect accordance with his sayings, as quoted above. Math. x, 37, 38, 39, "He that loveth *father* or *mother* more than me, is not worthy of me: and he that loveth *son* or *daughter* more than me, is not worthy of me." "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. And he that taketh not his cross and followeth after me, is not worthy of me."

This then is the point to be reached in the righteous test of our worthiness, to enter into the marriage supper of the Lamb, and be counted worthy to be a subject or member of his everlasting kingdom. Have we, as saints, as much affectionate interest for, and to build up the kingdom of God on the earth, as the teachings of Christ require, as quoted above? if so, all is well, if not, do we not partake more of the character of the Pharisees, to which Christ was addressing himself, than we do of *true* disciples?

The example of Christ was, also, in perfect accordance with his precepts. He says, Mark viii, 20, "The foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head." Here then we have the example of Christ, that he requires no more of men to be his disciples than what he submitted to himself, in his earthly pilgrimage; he forsook the glory with which he was glorified before worlds was, to come upon this earth to become a propitiation, a Redeemer, yea a Savior of such and such only, as receive his precepts, obey his commandments, and follow his examples, according to the following: St. John xiii, 15, "For I have given you (the disciples) an *example*, that ye should do as I have done unto you; 16, Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him; 17th verse, If ye know these things, happy are ye *if* ye do them." The opposite is, if ye know these things, and do them *not*, the greater is your condemnation, woe and misery. Rom. xv: 5, "Now the God of patience and consolation grant you to be like minded, one towards another, according to Christ Jesus." 6th verse. "That ye may with *one* mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

If then we ought to take the *example* of Christ, together with his *precepts*, to form our religious character by, how, unless we do this, can we ever expect to reach that point of perfection by which we can, with *one* mind and *one* mouth praise and glorify God together in the unity of the faith; which works by love and purifies the heart; without which, we shall be lost forever.

Paul exhorts Timothy to "be thou an example of the believers in conversation, in charity, in spirit, in faith, in purity."

And why of this example? Because example was always necessary to confirm precept. If Christ had not confirmed his precepts

by his example, his whole ministry would have sunk (like lead in the oven) into the depths of nonentity.

What then is the origin of all the dissensions, divisions, tumults, backbitings, and animosities that arise in the Church of Christ? The reasons are obvious, there are too many, if not all, who hold their lands, oxen, gold, silver, and other mercantile commodities with too tight a grasp, and continually say, "Lord, Lord," while they neither take Christ's example, or regard his precepts; to forsake *all* for Christ, as he forsook *all* for them. This then is the point which they have not reached, consequently none of the fruits of the flesh is manifest; then there is of the fruits of the spirit of Christ.

Whosoever he be of you, who "*forsaketh not all that he hath*," he cannot be my disciple." Here then are the terms of discipleship. Many of the professed saints have been greatly troubled by this declaration; they look upon the sacrifices, made by some of the most devoted Elders, and ask themselves if they could make the same.

They look upon the sufferings of those who, by their indefatigable devotion and interest they have taken in the everlasting gospel, communicated to them in this last, or "supper time" dispensation, who are without lands, or houses, or money, and without even a week's store of provision, and what little they have is of the coarsest kind, merely to stunt hunger, and so far as clothes, they are but rags compared with themselves, and ask themselves if they could endure the same. They are constrained to answer *no*. They are not prepared to meet with such trials; with their present feelings and scanty amount of faith, or no faith at all, they would shrink back from such supineness; hence they are not true disciples, having not counted the cost before they attempted to build, or if they did, they did not submit to the appropriation of the amount called for by the great master builder, (Christ.) Therefore, they do not come to the terms of discipleship, because they are not ready to part with *all* their property and money, and even their lives, for the sake of being a member in Christ's Kingdom.

The true questions to be asked are: Am I now willing to forsake *all* that Christ now calls me to give up? Am I willing to give up all my property, that Christ calls me to give up? Am I now willing to support all that Christ now calls me to do?

If the above interrogations can be answered *truly* with our whole heart, might, (means,) mind, and strength, we have reached the terms and point of *true* discipleship; if not, we must be lost, except we repent. Says one, "this is too humiliating and would likely be attended with much suffering." Yes indeed! And that is the point we should be willing to reach, yea more, we must be willing or we are lost. James v: 10. "Take my brethren the prophets, who have spoken in the name of the Lord, for an example of suffering,

affliction and patience." Phillipians i: 29. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." 1st Thes. iii: 4. "We told you before that we should suffer tribulation." These are only a few of the many texts that teach us that to be full and true hearted disciples of Christ, subjects us to a scene of unceasing, suffering, tribulation, to perfect our patience, and every other Christian grace, in order to prepare those that suffer with Christ, to reign with him in his glorious kingdom, when he comes to be glorified in the midst, and with all his saints, who have truly become his disciples according to the terms proposed.

Oh! how oft my heart, in the deepest anguish, enquired when shall I see a church arise in the earth that will be willing, as a whole, not a part, to put on Christ without reserve, and successfully reach the point that the gospel requires to crown us "heirs of God and joint heirs with Jesus Christ." Alas, the wicked have spread the effluvia of their deadly Upas over the face of all the world, by their influence of which the gentile world is at the present, as Jerusalem once was, once filled with zeal for God, but not according to knowledge. The precepts and examples of Christ, are treated as a thing of nought, while the wisdom of the world, not of God, directs the Church—all is lost. The fact is, there is not one isolated word in all the teachings of Christ in the Bible, or Book of Mormon, justifying monopoly or supremacy in the possession of wealth of this world. If one saint possesses more abundantly than another, either of physical or mental powers, to make or produce property by the improvement of the three great sources of life, which are, the *soil*, the *minerals*, and the *timbers*, to God he owes as strict a service in devoting it to the purposes the gospel of Christ has prescribed, as those who are in possession of less physical or mental power, or those who are called to be ministers of the gospel, to save both the powerful and the weak. For a man to plead justification in monopoly of this world's goods, because of his superior physical or mental powers, is to plead that Christ taught a false or unjust principle, when he taught the young rich man to "sell all that he had and give to the poor, that he might have treasure in heaven."

Therefore, when I hear a man say, he is willing to do *his part* in any benevolent enterprise, required by the gospel of Christ, it always signifies to me as much, and the same, as if he said I will do nothing, because common sense observation proves that some men never do anything only to serve their own purposes, consequently when one man measures his part by another man's, no part at all, nothing at all is done; consequently, Christ or his servants (which is the same in effect,) may beg from door to door, or from gate to gate of rich men, and obtain nothing, or nothing in comparison to his necessities. For Christ says, "inasmuch

as ye have not done it unto the least of these my disciples, ye have not done it unto me, depart from me ye cursed." Here then is the self-denying and cross-bearing test of our discipleship, which point we must reach or be lost. Whether we will or will not serve God, according to the requirements of the gospel, not regarding what others may or may not do in the case, is for each individual to determine, and by it be saved or lost.

JOHN E. PAGE.

A Song of Zion.

BY JOHN GAYLORD.

Glorious things of thee are spoken, Zion's City of our God,
He whose word cannot be broken, chose thee for his own abode;
For thy God shall shine upon thee, and thou shalt arise and shine,
Gospel light shall then adorn thee, righteousness and truth divine.

Kings shall nurse thee at thy rising, Gentiles to thy light shall come
With their offering sacrifices, in fair Zion's glorious home,
They shall bring thy sons and daughters, with their silver and their gold,
Gladly sailing o'er the waters, Zion's City to behold.

Strangers they shall stand upon thee, and up thy beauteous walls
Pine and Box and Fir adorn thee, Cedars line thy spacious halls—
They shall lay thy twelve foundations, they shall pave thy streets with gold,
Open wide to all the nations, pearly gates shall there unfold.

Moons no more in thee shall brighten, Suns no more shall give thee light,
But thy God will thee enlighten, with his rays superbly bright—
He will dwell in favor'd Zion, for her favor'd time has come,
Jesus Christ whom they rely on, builds for her a glorious home.

Tyrants shall no more oppress thee, war and strife in thee shall cease,
Israel's God will surely bless thee with a glorious reign of peace,
He will make thy lands as Eden, deserts they shall bud and bloom,
In fresh pastures God will feed them, yielding forth their sweet perfume.

Death from thence be banished ever, pain and sorrow, war and strife;
On the banks of Zion's rivers, stands the blessed tree of life,
With its leaves to heal the nation, with its fruits so choice and rare,
Bringing health and full salvation unto Zion's City fair.

Then in peace the lamb and lion shall forever feed and dwell,
Range the verdant vales of Zion, drink in peace from Jacob's well;
Smiling infants play with adders, round the cockatrice's den,
Peace be known in all thy borders, nothing shall molest thee then.

Swords to plow-shares shall be beat, pruning hooks be made of spears,
Angels food by men be eaten, God will wipe away all tears,
Violence shall no more molest thee, wasting nor destruction come,
For thy God with peace hath blessed thee, Israel's everlasting home

SECOND PART.

Savior of each tribulation, Zion's gracious Lord and King,

May I share thy great salvation, when thou dost thy Zion bring;
When thou bring'st again thy Zion, may I then a member be,
Thy rich grace I now rely on, grace that sets thy people free.

In thy gates may I then enter, opened wide both night and day,
Bless the day when I did enter, thy pure gospel to obey—
Fading all and transitory, are the joys of worldly things,
Vain compared with Zion's glory, reigning there as priests and kings.

Pride and pomp and sensual pleasures, all is but a fleeting show;
Peace, enjoyment, lasting treasure, Zion's children only know—
They can only share that blessing when there's peace without alloy,
Rich in Christ, through him possessing, the eternal world of joy.

Come ye Saints who yet are holding to the rod that Nephi saw,
While the world their arms are folding, to slighting Jesus' Holy Law,
While the foolish virgins slumber, hireling teachers crying peace,
Worthless trees the ground encumber, strife and wickedness increase.

See the heavens filled with wonders, earth is reeling to and fro,
Filled with tempest, hail and thunder, raging through the world below
Mountains shake and rich men tremble, rivers do their banks overflow,
Kings and priests, and princes dissemble, this to us doth plainly show

That the fig tree gives its token, that the day of God is near,
Of what prophets oft have spoken, when the Savior will appear,
When the Lord, midst peals of thunder, shakes the troubled, fiery sky,
While men behold and wonder, knowing that the Lord is nigh.

Babylon is now confounded, sinks or falls to rise no more;
Gabriel's trumpet now is sounded, favored Zion to restore—
Wake ye saints who sleep in Jesus, waken to eternal life,
Now the bridegroom comes to free us, come to see his chosen wife.

Ho! ye saints, are ye not sleeping, waiting for the midnight cry,
Zion's sons and daughters weeping, when redemption is so nigh; [land:
Earth is passing through its scourging, judgment's hastening through the
Rise and trim your lamps, ye virgins, for the bridegroom is at hand.

Hold your both faith firm and steady, let your prayer and alms arise,
As the means to make you ready, as sweet incense to the skies;
Then when Jesus comes in glory, and again his Zion brings—
We will sing and tell the story, how he made priests and kings.

'Tis by faith we now behold, those blest fields where Zion stands,
Through the earnest of the spirit, yielding to the Lord's command;
Sons of God and heirs with Abram, to the promise made so sure,
We shall dwell with him who made them, if we to the end endure.

We will pluck the fruits that ripen monthly, on the tree of life,
Where each hope cheer will brighten, free from every care and strife;
Run ye the golden streets of Zion, for a thousand years or more,
Shout aloud for Judah's lion, sing his praise for ever more.

Remittances from Nov. 4th to Dec. 15th.

Amos Bishop, \$1; Wm. Wallis, \$1; Hiram Bemis, \$1; Wm.
Houghton and others, check, \$7; Jephtha Byrum, \$1, for 3d vol.

Delinquent Subscribers, and the Editor at fault.

We have been in hopes to have got through with this volume without making any special call upon delinquent subscribers. But more than half our subscription list yet remains due. We know that money is somewhat scarce, but is it easier for fifty persons to make out \$50, than for one poor man to raise that amount. We know (by name or personally,) those who have made manifest their faith by their works, in supporting the great cause in which we labor. And those that do not put works with their faith, their faith is vain.

A few are yet behind on the third volume. Perhaps the disposal of some useless ornaments, or the laying aside of a few luxuries will more than make all right with the publisher of this paper, whose only object is the establishing, and building up the kingdom of God on the earth. Therefore, we say all that we have published in this paper, or sent forth by letters, that comes in contact with Brother J. C. Brewster's instructions, concerning the temporal work, need not be regarded; pass by it as an error. I ask the forgiveness of all that it may have led out of the way, or from the instructions given by the one the Lord has caused to be appointed to take charge of the temporal work. I honestly believed Brother Brewster in error, but the beam was in my own eye. I will try and do better in future, the Lord being my helper.

HAZEN ALDRICH.

Kirtland, January, 1852.

Terms of the Olive Branch.

Single copy one year,.....	\$1,00
Five " " "	4,00
Ten " " "	7,00
Twenty " " "	10,00.

Addressed to one or more Post Offices, as may suit the club.

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☐ The **Olive Branch** is issued Monthly, at ONE DOLLAR per annum, by H. ALDRICH, Editor and Proprietor.

Smead & Cowles' Steam Press, Cleveland.